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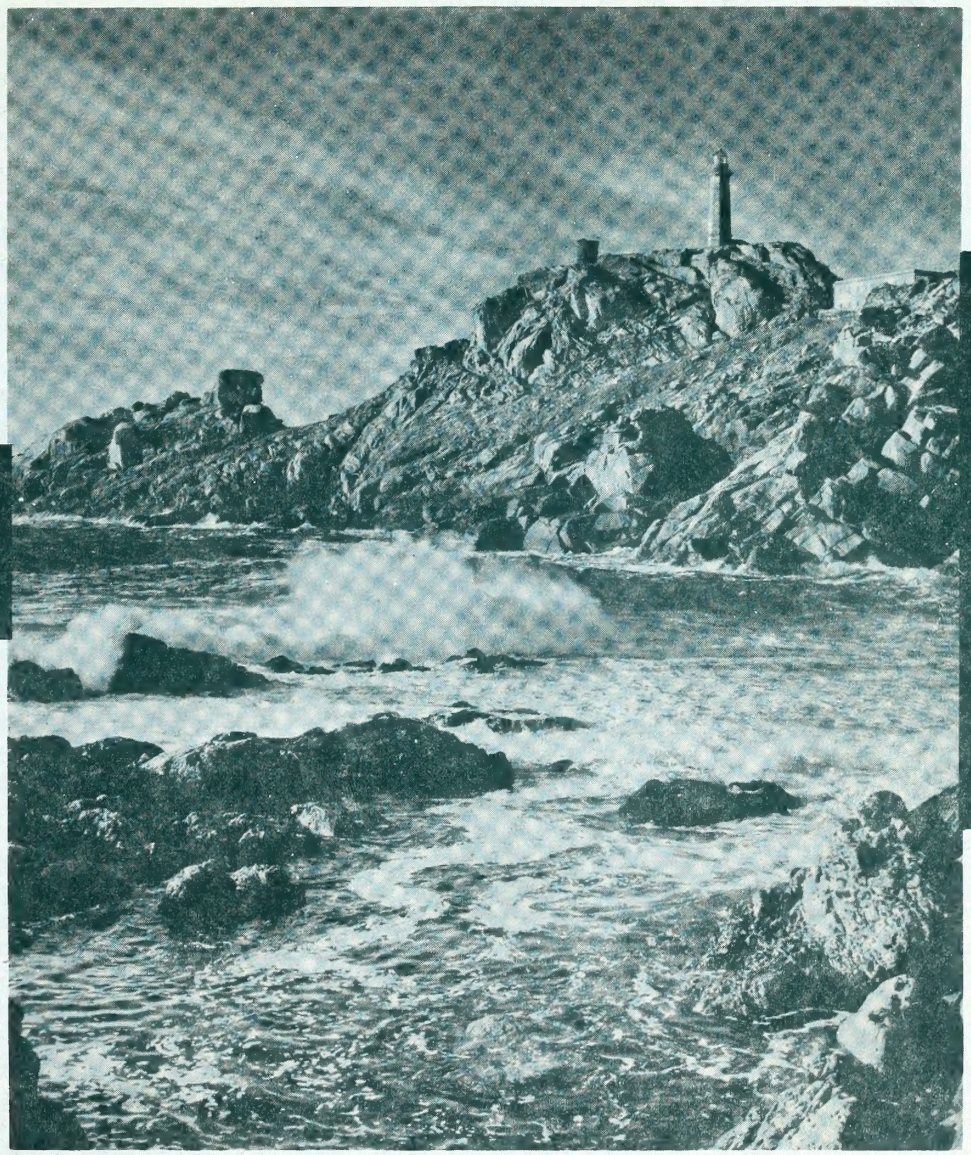

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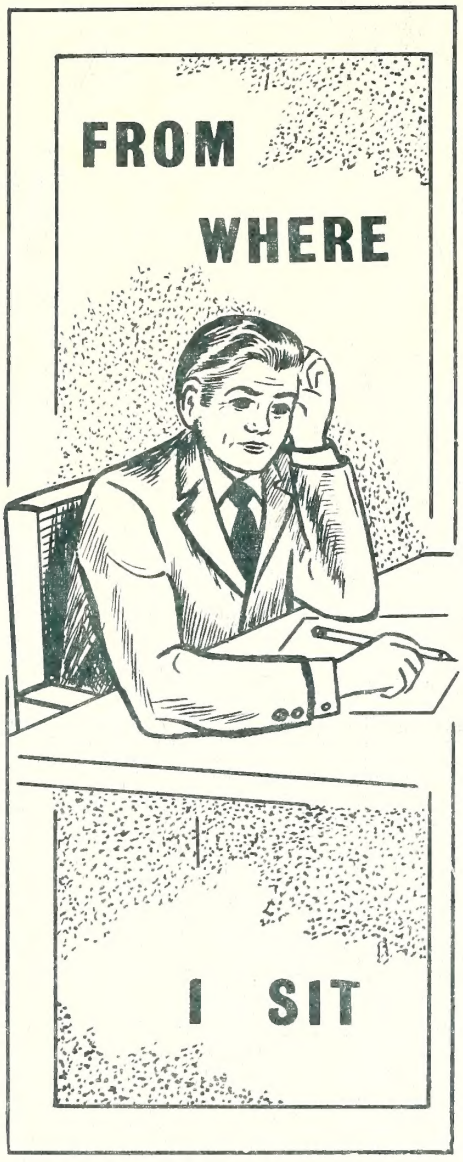
the Free Will Baptist

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THIS YEAR WILL BE NO DIFFERENT



The Free Will Baptist

JANUARY 7, 1970

Volume 85 Number 1

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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Editorial--

Cover Photo by Harold M. Lamb

THIS YEAR WILL BE NO DIFFERENT

A year of change? No! this year will be no different from all th wasted, empty ones of the past. This year will bring no abundance new hopes, changed ways, or improved attitudes. This year will provi the same useless dreams, the same dirty poverty, violence, and man's u concern for his fellowman. This year will be no different.

Tears will still fall freely, and men will sob uncontrollably. Hear will be broken, and love will be misused and abused. Kindness will gone like all our yesterdays, and the helping hand will become a clenche fist. Favored smiles will become sneers, and words of praise will gi rise to scorn and rebuke. The inner man will come out in all his forc hurting and destroying. War will rage unceasingly, and men will laug and cry at the memory of peace. Men will hunger for food, for drin and for understanding. Good Samaritans will be scarce. This year wi be no different.

Souls will twist inwardly from turmoils unconquered by outwar cures. Men will still be reaching out, grabbing and pulling for somethin other than what they need. Prodigal sons will still engage in riotous li ing. They will escape their fellows, and themselves, with LSD, spee and heroin. They will crush their rivals, smother their counsels, curs their environments, disrespect their leaders, and blame their parent Women will behave like men, and men will more and more take on th appearance of women. "Soul," will refer to a person's being "with it rather than that intangible part of his being. Society will be "up tight and the "turned on" generation will rock to frenzied music, lounge arou in parks, and disdain the pleasure of a warm bath. Grass will be som thing to smoke rather than to mow. Half-crazed vandals will murd and maim. Highways will be bloody because of the spirit of freedo often found in a bottle. Brides will walk the aisle minus their virtu and trapped grooms will soon develop itching feet and wayward heart Baby after baby will be born unwanted, in and out of wedlock, and w be starved and beaten unmercifully. Personalities will be warped. Ph chiatrists' couches will be overused, and mental hospitals will bulge wi patients. Rest homes will provide a sigh of relief for children who aged mother or father has become a burden no longer to be endure Shoulders will stoop with the weight of sorrow, and death will hasten because of dejection. Smoke will get in your eyes and in your lung Skin will crawl and joints will ache. This year will be no different.

Flowers will grow along with the weeds. Good men will pray a preach. Churches will still be available and accessible, but not well a tended. Choirs will sing; and the Word will be read, but not heede The world will invade the holy sanctuary, and Satan will rejoice. Ange will be seen in the imagination, and demons will afflict the tormente with heart-wrenching vigor. License to sin will be granted to those w insist that they must do "their thing," no matter what. Sex will be kin and promiscuity will be queen. The young and the old will be active su jects of this wicked kingdom. Satan will hold his head higher than eve and the heart of God will ache. Christ will still be there with arms e tended to those who will accept His love and mercy, but He will still rejected and spat upon. This is just the way it was, and this is just th way it is. This year will be no different.

Perhaps this writer is too pessimistic, but he has looked back upo the old year; and since man is like he is, this writer concludes that th coming year will be much as the last. True, this year does not have be the same; but it is up to us to do something with ourselves—then, can be different!

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A Compendium On the Trinity

by
the REV. BILL GAYLORD

THE infinity of God in three persons, yet Jesus being in time and space, but also being infinite leaves many Christians confused about the theological aspects involved in the subject of the Trinity. Of course we understand the threefold personality existing in one divine being or substance. I wish in this article to proceed, in the layman's terms, to look at the theological format involving the Trinity. The term in theology means the three persons of the Godhead; that is, God the Father, God the Son, and God the Holy Ghost. Each of these persons take their respective places in the canon, yet the reference to them as the Trinity is not so found mentioned in the scriptures. The theological term Trinity is doctrinal, yet both theological and christological. In the **Torah** the first person (God) is the deity and man relationship. But the **Torah** begins with a suggested plural deity, especially in the creation narrative, ". . . Let us make man in our own image, . . ." (Genesis 1:26).

In the **Prophets** the second person of the Godhead begins to be projected. In theology we refer to this as the "Messianic Hope." The exact sequences in the coming of the Messiah were foretold to the letter as much as eight hundred years before the event. The Gospels of the New Testament clearly combine the Father and the Son in the words of Jesus, ". . . I am in the Father, and the Father in me: . . ." (John 14:11).



The New Testament prologue to the passion enlightens us to the nature of the third person of the Godhead. Jesus said, ". . . for if I go not away, the Comforter will not come unto you; . . ." (John 16:7). Another direct projection is made in Luke 24:49, "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until you be endued with power from on high." The detailed account of the advent of the Holy Ghost is given in Acts 2:4 in the events of Pentecost.

With all the information offered in the Old and New Testaments involving the divine place and nature of each person of the Godhead, the Church argued for three hundred twenty-five years about the relationship of God to the Son, and of the Holy Spirit to the Father and the Son. Christianity's first fight was not over the establishment of a creed, but for survival against the entire world. The first Church was established at Jerusalem, but moved into the regions of Asia Minor because of oppression by Judaism and Roman Paganism. In Asia Minor it contested Hellenism in the most severe terms. The Greeks attempted to bring their philosophical influence against the divinity of Christ; and the Jews that involved themselves with the Church, attempted to bring in their old idea of circumcision. These severe fights caused much of our first century Church writings by the apostolic fathers in an effort to bring a cessation to the disputes and establish the doctrine of the apostles.

During the subapostolic period, and through that of the Apologists, down to nearly the close of the second century, christological inquiry had hardly begun on the Christian basis. In the fourth century a powerful Greek movement known as "Arianism," refused to recognize the divinity of Jesus Christ, because they argued that there was a time when "He was not." They called Him the first creature of the divine. It was this argument over the "Filioque Clause" of the Apostle's Creed that caused the heated arguments at the Council of Nicaea. The "Filioque" or (the Son) was an item at the council ordered by Emperor Constantine for the church to establish once and for all a world creed for Christianity. The council took place in Nicaea in the year A.D. 325. Arius came from the Greek element and Athanasius came from the Latin element. Arius debated on the "Filioque," and contended that Jesus was in time and space and could not be considered equal to the Father. Athanasius disputed with Arius on the "Filioque" and contended that Jesus was infinite, and so was He divine and equal to the Father. This immediately brought into the council that argument by Arius that "Homoousias" was not clear in the term—equal to the Father. The arguments of Athanasius that "Homoousias" was clear in the equality to the Father, and that Jesus was the same as the Father and of the same substance (Homoousias). The part of the creed that used these terms of theology is known as the "Anathema" which hold that God was in Christ, and that Christ is eternally one with God.

So the doctrine of the church; that is, all Catholics, the majority of the Protestants, excepting the Jewish Orthodox, in regard to the Trinity, is God in three persons. All three persons were in the beginning and were God, but the Scriptures hold that God acted in three ways,

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

HAPPY NEW YEAR!

(Reprinted from January 6, 1960)

"Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt have success" (Joshua 1:7, 8).

I suppose that people the world over have wished each other "A Happy and Prosperous New Year" millions of times during the past few days. By many it was a sincere wish, but by many others it was only done through habit or custom. In the verses above God gives the formula for a real happy and prosperous life during all our years here on earth. I like the translation of these verses as found in The Berkeley Version of the Holy Bible: "Only be very resolute and strong, to keep practicing the whole law which Moses My servant commanded you; do not depart from it to the right or to the left, so that you may prosper everywhere you go. This book of the Law must never depart from your mouth; you must meditate on it day and night, so that you may keep living in accord with all that is written in it; for then you make your way successful, and then you will prosper." God's promise to Joshua in Verse 5 was ". . . so I will be with thee: I will not fail thee, nor forsake thee." So with the presence and sure help of God we may enter upon and journey throughout the year with the certain knowledge that we will have happiness and be prosperous, if we continue to be His true and faithful servants.

God told Joshua in Chapter 3 and Verse 4 as they came to Jordan, ". . . for ye have not passed this way heretofore." During 1960 we, too, are face to face with unsolved problems. Think of the many, many things in our lives, our homes, our churches, and the whole world that need the attention and action of all true Christians. The road will not be smooth, nor the burdens light, but with the presence and power of the Holy Spirit we can do all things that God has assigned to our hands. But the big question is, "Are we willing and ready for the strength and courage that we must have to conquer the unwon battles of progress, and to win lost loved ones to God?"

The following poem was written by a preacher I used to know and love. When I was a boy I heard him preach many wonderfully sound gospel sermons. I believe you will like his message contained in the poem.

ANOTHER YEAR

We're facing now another year
With all its sorrow and its cheer,
With all its comfort and its pain,
With all its loss and all its gain;
A year we've never tried before,
And know not what there is in store
To bless us good, or try us out,
To make us weep or make us shout.

We do not know what we shall meet
To bring us vict'ry or defeat;
We know not how the foe will fight,
Nor how he'll take his stand or flight.
We cannot see with mortal eyes
Just what along our pathway lies,
But let us do the best we know
And trust the future as we go.

We'll fight some battles, we are sure;
There'll be a lot we must endure;
The road won't all be strewn with flowers,
The days won't all be sunny hours;
There'll be some trav'ling that is rough,
And upgrade pulling that is "tough,"
But let us trust the God who stands
To help us with His outstretched hands.

We'll find a lot of work to do,
Along with problems old and new;
We'll have some burdens hard to bear
That call for patience, faith and prayer.
We'll have the privilege to bless
Some fellow-pilgrims in distress,
And show our love and courage, too,
And prove that we are Christians true.

There's blessings great in store for those
Who bear their cross and take the blows;
Who will not shrink from duty's road,
But like a hero bear their load;
Who plod the vale and climb the hill,
And do whatever God may will,
Resolve to give the world our best,
And wait for God's sweet day of rest.

—Walter E. Isenhour.

George Macdonald, in one of his books, wrote about a woman who had experienced a sudden tragedy. The heartache was so crushing and her sorrow so bitter that she spoke aloud, "I wish I'd never been made." Her friend, in what appears to be divine wisdom, whispered, "My dear, you are not made yet. You're only being made and this is the Maker's process." We can let God take our troubles and make out of them a garment of Christian fortitude which will not only warm our souls, but will serve to inspire others.—Robert V. Ozment.

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If a synopsis of the lives of millions of people could be taken it would sum up to this: defeated through wickedness. —W. E. Isenhour.

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, size 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

MOUNT OLIVE COLLEGE BOARD OF DIRECTORS



Mount Olive College Board of Directors November 25, 1969

Shown above is a picture of the Mount live College Board of Directors at its uarterly meeting on November 25. Members of the Board and Associates in ttendance included, left to right:

Seated: Mrs. J. C. Moye (deceased November 29), representative of the North arolina State Woman's Auxiliary Convention; Mrs. Lorelle Martin, faculty representative; Mr. Arthur Kennedy, Beulaille; the Rev. Leonard Woodall Jr., Snow Hill; Mr. Nathan Garner, Newport; Mr. ames B. Hunt, Lucama; Miss Diane Goins, student government association ice-president; Mrs. Mary Winfield, Pinetown; Mr. Bonner Sawyer, Hillsborough; Mr. Ray Warrick, Newton Grove; Mr. Austin Carter, director of development; Mr. Jack Dail, Winterville; Mr. E. L. Jones, Walstonburg; Mr. Charles H. Harrell, business manager; the Rev. David W. Hansley, LaGrange; and Dr. W. Burkette Raper, president.

Standing: Mr. L. B. Wilson, Newton Grove; Miss Jean Fillingame, secretary to the president; Mrs. Frances Cassick, Greenville; and Mr. Ralph A. Morris, chairman, New Bern.

Absent: Mr. B. E. Bryan, Mount Olive; the Rev. Floyd B. Cherry, Greenville; the Honorable David N. Henderson, Wallace; and Mr. E. H. Holton, Vandemere.

Membership on the Board is by election of the Free Will Baptist State Convention which sponsors the College. The functions of the Board, as listed in its bylaws, are as follows:

Section 1. To determine **general policies** for the organization, administration, and operation of the College.

Section 2. To elect the president of the College and delegate to him in a written contract powers and responsibilities for the internal administration of the College.

Section 3. To approve the appointment of administrative officers and academic personnel of the College upon recommendation of the president.

Section 4. To approve the budget and authorize changes within the span of the fiscal year.

Section 5. To authorize and execute contracts for major capital improvements and the sale or purchase of real estate.

Section 6. To assume the responsibility for securing of funds for the proper operation of the College.

Section 7. To authorize investment and provide protection for all funds given in trust to the College.

Section 8. To authorize by formal vote the granting of degrees or graduation of candidates certified by the faculty, dean, and president.

Section 9. To act as a court of final appeals in all matters which may properly be referred to it.

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The Free Will Baptist Historical Collection

"Remember the former things of old," says the Prophet Isaiah, and he is joined by Jeremiah who counsels us to "stand in the old paths." This is appropriate advice to an age which is characterized by doubting, questioning, and searching.

When the Free Will Baptist Historical Collection was formed in 1957 at Mount Olive College, it was assumed that a gathering of materials relating to Free Will Baptist history would aid the denomination in its attempt to "remember the former things of old" and to "stand in the old paths." Although the collection has never been and can never be **the** history of the denomination, it can and must act as the preserver of the evidence of that history, serve as a mirror of Free Will Baptist heritage, and aid as a tool to discover what and why Free Will Baptists have been, where they are in their march forward, and what their goals and aims for the future might be. The Collection is regarded, rightfully, as the property of the entire denomination, and it is hoped that it will be used by all.

When the Collection was first formed, it contained a mere handful of items, and was shelved on a couple of shelves in the college library. Today the Collection is housed in a handsomely furnished,

(continued on page sixteen)

News & Notes of DENOMINATIONAL INTEREST

Plymouth First Free Will Baptist Choir Has Social

Mr. and Mrs. Harry Allen and Mr. and Mrs. Jackie Sadler gave a choir social at the home of the Allens on Sunday, December 21, at 5 p. m., in the Rolling Pines section of Plymouth, North Carolina. Harry Allen read the Christmas Scripture from Luke, Chapter 2. Mrs. Allen gave a report of the accomplishments of the choir for the past year and presented awards to Miss Gloria Kaye Waters and Mrs. Estelle West for their outstanding choir rehearsal attendance record for the past year. Jackie Sadler led in prayer, closing with a blessing on the refreshments that followed.

Refreshments of punch, snacks, candies, and cookies were served from a lace-covered table, featuring a centerpiece of white burning candles, circled with holly and angels. There were twenty guests present for the occasion.

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Superannuation Report For Fourth Quarter, 1969

The following is the report of the Rev. Walter Reynolds, chairman-treasurer of the Board of Superannuation of the North Carolina State Convention of the Free Will Baptist Church, for fourth quarter, 1969:

RECEIPTS		
Balance October 1, 1969		$ 7,290.48
Religious Contributions for Fourth Quarter		4,713.47
Returned Check		15.00
Interest Income		78.72
Insurance and Retirement Premiums for Fourth Quarter		4,287.34
Total to Account For		$16,385.01
DISBURSEMENTS		
Ministers' Checks for Fourth Quarter	$ 465.00	
Widows' Checks for Fourth Quarter	433.50	
Insurance Premiums for Fourth Quarter	1,327.81	
Operating Expenses for Fourth Quarter	627.22	
Transferred to M.R.S. Fund	1,169.82	
Total Disbursements		4,023.35
Balance January 1, 1970		$12,361.66

Barrow and Singleton Received Ordination

N. B. (Tex) Barrow Jr. of Snow Hill, North Carolina; and Chris Singleton of LaGrange, North Carolina, were ordained into the gospel ministry Sunday afternoon, January 4, in three o'clock ceremonies at the Hull Road Free Will Baptist Church, Snow Hill. Ordination was under the auspices of the Central Conference of Original Free Will Baptists. Both young men are students at Mount Olive Junior College, Mount Olive, North Carolina; and for sometime have been actively engaged in denominational work.

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When a man puts the great question to a maid, and asks her to marry him, he does not have to offer her a blueprint of the future, with all the details filled in. He may have plans, but they both know that they are far from infallible. He is asking her to trust herself to **him;** to make a personal commitment to himself, on the basis of what she knows of his character and his personality. And there is the foundation of the whole transaction. And in that way, too, we have to rest our souls in God.—A. Morgan Derham.

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To succeed in one good thing is bett than to fail in one's attempt at ma things.—W. E. Isenhour.

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If a man is at the bottom of life spir ually, and makes no effort to get up, may be much closer to hell than realizes.—W. E. Isenhour.

BOOK REVIEWS

by ELIZABETH HILL

THE TALKING CHRISTMAS TREE by Ro ert Konzelman. Augsburg Publishi House, 1966, 33 pages, $1.50.

THE TEN LARGEST SUNDAY SCHOOLS Elmer Towns. Baker Book Hous 1969, 163 pages, $1.95.

Why do some Sunday schools stagnat and others grow in attendance at fa tastic rates? Is there a secret to Su day school expansion?

By means of personal visits, questio naire, and conference, the author h become well acquainted with the t largest Sunday schools in America. H discoveries are found in this book.

Among these Sunday schools a America's largest: Akron Baptist Temp in Akron, Ohio, with an attendance around 5,762; and America's seco largest: Highland Park Baptist Church Chattanooga, Tennessee, with an atten ance of around 4,821. The third in a tendance is First Baptist Church, Dalla Texas, with 4,731.

Certain factors which stimulate lar attendance seem to be found her Among these are the role of the ministe setting of attendance goals, evangelist zeal, strong visitation programs, hirin people to perform the needy tasks, ar acreage enough to park cars.

Questions such as, Who pays the bills What is the attitude toward world amusements? Where does the literatu come from? and, What kind of tot church program? are answered here.

This book does not answer all pro lems, but it does give the pastor, Su day school superintendent, Christia worker, and teacher new visions of th work and its potential.

(Books featured may be ordered from th FREE WILL BAPTIST PRESS, P. O. Box 15 Ayden, North Carolina.)

A STATEMENT ABOUT THE ROANOKE APIDS CHURCH

The following statement is made joint- by the Central Conference Mission ard and the First Free Will Baptist urch of Roanoke Rapids, North Caro- a, to clarify understanding of the rela- nship between the board and the urch, and to allay ideas that some em to have that there has been some nflict between the board and the urch over the decision to seek another cation for the church than that origi- lly chosen.

At the beginning of efforts to estab- h a church in Roanoke Rapids, the Cen- al Conference Mission Board ventured on a plan somewhat novel in the es- blishment of a church. The board pur- ased some lots on the corner of Sev- nth and Franklin Streets, in a section at appeared to be favorable to the es- blishment of a new church, remodeled dwelling house on the property to rve as a temporary place for worship, nd began the task of establishing a con- regation by employing a missionary for e field, supported by the board. Regu- r services were set up, and a Sunday chool was started as soon as a suffi- ient number could be enlisted to make possible. Later the board secured the oan of a metal chapel for five years and et it up on the property. All seemed to o well for quite awhile; the congrega- ion grew slowly, but surely; and the ope of the board and the local group was to organize the mission into a regu- ar church, then make a deal for the new church to purchase the property from he board on reasonable terms, and erect church building thereon. In 1967 the mission was organized into a church with the Rev. Willet L. Moretz as the first pas- tor, and the newly-organized group be- gan a building fund, with the idea still being to erect the building on the Frank- lin Street property. The board readily agreed for the new church to have free use of the property until a deal could be made; and also it was agreed that the new church would maintain a "watch-care" relationship with the board for a period of five years; and an agreement was made for the board to supplement the funds of the church on a gradually lessening basis as the congregation found it possible to progress toward a status of self-support. Both the church and the mission board have lived up to this agreement; the church gradually assuming more financial responsibility until the amount of support required from the board has been reduced by around 75 percent.

In the meantime, something not anticipated developed. The city of Roanoke Rapids revised its zoning rules so that no church in the city could build unless it could provide for a given amount of space on its property for off-street parking. Experienced builders were called in for advice, and it was found that the footage of the Franklin Street property was not sufficient to meet requirements of the city and offer reasonable opportunity for expansion, and that no other adjoining property was available. Because of this development, the church began looking into possibilities of securing a larger piece of property in some location offering at least equal opportunity for the growth of the church as the Franklin Street location. While the mission board reserved the right to advise concerning the purchase of new property, it at no time disapproved the idea of the relocation of the church; nor did it seek to hold the congregation to any agreement, actual or implied, to purchase the property owned by the board.

During the winter of 1968 the J. P. Stevens Company made an offer to give outright, ten lots for the church, and to sell ten more at a reasonable price, the lots being in a location that appeared to the church members and such members of the mission board who had a chance to visit them, as offering equal opportunity for expansion of the congregation as did the Franklin Street location. It was necessary, however, that the deal be made in a limited amount of time. At this time communications and conferences between the church and the mission board were handicapped by the illness of the pastor, who could not attend meetings. A joint meeting between the church and the board, which had been provided for in a motion of the board, was delayed because of this condition. The time came when a decision had to be made, and the pastor and church, understanding that they had the goodwill, if not the official sanction of the mission board, closed the deal and purchased the property, paying for it in full from funds contributed by the congregation and friends of the church—no funds of the mission board being involved.

The Central Conference Mission Board hereby assures all who are interested that we have no desire or intention of reprimanding the First Free Will Baptist Church of Roanoke Rapids for having acted upon their own decision in purchasing the new property. We recognize that from the time we approved the organization of the mission into a church, and the organization was effected, they have had the right under Free Will Baptist usages to make their own decisions, and that any and all rights of the mission board by virtue of our watch-care relationship are subordinate to these rights of the church as an independent body. We recognize that any technical breaches of the watch-care agreement upon the part of either the mission board or the church were made without intention of either to ignore the rights of the other, but resulted solely because of the abnormal conditions brought about as indicated herein.

The First Free Will Baptist Church of Roanoke Rapids assures all concerned that it appreciates all that has been done by the people of the Central Conference through its mission board or otherwise, and by state agencies and individuals to make the church possible; and that the church has at no time desired to ignore its obligations to the mission board or to the conference; and, if there have been violations of the watch-care agreements, they were because of the abnormal conditions indicated herein.

The mission board and the church join together in appealing to churches and individuals to support the efforts of the Roanoke Rapids congregation to build a creditable Free Will Baptist church in this growing city on the outskirts of our conference. Donations large or small will be appreciated and acknowledged. Gifts for our building fund should be sent to the Rev. Willet L. Moretz, P. O. Box 846, Roanoke Rapids, North Carolina 27870.

Signed for the Church:
Louella Stalls, Treasurer
December 12, 1969

Signed for the Mission Board:
Raymond T. Sasser, Secretary-Treasurer
December 24, 1969

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NOTICE

Any person interested in making application for Manager of Cragmont Assembly, Inc., please notify the secretary, Mrs. C. F. Bowen, 1731 Hillcrest Drive, Wilson, North Carolina 27893, before January 5, 1970.



SUNDAY, JANUARY 11

GOD'S STRANGE ANSWERS

Scripture Reading—Psalm 28:6

He was a Christian, and he prayed. He asked for strength to do greater things, but he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He had received nothing that he asked for; all that he hoped for. His prayer seems unanswered, but he is most blessed. —*The Standard, W. B. Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God answers our prayers in ways that we sometimes don't understand.

MONDAY, JANUARY 12

WHEN TASKS ARE HARD

Scripture Reading—Psalm 145:18

In a certain cotton factory there is a card on the walls of the workrooms that reads: "If your threads get tangled send for the foreman." One day a new worker got her threads tangled, and she tried to disentangle them, but only made them worse. Then she sent for the foreman.

He came and looked. Then he said to her: "You have been doing this yourself?"

"Yes," she said.

"But why did you not send for me according to instructions?"

"I did my best," she said.

"No, you did not," the foreman said.

"Remember that doing your best is sending for me."—*Moody Monthly, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When things get rough God can smooth them out if we only ask Him.

TUESDAY, JANUARY 13

SERMON BY A BARBER?

Scripture Reading—2 Corinthians 8:14

A minister sat in a barber's chair getting a haircut. The minister invited the barber, who was a member of the congregation where he preached, to begin attending the services again.

"Oh," said the barber, "the church is always asking for money and talking about the tithe. I think a person should give just as he feels like giving."

When the haircut was finished, the preacher got out of the chair and handed the barber a quarter. "Preacher," said the barber, "haircuts are a dollar and a quarter here." "But," said the preacher, "you just told me that a person should give what he feels like giving."

Is man more important than God?—*Copied,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Do we sometimes put man before God? Remember God loves a cheerful giver!

WEDNESDAY, JANUARY 14

CAN YOU FIGURE OUT THIS ONE?

Scripture Reading—Matthew 6:1

When a boy gets up at 4:00 a.m. to deliver papers, people say he is a go-getter. If the church should ask the same boy to get up at the same hour to do something, people would say, "That's asking too much of the boy."

If a woman spends eight hours away from her home duties at another job to help meet the family budget, she is called an energetic wife. If, however, she does the same for the Lord, people say she is a fanatic.

If a man ties himself down to a $40.00-a-month payment on some luxury for the home, he pays willingly; but if asked to make a commitment for some cause of the Lord, he says, "I don't believe in pledges."

If he does drop $40.00 a month into the offerings, people say he is crazy. This is a crazy, mixed-up world, where first things come last and last things come first.—*Copied,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Our dedication or our foolishness is determined by the way a person looks at what we do.

THURSDAY, JANUARY 15

I THANK THEE, FATHER

Scripture Reading—Matthew 6:6

I thank Thee, Father, for the way
Thy hand has guided me today.
I woke at morning's dawn, afraid
To face my problems. But I prayed,
And one by one each need was met;
For Thou hast never failed me yet.
Dear God, henceforth my prayer shall be
For strong, abiding faith in Thee.

—*Florence Taylor,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Do we ever stop and thank the Lord for guiding us day by day?

FRIDAY, JANUARY 16

"HE DASN'T QUIT"

Scripture Reading—Acts 26:22

A young man had a class of boys in mission Sunday School. Little fellows th were, and their new teacher's kindness a tact won them to him completely. Aft awhile the young man became discourag with his efforts among them, and he d cided to leave. He went down early t last Sunday, and overheard a conversati between two of the boys. One announc that he wasn't coming any more; Teach was going to quit, and he was going quit, too. "Why," said the boy, "he dasn quit. Why, I was the first boy in his clas and one Sunday he told us kids that G sent him to teach us, an' he said God w his boss, and he had to do wot He sai He's God's man, and he dasn't quit." An the young man didn't quit.—*Record Christian Work, Knight's Master Boo Eerdmans Publishing Company.*

PRAYER THOUGHT

When we become discouraged u shouldn't give up so easy. Remember th discouragements and disappointments Jes had to overcome.

SATURDAY, JANUARY 17

QUAINT IDEA?

Scripture Reading—Ephesians 6:4

A mother when asked how she was brin ing up her children, replied: "Exceptionall well. On Monday they go to the Scout Tuesday, music; Wednesday, dancin school; Thursday, elocution; Friday, sin ing; Saturday, the movies, and when con venient I take them to Sunday school o Sundays." "May I ask," said the visito "what you are doing for their souls?" "Fo their souls," she said laughing. "What quaint idea!"

No need of the child is more importan than his spiritual needs. To lead him t know and love Christ as his Lord an Saviour and to train him in the Christia way of life is the first duty of the home.— *Gospel Herald, Knight's Master Book, Eerd mans Publishing Company.*

PRAYER THOUGHT

You should learn to train your child t the Christian way of life.

= = = =

Saul tried to be a "buddy" with God It is always the man who is really fa from God who thinks he can use this ap proach to the Almighty. The closer t God a man is, the more he is aware o God being the Almighty. Everlasting Creator, Sustainer of the entire universe There is no flippancy or easy intimac with God for the man close to God. In stead, there is a sense of God's greatnes and man's unworthiness.—William P Baker.

Ethel Passed This Way

by Tommy Manning

There is a chair in my office where she sat one day not long ago. The sunlight was coming through the window, and it rested upon the silver in her hair, enhancing its natural sheen. As I looked at those gray hairs, I thought how each one must hold a special meaning for her and for those who loved her most. Those silver strands represented to me, her yielding to life and to the Father's will. Those dark strands which had refused to turn gray represented to me, her determination to do what was right and proper, and the courage which she exhibited in doing it.

Today, as I write, I can almost see her there smiling at me, as was her nature, and calling me one of "her boys." I cherish this thought today, for I appreciated her faith in me and her confidence that I could do the meager tasks I tried to perform. I called her "Miss Ethel," and when she said, "Tommy," it carried with it a motherly feeling which she expressed to all those whom she loved and in whom she had special interest. A nostalgic feeling envelops me today as I reflect upon the tone of her voice that day.

To say that Ethel Moye was without fault would be an injustice to her character and to the life she lived—nor would she want this said of her—for she was forthright and honest; and while very human, she exhibited qualities which made her unforgettable. She saw good in everybody, and somehow was able to bring out the best in them. She was not content merely to exhort or to rebuke their wrongdoing, she was seen to help many of them pick up the broken pieces of their lives, to rebuild and to start anew. She never directed without leading; and while leading, she more often walked beside. All the while she would speak softly, yet with a firmness which indicated her knowledge and her wisdom. Occasionally her eyes would look sad while reprimanding; but when the smile came, how bright the day became!

I knew her as one who loved much and who gave much—much of herself, of her means, and of her counsel. Always her innate warmth would radiate her surroundings, and her eyes would sparkle and look at you knowingly. And sickness never dulled those eyes nor impaired that wisdom!



Her face is imprinted in my memory; but not her face only, for there are things that she said, things that she did, and certain mannerisms which were hers alone. She walked with dignity, and she lived with dignity; but she was equally at ease with the rich and with the poor. She could sit on a wooden stool or a plush sofa with the same grace. Though she was blessed with material wealth, she was more interested in spiritual things and sought every possible opportunity to build up her heavenly treasure and bring herself nearer to God. Each new day determined for her a closer walk with Him.

How often have I seen her "make" over little babies and talk to them in her special way! How often have I seen her pat the heads of little boys and finger the curls of little girls and call them "Darling"! Very often, for that quality of motherhood which was hers shone forth naturally and automatically, sometimes almost to her embarrassment. It was as though all little children should be hers, and it got "next to her" when she saw one mistreated. Tears would fall from her eyes when she saw hungry children, poorly clothed; and many are the times when she would make them happier and more comfortable with gifts of food, clothes, and money. She taught many of them to appreciate the finer things of life. She loved to talk to them about God, and instilled in many of them a love for Jesus, when perhaps they would not have heard of Him except by her word. With her, there was no generation gap. She was adored by children and adults alike, and she joined the two together by the clasp of her hands and the understanding of her heart.

And Ethel Moye had a right to love children, because after her marriage to the late Rev. J. C. Moye of Snow Hill, North Carolina, in 1920, she gave birth to ten children of her own. Eight of the ten remain to personify her character and to reflect her proud heritage. As these children reminisce; as they laugh, and as they cry at their mother's memory, they can justly be proud of her attributes and of her work. She left grandchildren and great-grandchildren to carry on for her; and the greatest tribute they could make to her would be to live for her Lord and to do His work. She would want this.

Ethel Moye was a grand lady; she might be called a tradition, for she embodied for many people the epitome of true Free Will Baptist womanhood. A completely Christian lady, her gentle manner endeared her to all and compelled their respect. Wherever she went she took the Lord with her, and when she departed the place of her visit, she left part of the influence of His Spirit behind to strengthen and to guide. It was impossible to know her and not to love her. She left, but she did not leave entirely—for everywhere I look I see something which reminds me of her. I see my Bible, my songbook, "The Free Will Baptist," "Devotion," a Sunday school quarterly, a flower—all of these were important to her; and they remain as reminders.

To list her many denominational jobs and positions is not necessary. Neither do we need to list the many civic duties she performed or the philanthropic services she rendered so unselfishly. Suffice it to say that she served untiringly

(continued on page thirteen)

Five Short Years and Six Lonely Months

When life is at its lowest ebb, then we cry unto the Lord. This is what happened five short years ago when I had to enter the hospital. My husband, John, had been on drunken sprees for several years. I felt as I could not stand it any longer; so I cried unto the Lord, "Father, he is yours. Take him and do what you will, for I cannot do anything for him."

From that day until his death he never drank again. He could not do enough for his church, his friends, and his family. He loved everybody, but loved his Lord best of all. Doing the Lord's work was his life.

I cannot question why early Tuesday morning, July 1, 1969, God saw fit to call John to be with Him in heaven. I trust God's will and am only trying to accept it. Sleep on dearly beloved, I hope to be with you in the sweet bye and bye.

Written by his wife,
Mrs. Lessie O. Moore
Route 2, Box 263
Farmville, North Carolina

= = = =

GOING HOME WITH JESUS

by George Civils
Farmville, North Carolina

My soul is feeling happy,
For the time is drawing near;
I'm going home with Jesus
When He comes.

They are shouting now in heaven,
And I hear them calling me;
For I'm going home with Jesus
When He comes.

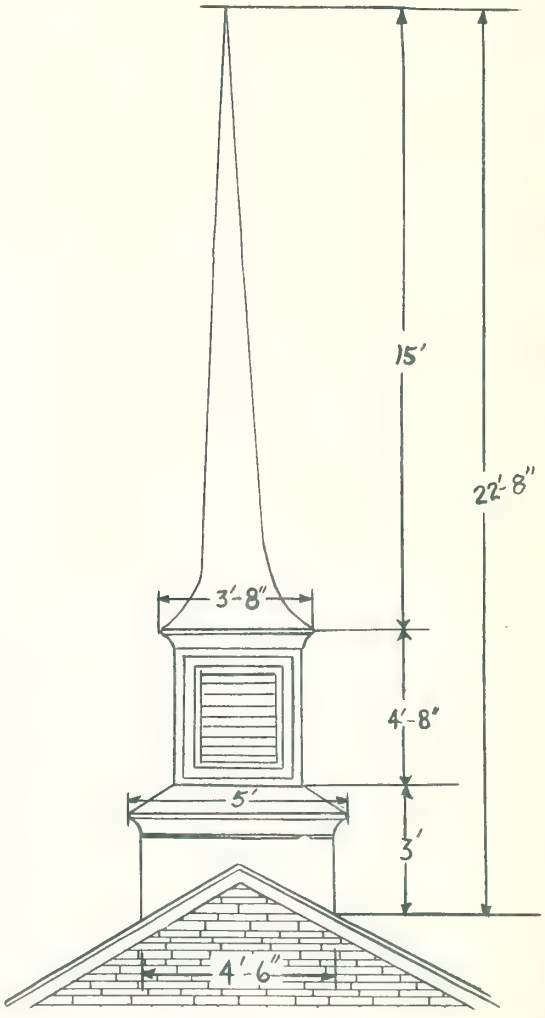
Won't you listen to His calling,
And come and go with me?
For I'm going home with Jesus
When He comes.

My body's getting weary,
But my soul is full of peace;
For I'm going home with Jesus
When He comes.

I know my days are numbered
And flying like the breeze;
But I'm going home with Jesus
When He comes.

I'm going home with Jesus;
Yes, I'm going home with Jesus;
Oh, I'm going home with Jesus
When He comes!

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Question: How do you explain, "Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him, And say, Thus saith the Lord GOD; Behold, I am against thee, O Gog, the chief prince of Meshach and Tubal: . . . Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands: and many people with thee . . . Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" (Ezekiel 38:2, 3, 6, 13)?—**J. R. N., Oregon.**

Answer: This chapter in the Bible deals, in part, with events that are to occur toward the end of the great tribulation. Gog is the prince of the north, and the land of Magog corresponds to the countries or peoples to be ruled over by Gog. Dr. Michelson, a Jewish scholar, thinks that Meschech refers to Moscow, and Tubal to Tobolsk; both of these cities, he says, are in Russia. This seems to be almost the unanimous opinion of present-day scholars. Gomer refers to Germany and Togarmah to Turkey. Sheba is part of Arabia, from which there is no doubt but that the queen of Sheba came when she visited Solomon. Dedan is said by scholars of today to be in the southwestern part of Arabia. The merchants of Tarshish are those from Europe and especially the traders from the Mediterranean area engaged in maritime shipping.

God, it appears from what is said in Ezekiel 38—39, will bring pressure upon Gog and Magog when they come to the mountains of Israel and will almost completely destroy their combined military forces. In this way He will miraculously deliver Israel as He has favored her in the past by fighting her battles and bring to naught her enemies. God's promise to Abraham is yet to be seen carried out in a more spectacular way than at any time in the past. ". . . I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12:2, 3). (See Genesis 18:16-19.)

Recently several have been concerned and asked questions about Jewish-Arab crises. This is only a part, and just how important a part, I do not think any here knows. The Old Testament tells us this is to come to pass as God chastens Israel for her disobedience, and at the same time in all such testings or periods of God's chastening, He will preserve a remnant of her sufficient to accomplish His divine purpose regardless to what any nations or peoples plan against her. He promises to protect and preserve the Christian in all times of crises until he finishes the work God intends that he shall do; but He promises this to Israel as a nation, though He does not promise to preserve his body against martyrdom when His work is done. He has a peculiar work for Israel to do, and until that is finished, a sufficient remnant will be preserved for this purpose.

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Question: Were the Israelites ready to return to their homeland and temple when Ezra and Nehemiah made an effort to bring them back?—**I. H.**

Answer: Yes, in that they had served the seventy years' time for which God allowed their enemies to deport them. They refused to obey God's commandments governing their activities on the Sabbath Days when they were living safely in Palestine; and when the time amounted or totaled 70 years that they misused these days, God permitted their enemies to enslave them. When that number of years, whose days this violation covered, was served in exile, God provided a way of including leadership for their return. As in the case of their return from Egypt under Moses and Joshua, so now they are not ready to yield completely to God and His leadership. They needed a lot of discipline, as they needed in their exodus from Egypt; and in both cases, they got it.

We find the following on Page 272 in "Peloubet's 1968 Notes," which I think to be well put: "The state of the citizens of Judea at the time of Nehemiah was deplorable. A modern Old Testament scholar sums it up as follows: 'Many Jews contracted mixed marriages because more men than women had returned from Babylonia. The children from such unions did not learn Hebrew, an indication of how little they appreciated their religious heritage. Priests, too, showed no concern about preserving purity of race. The Sabbath was violated by disregarding the law forbidding business deals and manual labor. Morality left much to be desired. The prophets accused their fellowmen of murder, adultery, perjury, lying, injustice at the courts, magic, oppression of the poor, widows, orphans, day-laborers, and strangers. Those who should have been admonishing the people devoted their time to making money. False prophets created unrest among the masses; from Zechariah 13:6 we may conclude that they worked themselves into mad frenzies and lacerated their breasts. The priests in general failed to do their duty, bent as they were upon becoming rich. Esdras and Nehemias, who inaugurated the reform, came from the diaspora.'—Paul Heinisch."

Some people I have known to join the church remind me of these Israelites as they acted in returning from captivity. They profess and even make public their outward move from the old state of bondage; but within they remain the same, and in some cases like these Israelites who further demonstrated their heathen and ungodly practices by entering into marriage relations with heathen women, they take on a closed companionship with the world by adjusting more completely with the ungodly with whom they come in contact. They often ridicule Christians, who would dare to live a godly, Christlike life. When professing Christians so behave, there is one of two things they may do: They may repent, dispose of worldly companions and practices, and take the Lord; or they may completely depart, unchastened and without repentance and forgiveness, into a life of sin and selfishness from which they never emerge; for except

(continued on page fifteen)

STORIES

for our youth



THIN ICE

by KITTY MILLER

MIKE clumped down the stairs and held up his ice skates. "Today's the day I try out my new skates."

"How about picking these things up for me at the store first?" his mother said.

"Aw, Mom, can't Karen go?"

"No. Dad's expecting a very important letter, and he wants you to get it for him. You'll have lots of time for skating when you come back. Just be careful on the ice."

"Mom, it's impossible to drown. The river is only four feet deep where we skate. If you fall in, all you have to do is stand up and call for help."

"Ice is always dangerous," his mother replied.

"The whole gang will be there," Mike said as he put the skates into the closet and pulled on his cap and jacket. Out of the corner of his eye, he spied Karen buttoning her coat. "Don't tell me my shadow has to come along! Can't I even go to the store without her?"

"Now, Mike," his mother whispered. "You're the only one she has. Most of her friends live on farms."

"All right, come on," he mumbled, sticking the list into his pocket.

Karen smiled and ran to catch up with him.

When they reached the general store, Mike headed for the corner of the store which was the village post office. "Here it is," he told Karen, "the one Dad's expecting." Then he stuck the letter into the back pocket of his trousers.

"May I go outside while you get the order?" Karen asked. "Maybe I can see them skating on the river."

"Sure, but don't go far. I won't be long." Mike shook his head and watched her leave the store. Whew! Am I glad to get rid of her for a while, he thought.

Then he heard Karen scream. He flew out the door.

"Look! Some kid fell through the ice," Karen cried.

Mike raced over to the river bank. He walked out on the ice as far as he could, then crawled the rest of the way. "Don't be afraid. You're not in danger," he called out. "The water's not deep. Just stand up."

The skater kept thrashing in the water.

Seconds later, Mike was pulling the shivering skater over the ice and onto the river bank. The letter dropped out of his back pocket into a clump of weeds.

"Mike," Karen said, "you—"

"Don't bother me," Mike answered. "Can't you see I'm busy?"

The skater pulled off her woolen cap and began to cry.

"Somebody get a blanket. She's freezing," Mike called out.

"I'll get one," Mr. Woods said, "and I'll drive her home."

Mike asked, "Are you O.K.?"

The girl nodded.

"Don't panic like that. You didn't even try to stand up," Mike told her. "You shouldn't swim or skate alone."

"We just moved into the trailer court down the road," the girl explained. "This was my first time on the river." She sniffed.

Mike asked, "Why didn't you go up the river where the crowd is skating?"

"Because I feel funny with people I don't know," the girl said between whimpers.

"You're lucky Karen saw you, or you might still be out there," he told her as they hurried toward the corner. He was so busy talking that he didn't notice Karen pick up the letter and put it into her pocket.

"Thanks for saving me," the girl said. Turning to Karen, she added, "Thanks."

"That's O.K.," Karen said. "My name's Karen Snyder. What's yours?"

"Cynthia Johnson."

"How old are you?" Karen asked.

"Nine," Cynthia replied.

"I am, too. We'll be in the same room in school," Karen said. "Would you like to come to Sunday school with me tomorrow?"

"I never went to Sunday school before," Cynthia said. "We don't stay in one place very long."

"That's all right. We'll ask your mother if you can come," Karen said. "You'll like it. You'll meet new friends. You'll read the Bible and learn how much the Lord Jesus loves you."

As Mike neared the car, he remembered the letter. He touched his empty pocket. He felt it again, slapping at the back pocket and twisting around to see whether he could find the letter. "I've lost it," he shouted and started to run back to the river bank.

"Wait a minute, Mike," Karen called after him. "Look, Mike, I have it!"

Mike whirled, and when he saw the letter, he left out a deep sigh.

"I saw it fall out of your pocket into a clump of weeds," Karen explained. "I tried to tell you, but you told me not to bother you."

Mike shook his head. "Sorry I hollered at you."

"That's all right," Karen said.

"And thanks for getting the letter for me," Mike said as he slid into the front seat next to Mr. Woods. "After we take Cynthia home, we'll go back and get the groceries."

Karen didn't answer.

Mike turned around and saw her whispering to Cynthia. He grinned and told Mr. Woods, "I can hardly believe it! I think I just lost my shadow."—"Gospel Herald."

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In the city of Milan, Italy, there is a rare and lovely cathedral. When I looked upon it the first time, someone used the descriptive phrase "frozen music." Above the massive doors of this cathedral, which has stood so long, is a threefold statement of great wisdom. This is what you may read: "All that which pleases is but for a moment. And that which troubles is but a moment. That only is important which is eternal."—Deuson N. Franklin.

Do You Have a Secret?

Dr. Paul Tournier is one of the leading vangelical students of personality in ur time. This Swiss physician of body, ind, and soul has written many helpful ooks which are widely read in America nd Europe. One of these books is a lit- e volume entitled **Secrets.**

In **Secrets** Tournier points out a uni- ersal experience — the fascinating and nportant role of secrets in the develop- ent of personality and wholesome hu- an relationships. To have and to keep secret, says Tournier, is essential to he development of individuality. Only hen a child has a secret is he a true ndividual.

But it is not enough just to have and o keep a secret. The development of ersonality depends on the growing ca- acity to share one's secrets with trust- d friends. Such sharing must be com- letely voluntary. The time, place, man- er, and extent of such sharing must be reely chosen by the person having the ecret. Thus, individuality involves hav- g and keeping a secret, but personality evelopment is dependent on the grow- g capacity to communicate one's ecrets to other individuals.

Thus personality emerges in a context f trustful interpersonal relationships. y this criterion, a person is mature and ealthy insofar as he can and will, with- ut coercion, share his secrets with faith- l and trusted companions.

How is the capacity for such honest nd open communication to be attained? o doubt there are many means; but ournier stresses one in particular. This the need and value of sharing one's crets with God and discovering, rough communion and fellowship with im, the "secret of the Lord."

But, you may say, doesn't our omnis- ent God knows all the secrets of our earts and minds? Isn't He thoroughly quainted with our failures, sins, guilts, ars, weaknesses, disillusionments, frus- ations, aspirations, and longings? Yes, e knows us completely. Why, then, oes He desire to know—and why do we eed to tell Him—our secrets? Is it not ecause He, like every true friend, re- ects our privacy and integrity as per- ns? He will not overstep our freedom. e knows all, but He is not unduly cu- ous. He does not pry into our affairs. e waits patiently for us to open up and ll Him all. In such a genuinely per- nal encounter, we discover Him, and e learns to know us. And, in so doing, e find ourselves fulfilled in Him.

Do you have a secret? Is it one which you feel you cannot or should not now share with any other human being? Then share it with the Lord Jesus Christ. Gladly and courageously tell Him all. He is the ideal Counsellor (Isaiah 9:6). He will not betray your confidence. He will understand as no human being ever can or will. In the context of such a personal relationship of openness, trust, and mutual confidence, you will find Him and also your true self. Indeed, you will discover the "secret of the Lord" for your own life.—Paul T. Culbertson.

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ETHEL PASSED THIS WAY

(continued from page nine)

up to the moment of her death; and even against the advice of friends and relatives, she wanted to be "about her Father's business," even when she experienced fatigue and pain which would have deterred the strongest of us. She was heard to remark that when she died she wanted to die, doing the Lord's work.

She was a "thing of beauty" as expressed by the poet; and she shall be a joy forever. Her beauty was deeper than facial construction or bodily form (though she had these); her beauty was genuine and deep.

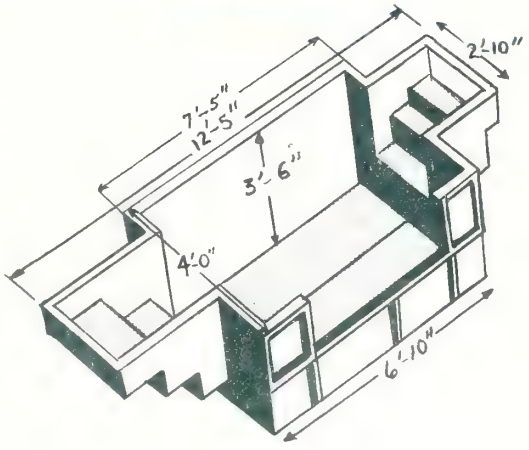
God chose to draw her unto Himself on November 29, 1969. Her life was sixty-nine years long, and she lived it to the fullest. Idleness was a word not in her vocabulary, nor a part of her living. She was "to the work" as a true servant of God.

In life she planted many seeds of kindness, and she was able to see many of these sprout, grow, mature, and blossom into flower. Precious were the moments she spent talking about her Saviour, worshiping in His church, and listening to His Word and His music. She had thrilled many a heart by her singing, and she enjoyed taking her seat and being the listener. She encouraged even the feeblest of musicians and saw merit in their most labored efforts. Anything that was done for God's glory was worthy of note, according to her.

Hers was a beautiful life, and hers was a beautiful departing. We are all richer from having known Ethel Moye and having had her pass our way. On one occasion her granddaughter, Ruth West, sang "Precious Memories" as sort of a tribute to her; and that's what I have of Ethel Moye—precious memories!

And, as I sit here today, gazing toward that chair where she sat sometime ago; I don't see her quite so plainly as I did then. But, I do see her—I see her in my thoughts. I remember her as she looked that day as she sat in my office, with the sun painting a halo around her head, as she smiled at me and called me "her boy." Ethel Moye passed this way, and I'm glad she did!

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The Kingdom Is at Hand

Lesson Text: Matthew 4:12-17, 23-25; 9:35-38

Memory Verse: Matthew 4:17

I. INTRODUCTION

God's people, the nation of Israel, had been in bondage to other nations for centuries. These included Assyria, Babylonia, Persia, Greece, and now the Romans. By New Testament times it had been over five hundred years since they were independent and had a king of their own. Through these centuries they had dreamed of a return someday of the pomp and glory of Israel, much as their fathers had known under David and Solomon.

When Jesus came many saw in Him the long sought for Messiah, but their conception of what His kingdom would be was all wrong. Even some of the twelve had envisioned such a time when they would sit at the head places with Christ in the "new kingdom." But Jesus did not come with swords and armies to overcome the Romans and reestablish the ancient glory of Israel. His kingdom would be in the hearts of His humble believers and followers. Their sword would be the Word of God; their shield, faith; and their helmet, salvation.

As He began His ministry He announced that His kingdom was at hand. Some of His closest followers, even unto the Cross, never fully understood the nature and purpose of His kingdom. This lesson will help us to understand more fully.—Bible Student (F.W.B.).

II. HINTS THAT HELP

A. Introduction

Take a few minutes to show the relationship between this lesson and the previous ones. This is always important. The teacher should read the first few chapters of all the Gospels; and, if possible, a good book of the life of Christ to try to get the chronological order of events clear.

1. Jesus Goes to Galilee (Matthew 4:12-17)
   a. The imprisonment of John takes place (v. 12).
   b. Jesus uses Capernaum as His headquarters (v. 13).
   c. Jesus took up John's plea for the people to repent (v. 17).
2. Jesus Begins His Ministry (Matthew 4:23-25)
   a. Jesus preached and healed in the synagogue (v. 23).
   b. Jesus' fame spread and many sick people were brought to Him (v. 24).
   c. Great multitudes of people followed Jesus wherever He went (v. 25).
3. A Plea for Workers (Matthew 9:35-38)
   a. Jesus' threefold ministry was preaching, teaching, and healing (v. 35).
   b. Jesus had compassion for the multitude.
   c. Jesus told His disciples to pray for more workers.

B. Conclusion

There is a great need for workers today. Let each one examine his own heart about this matter and pray that the Lord will send more workers.—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. What would happen to this world in which we live if for just one day, say today, January 18, 1970, all communication media were used to proclaim the good news of Christ's kingdom?

Just imagine: Every minister would preach the gospel sermon concerning the urgency of accepting Christ! No reviews of books except the Book, no special programs to lure the worldly, no movies to entice the young.

Every newspaper would carry only Christian articles and news, warnings about lukewarmness and disobedience, and schedules of church services. No news of war, murders, robberies, rapes; no announcements of questionable movies and shows!

Every radio station would carry the good news that "the kingdom of God is at hand," urging people to attend church and to live the Christian life. No rock and roll songs, no evil double talk, no commercials for beer and cigarettes!

Every TV station would carry religious dramas true to the Bible, choirs singing hymns of worship, and earnest testimony that the King's business requires haste, the fields are white unto harvest, and laborers are needed now.

Can you imagine every Christian using his power of speech to witness to the fact that he or she believes the good news and wants to tell others?—Standard Commentary.

2. A missionary exclaimed, "Five hundred million souls! They tell me that there are that many in the area where I will serve!" He said that he went to bed with this on his mind. He dreamed of them, lost in their sins, on the way to hell. They were in his first thoughts every morning. His great compassion drove him to his knees in prayer and fasting. He knew he could never win them all; but he only wanted God to use him the best He could. Can we ask less of the Lord?—Advanced Quarterly (F.W.B.).

3. It was once said of the ministry of F. B. Meyers, "He supported every effort to get a man out of the slum. He was more concerned, however, with getting the slum out of the man." Man's first and greatest need is to be born again. And the Gospel of Jesus Christ is the only power that can give a man a new heart.—Christian Victory.

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A COMPENDIUM ON THE TRINITY

(continued from page three)

oing three separate works, in three sep-rate personalities that culminated into he supreme plan and constituted one upreme God.

Beginning with the Book of Genesis he three persons were God, and with od in the realm of God's glory. In the Theophanes" (appearances of God in uman forms) one particular appearance o Abraham on his return from the de-eat of the Dead Sea kings, has a close esemblance to the fleshly character of esus. The various accounts of the pirit of God directing or moving men n the metaphysical world has significant spects of the working of the third erson in the Book of Acts.

In the Gospels the Trinity is God and he Holy Spirit in God's realm of glory, nd the second person (Jesus) on the arth in the flesh and God Incarnate. esus even said of His fleshly life, ". . . e that hath seen me hath seen the Fath-r; . . ." (John 14:9). In the same chap-er of John Jesus said, ". . . I am in the ather, and the Father in me: . . ." (v. 1). This complicated the union, yet eparation has always been beyond the imits of the human mind. This we re-eive by faith.

After the ascension, the Trinity was God the Father, the Son in God's realm f glory, and the third person (the Holy Spirit) on the earth, working in the es-tablished Church of Jesus Christ. The-logy teaches by virtue of several scrip-ural references that at the second com-ng of Christ, the Church and the third person will be taken up from the earth, nd the Trinity will be away from the earth until Jesus enters His one-thou-sand-years' reign of peace on earth.

For a "Bibliography for an Introduc-tory Study of the Trinity," the following sources will be helpful:

Torah, Genesis, Chapter 1

The Prophets, Isaiah, Chapter 53

New Testament, John, Chapter 1; **Ibid.,** Acts, Chapter 2

Saint Augustine, Confession, Chapter 13, Section 5; **Ibid.,** (De Civitate Dei), Chapters 14—29; **Ibid.,** (Trinity of God and Man)

Apostolic Fathers, Ignatius to Smyrna, Sections 1—5; **Ibid.,** (Epistle of Barnabas), Section 5

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

U. S. Army Chaplain Captain William F. Cox Jr. of 20 Castle Drive, Fort Bragg, North Carolina, would like to announce that he will be available for full-time pastoral work as of January 1, 1970, at which time his tour of duty with the armed forces will be completed. Mr. Cox is a native of the Washington, North Carolina, area, and has served in Vietnam. He is a member of the Baptist faith and will expect to unite with the conference to which he is called. He can be contacted by writing to the above address or by telephoning 497-1710. He is also interested in evangelistic work.

= =

The Rev. Jesse R. Mathis wishes to announce that he is available for full or part-time pastoral work. Any church desiring his services may contact him at the following address: 600 Cutchin Street, Clinton, North Carolina 28328; or by telephoning 592-5436.

Questions & Answers

(continued from page eleven)

these Israelites repented they were forced to depart with their ungodly companions. Of such the Bible says, "The last state is worse than the former." (See 2 Peter 2:21, 22; Matthew 12:45.)

= = = =

Don't depend too much on the future; so often it comes before you are ready for it.—Paul G. Stevens.

USED ALUMINUM PLATES FOR SALE

The Press has a quantity of used aluminum offset plates for sale. The plates are available in two sizes: 22¾ by 26 inches, and 11 by 18 inches. The costs of these used plates are 75¢ and 35¢ respectively.

These plates have a number of uses, including the patching of farm buildings, rooftops, etc. In fact, anywhere that tin is used for patching or repairing, these plates will serve a similar purpose.

Anyone interested in securing these plates or desiring further information concerning these should contact the Press.

NOTICE TO ALL MEMBERS OF THE CHURCH FINANCE ASSOCIATION, INC.

The thirtieth annual meeting of the Church Finance Association, Inc., will be held at the First Free Will Baptist Church, Smithfield, North Carolina, on January 13, 1970, at 10:30 a. m.

Each member is requested to be present. If you are unable to be present, please sign proxy below and return to me, Box 158, Ayden, North Carolina. The proxy will be used only if you are unable to be present.

Yours in Christian service,
Hubert Burress, Secretary-Treasurer
Church Finance Association, Inc.

We hereby appoint Walter Reynolds, president; Hubert Burress, secretary-treasurer; or _____ as our proxy for the annual meeting of the Church Finance Association, Inc., January 13, 1970, at 10:30 a. m., at the First Free Will Baptist Church, Smithfield, North Carolina.

Date_____ Signed_____

LIBRARY COM
DUKE UNIVERSITY
DURHAM, N. C. 27703

Mount Olive News

(continued from page five)

fireproof room, and the irreplaceable materials are kept under lock and key. From the original handful of materials the Collection has grown to several thousand individual items. There are approximately 600 books relating to Free Will Baptist history, as well as many relating to allied denominations. There are over 2,500 separately printed minutes representing 141 conferences, conventions, associations, and unions from 17 states. There are over 78 bound volumes of periodicals, including forty-six years of "The Free Will Baptist."

There are roughly 3,000 tracts, pamphlets, treatises, photographs, broadsides, clippings, and bulletins in the Collection. These range in date from the middle of the seventh century to the present.

There are approximately 300 manuscript items in the Collection. These include diaries, letters, sermons, debates, church minutes, membership rolls of congregations, and family and legal documents.

An alphabetical index of obituaries of ministers has been begun, but is very imperfect and not nearly complete. Another file of biographical data relating to eighteenth and nineteenth century Free Will Baptist leaders, also incomplete, is available for reference, as is a third file of information relating to nineteenth century congregations. Plans call for some indexing of the bound file of "The Free Will Baptist" in the near future.

The Collection is eager to be of help to any congregation preparing a church history or an anniversary celebration. If information is requested and can be furnished, the Collection will be delighted to help. Members of the denomination are invited to come whenever they will to use the Collection; however, the Collection is presently being processed and recatalogued, and some delay may occur in gathering the needed information or materials. Consequently, a note or a letter addressed to the Collection before a visit by a patron will result in more efficient service.

Since one of the aims of the Historical Collection is to preserve materials and to make them available to the largest number of people, and since most people who have given materials have asked that they not be lent, the decision was made at the establishment of the Collection that no materials may be removed from the room in which they are housed. There are no exceptions to this decision.

The Historical Collection is always glad to be of help to those who desire it, and equally glad to accept help from any who will give it. One form in which help may be rendered to the Collection is in the acquisition of materials. Perhaps of greatest value are manuscripts and minutes. Hymnals, sermons, tracts, periodicals, photographs, and clippings are much desired, also; but the information found in manuscripts and in minutes make these the best source of historical information. The Collection is presently attempting to complete its files of minutes. Some of the minutes needed to help complete files of North Carolina bodies are listed below:

Albemarle Conference: 1960.

Blue Ridge Association: 1959-1969.

Cape Fear Conference: Any prior to 1890; 1912-17; 1919-20; 1922-26; 1931; 1934; 1955; 1967.

Central Conference: 1915; 1923; 1932.

Eastern Conference: 1896-97; 1903; 1913; 1916; 1927.

French Broad Association: Any prior to 1950; 1954-55; 1960 to present.

General Conference: Any prior to 1877.

Jack's Creek Association: Any and all years needed.

Mount Mitchell Association: Any and all years needed.

Pee Dee Association: Any prior to 1933; 1935; 1939; 1958.

Piedmont Association: 1946; 1952; 1958; 1960 to present.

Piedmont Conference: 1963.

Rockfish Conference: Any prior to 1943; 1949; 1960-61; 1963 to present.

Saint Annah Conference: Any and al years needed.

State Convention: 1913; 1914; 1915 1917; 1926.

State Sunday School Convention-Institute 1956-57; 1959; 1960-61; 1963; 196 to present.

Toe River Conference: Any prior to 1951 1952; 1954; 1958; 1960 to present.

Union Conference: 1892-93; 1896-97 1899; 1902--05; 1909; any after 1910

Western Conference: Any prior to 1921 1922-23; 1928-29; 1937.

Western Yearly Meeting: Any and al years needed.

Yadkin Valley Association: Any and al years needed.

The Collection likewise needs minutes from bodies in all states, though lack o space forbids listing them at this time Such materials and minutes will help en rich the Historical Collection and wil further enable it to help us to "remem ber the former things of old." Who ar we? Where did we come from? Wha have we stood for? Where are we go ing? Why have we remained separat from other Baptists? **What heritage i peculiarly that of the Free Will Baptists'** These are some of the questions th Free Will Baptist Historical Collectio hopes that it can help the denominatio to answer.

Bookstore Hours

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*
* The Free Will Baptist Pres
* Bookstore, Ayden, North Caro
* lina, is now observing the fol
* lowing hours:
*
* Monday-Friday—8 a.m. to 5 p.m
*
* Saturday—9 a.m. to 12 noon.

D/C.03

the Free Will Baptist

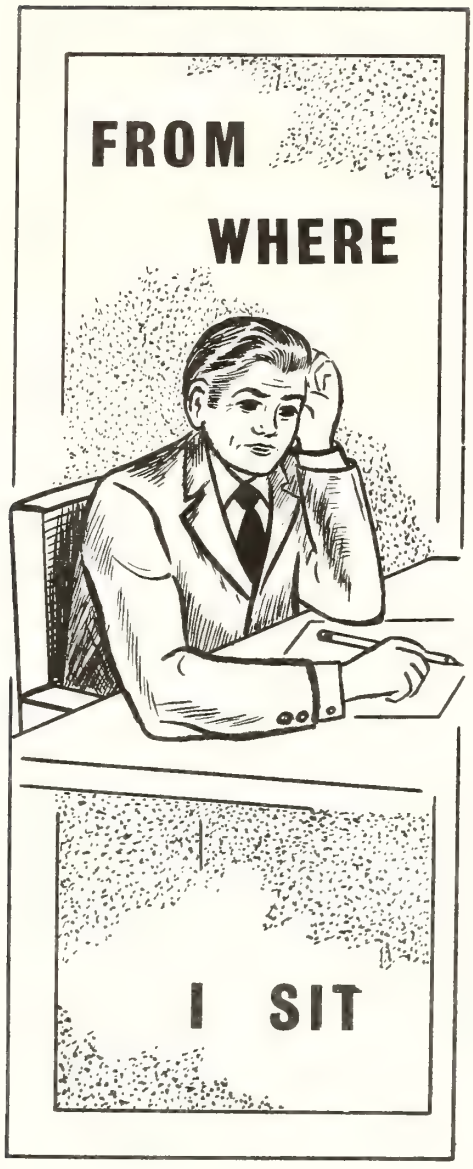
JAN 16 1970
DURHAM, N. C.

AYDEN, NORTH CAROLINA, WEDNESDAY, JANUARY 14, 1970



PARDON ME, YOUR TEMPER'S SHOWING!

Cover Photo by Harold M. Lamb



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PARDON ME, YOUR TEMPER'S SHOWING!

In its usual connotation, temper means a person's tendency to b come angry readily. Further defined, temper means rage and a chara teristic quality of a person which shows his mood or disposition.

As its definition states, temper is closely akin to anger and is easi lost—often to other people's regret. A person's frame of mind is oft responsible for his temper, especially so in the case where one loses h temper. An extremely moody person is more apt to be a "tempere person; and at the slightest provocation, he can be seen (and heard) "fly off the handle." (This term originated with the ax head comi loose from the handle during the forceful chopping of wood. Ofte when the ax flew off, a person nearby was injured, or nearly so—hen the allusion to a person becoming suddenly angry and expressing himse vigorously, endangering those near him by losing his head.)

As we have pointed out, a person could not have a temper unless l had anger as a definite part of his makeup. We are taught in Eccle astes 7:9, "Be not hasty in thy spirit to be angry: for anger resteth the bosom of fools." Thus, if we ever pride ourselves in "getting at" person with the losing of our temper and "telling him off," we can ref to this Scripture and see just how we measure up in the eyes of God.

The tendency to lose one's temper is never considered an attribut Some people have been known to become untempered because they didn have as much as others or because they didn't have the ability or mea to acquire what another has. There are some who get critical becau a certain person's tastes don't happen to match theirs. Some peop have been known to get mad with others because they did not quite agr with a certain statement or give full support to their cause. Some in viduals cannot stand to be wrong about anything; and if they are shov to be, they get puffed up like popped corn.

Alas! we have accustomed ourselves to thinking that we are alwa right. If we become angry, it is justifiable, we say. Yet, a part of losing of temper or displaying a hot one is a real indication of immaturi —and sometimes ignorance. People have been known to accuse the inability to restrain themselves on their forebears, or their red ha This is silly; for while we do inherit weaknesses from our ancestors, ea individual is responsible for himself and for his relationship to othe Red hair may look like fire, but a bad temper is caused by somethi other than that!

All of us need the benefit of other people's understanding—a more often than we like to admit. We want people to indulge our lit displays of immaturity—those little fits of temper—those tantrum and we expect them to excuse us because we are like we are. Well, little children lose their tempers, it is excusable; but even a child mu learn that he is not always the king bee. It is not good for a child think that he can forever get his way. He will never be secure if h parents continue to overlook his inability to control himself and give to his every whim.

Temper is really a weakness, though some big men (and wome like to show how strong they are by its display. Too, some people w feel inadequate use temper as a defense mechanism and make up f their inadequacy by sounding off furiously. Temper is never pret In fact, we have known beautiful women who were so hotheaded th they frightened off their suitors; for if things didn't click according their specifications, they got their dander up.

True, no one is expected by humankind to accept abuse after abu without a little rebuttal; but we would best follow the example of o Lord in all things. We remember how on one occasion He did beco righteously indignant, but we do not believe that this was a display temper such as we are accustomed to seeing—a display where profa language is often used, and the sole purpose of the outburst is to hu and humiliate.

Like as always, we believe that love is the solution. Love can co quer everything—even temper!

Tithe, Brother, Tithe

by
JOHN KAUTZKY
Santa Barbara, California

HOULD the history and origin of tithing be investigated by every man woman engaged in today's modern iness world?

ohn D. Rockefeller Sr. tithed on the first $1.50 that he earned as a vsboy. Later in life Rockefeller Sr. ed that had he not tithed on that first $1.50, he never would have n able to tithe on a million dollars.

he tithe is giving a tenth of one's kly gross income to the works of the d. Tithing, as we are to see, truly is investment made with God's unlimit- bounty as security. True tithing is a prayer of thanksgiving. Tithing means of acknowledging the Lord's dness to those who are willing to k by the sweat of their brow.

roof of God's temporal and spiritual ssings to those who tithe can be found he Bible.

urn to Malachi, Chapter 3, Verses 7- This records the account of an elo- nt sermon preached by God to the ple through the mouth of the pro- t:

Even from the days of your fathers are gone away from mine ordinances, have not kept them. Return unto and I will return unto you, saith the D of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The word "return" used in the above biblical passage does not mean come back to me and I will come back to you. "Return" means give back, as we can see from the context. Give to me and I will give to you.

It may be noted further that the paying of tithes was not a practice of the Jewish people alone. All the ancient peoples tithed. The **Catholic Encyclopedia** mentions how the pagan people living in Lydia, Arabia, and Carthage tithed.

With the foregoing testimony of the late business financier, John D. Rockefeller Sr., mentioned earlier in this article, three other prominent men of the business world may be noted: Alexander Kerr, William Colgate, and R. G. LeTourneau.

Alexander Kerr, owner of the famed Kerr Glass Manufacturing Company, at first had his doubts about the blessings of tithing. However, Kerr decided to take God on as his business partner. His decision came after he read in the Scriptures the vow of Jacob as recorded in the Book of Genesis 28:22, ". . . of all that thou shalt give me I will surely give the tenth unto thee."

Continuing to pursue Jacob's life in the Old Testament, Mr. Kerr read with interest how twenty years later Jacob returned to his own home with many servants and cattle in great abundance.

Kerr began tithing even though at the time he had many obligations and was heavily burdened with financial worries. His remaining capital he had invested in the construction of a new factory in the city of San Francisco, California. This was at the precise time of the never-to-be forgotten San Francisco earthquake.

Within a week after the holocaust rocked the entire San Francisco metropolis and enveloped the city in flames, Kerr received a telegram from his business associate which read: "Everything for a mile and a half on all sides of your glass factory was destroyed by fire. Your factory miraculously saved."

Though Kerr's two-story building was found to be highly inflammable, not a single glass jar was cracked by the raging flames.

It was in 1795 that William Colgate, then a lad in his early teens, left his home in England to stake his future in our beloved America. As he trudged along with all his worldly possessions tied up in a bundle, William met a neighbor friend, an old canal boat captain, who inquired where William was heading.

"I must now make a living for myself," William replied. "My father is too poor to keep me at home."

The old captain talked to William for a few minutes, inquiring about William's vocation and plans.

"While I was working for my father I helped him make soap and tallow candles," William remarked.

The old captain then got right down to details, giving William sage advice for the future: "Give your heart to Christ, William. Take our Lord into your business and give to him ten cents out of every dollar you earn—there will one day be in New York somebody at the top of the soap industry—it might as well be you."

William and the old captain spent a few minutes in prayer together. William thanked the old captain for his advice and bade farewell.

Reaching New York City, William at first found it extremely difficult to find work. Finally he did locate and join a soap firm in the big city. As the months went by he rose to the position of manager. Later he was appointed a business partner in the firm. Remembering the old captain's words of wisdom, William Colgate kept his account open with the Lord—ten cents out of every dollar was sacred to the Lord. As the years passed by William's partners in the soap firm died. He then started his own soap manufacturing business.

The Colgate soap enterprise prospered beyond William's fondest dreams. Two tenths of his income was given to the Lord's work which included the support of his Baptist church. Again he prospered, extending his income to three tenths, four tenths, and then five tenths.

During his lifetime all his income was given over to various Christian and charitable causes—and he prospered more than ever.

Because he believed in tithing, William Colgate was able to give millions of dollars to Christian philanthropies

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

"EXCEPT YE BE CONVERTED"

(Reprinted from April 7, 1954)

". . . Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matthew 18:3).

The disciples came to Jesus and asked Him about their standing. I suppose that it has always been that men have striven to get on the top. They asked, "Who is the greatest in the kingdom of heaven?" They spoke as men with little enlightenment, and men full of carnal desires and expectations. Christ gave them an answer that was calculated to awaken them—"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This answer contains a truth which is the very foundation of Christianity. What shall it matter to us who is greatest in heaven if we are unprepared for it?

Without conversion there can be no salvation. In Acts 3:19, Peter, in his first sermon after the Day of Pentecost, said, "Repent ye therefore, and be converted, that your sins may be blotted out." As we see conversion is enjoined upon all men as an essential to the entrance into God's kingdom.

The question is often asked, "What is conversion?" It is the act of turning to God. It is the experience which brings about a complete change in one's life. There is very little, if any, difference between conversion and regeneration. When Christ said, "Ye must be born again," He was teaching the necessity of becoming a new creation in Christ by the work of the Holy Spirit. The new birth, brought about by repentance and conversion, is not a reformation of the old nature. Through the new birth the believer becomes a new creature in Christ, and a partaker of the divine nature and of the life of Christ himself.

All are born in sin, and all are the children of wrath. All, without exception, must be born again and made new creatures, if we are to enter the kingdom of heaven. A new heart must be given us. Old things must pass away, and all things must become new. Conversion is the turning to God both in heart and in life. The unrenewed heart is estranged from God. The soul of the unconverted is in darkness and under the power of Satan. In conversion the sinner comes out of darkness into the marvelous light. He breaks away from the power of Satan and comes under the dominion of God. Conversion, internally considered, is a turning of the heart to divine things by repentance toward God and by faith in our Lord Jesus Christ. This turning amounts to nothing, unless it is a turning to the Lord. The heart may turn from one idol to another ever so often, but there is no evangelical conversion without a turning to the Lord.

In conversion there is also a turning to God in the life. There is an external as well as an internal turning to the Lord. He who is converted inwardly, is converted outwardly, also. It will bring about a conformity of the life to the will of God. The idea of conversion is incomplete, unless it includes a turning to God in life as well as in heart.

The surest mark of true conversion is humility. If we have truly received the Holy Spirit, we will show it by a meek and childlike spirit.

". . . Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

BOOK REVIEWS

by ELIZABETH HILL

THE CHALLENGE by Billy Graham. Doubleday, 1969, 173 pages, $4.50.

"City after city in the Bible was destroyed by the fires of judgment—Sodom, Babylon, Tyre, Sidon, Nineveh—because of their sins. And the same sins of those cities are the sins of the American city tonight and of the American people."—Billy Graham.

Contained here are the ten powerful sermons which Billy Graham preached during his 1969 New York Crusade in Madison Square Garden. This book is for the millions who heard him and who a permanent record, and also for those who missed these messages and want to reconsider their lives in the light of the Bible's teaching.

"The Challenge" invites the young generation, rebels, and all society to meet Jesus Christ—to accept Him and to serve Him. Such service, the author points out, never was and never will be easy.

Other books by Billy Graham are "World Aflame," "My Answer," "The Secret of Happiness," and "Peace with God."

CRUSADES by John Pollock. World Wide Publications, 1969, paperback, 192 pages, 95c.

This book brings up to date another book published in 1966 under the title "Billy Graham: The Authorized Biography." The author has abridged the earlier sections of the book and entirely rewritten and expanded the section which begins with 1960.

"Crusades" is divided into four parts: "The Making of the Man: 1918-1949," "The Forging of the Team: 1949-1954," "To God Be the Glory: 1954-1959," and "Let the Earth Hear His Voice: 1960-."

In addition, there is interesting information concerning surveys on conversion. Other books by the same author which the reader will also enjoy are "The Heart of the Russian Evangelicals," "The Apostle: A Life of Paul," "Moody," and "The Keswick Story."

(Books featured may be ordered from FREE WILL BAPTIST PRESS, P. O. Box 1, Ayden, North Carolina.)

ust In Time

by OSWALD J. SMITH, M.R.S.L.

HEN I was pastor in Dale Presbyterian Church, Toronto, I had an perience that made me realize, as ver before, the seriousness of my call-g. It happened suddenly, and I can ll remember the telephone call that oused me from my indifference and de me hurry to the bedside of one of parishioners.

"Could you come to see a sick wo-n?"

"Is it urgent?"

"Yes, very; she may not live through e night."

"All right, I'll come at once," and I ng up the receiver.

Making my way through the city eets, I was soon at the place, and as taken immediately to the sick cham-r. A woman with a sad and forlorn pression on her face looked up at me I entered. She tried to speak, but r voice was so weak and broken that had to bend low to catch the words e uttered. And I felt that I was al-ady standing in the presence of the ngel of Death, for it was plain to see at her life was fast ebbing away.

Hopelessness was depicted on her untenance while she waited for me to eak; and the darkness seemed to epen as I watched the pale, drawn ce, enshrouded in the gloom of almost peless despair. There was no time to se—no time to talk of the things of is world: her eternal destiny was at ake.

"Mrs. Charles, are you ready to go; have you any hope?" I inquired, as I bent over her.

"No, none," she murmured, shaking her head, while a deep-drawn sigh escaped her lips.

I stated as plainly as I could the wonderful plan of salvation, and, kneeling down, prayed with her, and then sang in tones subdued and low:

"Just as I am, without one plea,
But that Thy blood was shed for me.
And that Thou bidd'st me come to Thee,
O Lamb of God, I come!

"Just as I am, and waiting not
To rid my soul of one dark blot.
To Thee, whose blood can cleanse each spot,
O Lamb of God, I come!"

As I sang the second verse, I heard her feeble voice—broken, weak, and wavering—trying to sing with me. Sometimes I could distinguish the words, but more often they were unintelligible, until I came to the last line, and then she sang with heart and voice:

"O Lamb of God, I come!"

And she did come—came in full assurance of faith; and I left her, knowing that all was well, and that she was going home to God.

And yet she was a member of the church, a member but—unconverted. Conversion was her one great need, for the Word of God plainly and emphatically states that, ". . . Except ye be converted, . . . ye shall not enter into the kingdom of heaven" (Matthew 18:3). And as I went home, my heart was sad within me, and I groaned aloud as I thought of the awful responsibility resting upon ministers who allow people to become members of churches without being "born again."

I never saw Mrs. Charles again until I stood by her casket and looked down upon her face, cold in death. And as I preached her funeral sermon, I determined more than ever to lay aside everything else and give myself unreservedly to the one great work of getting people ready for heaven.

My friend, are you ready? What if you should die suddenly—would you be unprepared? Perhaps you, too, are a member of the church, a member, but—unconverted.

Oh then, let me urge you to make your calling and election sure. Let me plead with you to accept Jesus Christ as your own personal Saviour while there is time. Will you do it? Do it, and do it—NOW.—The Peoples Press.

"A Place Called Hell . . . A Place Called Heaven"

by Mrs. Pearl Sutton
LaGrange, North Carolina

I would like for each of us to ask ourselves this question: Which place are we preparing for while here on this earth? There are eight things that I don't believe will be in hell. (1) There will be no babies in hell; (2) there will be no music in hell; (3) there will be no love in hell; (4) there will be no happiness in hell; (5) there will be no rest in hell; (6) there will be no peace in hell; (7) there will be no flowers in hell; and (8) there will be no death in hell.

There will be praying in hell, but it will be too late—as it was with the rich man who lifted up his eyes and prayed for someone to go tell his five brothers to prepare to go to heaven before this life ended on earth. "Now is the time for salvation; not tomorrow," saith the Lord.

In heaven there will be singing and praising God, shouting, peace, love, happiness, rest, music, babies, children, mothers, daddies, grandparents, brothers, and sisters in Christ—and everything that pleases God who gave His only begotten Son, that we might give our best to Him and have this peace and happiness in heaven. With this in mind, let us tell others what the Lord has done for us.

I want to tell others that I have committed my life to Jesus to use me as He will. I'm happy in Jesus Christ—happier than I have ever been. I don't worry over anything; I take my burdens to the Lord and I leave them there. This is not my home; I'm just passing through. One day I'll go home to see my loved ones that have gone on to receive their reward which they prepared for while they were here. I know I'll meet my Saviour face-to-face, where we will need no light—for He will be the Light of that city. I do not fear death; this is my testimony to all who read this.

I am a sister in Christ who lives in a little house on Boundary Street, LaGrange, North Carolina; and the Lord is my companion. I love everybody, and may God bless everyone who reads this.

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An atheist goes through life with no invisible means of support.—Salada Tag Lines.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of November, 1969. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered.

RELIGIOUS CONTRIBUTIONS RECEIVED
(Includes Gifts for All Purposes)

Albemarle Conference	$ 643.55
Blue Ridge Association	19.60
Cape Fear Conference	2,269.18
Central Conference	5,738.39
Eastern Conference	5,007.33
Pee Dee Association	110.04
Piedmont Conference	249.68
Rockfish Conference	50.00
Western Conference	5,664.74
Total Religious Contributions	$19,752.51
Parents and Relatives	1,101.50
Miscellaneous Income	5,709.45
Total Income for the Month	$26,563.46

Special recognition is hereby given to the following who made gifts of $100 or more during the month.

HONOR ROLL

Albemarle Conference	
Malachi's Chapel	$100.00
Trinity	103.00
Union Chapel	138.18
Cape Fear Conference	
Goldsboro	$236.66
Johnston Union	267.90
Oak Grove	200.00
Pleasant Grove	135.00
Powhatan	258.00
Riverside	142.00
Smithfield	150.00
Smyrna	122.50
St. Paul	250.00
Central Conference	
Ayden	$325.00
Black Jack	742.13
Dilda's Grove	144.10
Elm Grove	235.00
Free Union	495.96
Friendship	164.57
Harrell's Chapel	248.46
Hull Road	166.00
King's Cross Roads	490.00
Little Creek	100.00
Ormondsville	335.00
Owen's Chapel	287.31
Saratoga	100.00
Spring Branch	110.57
Sweet Gum Grove	305.06
Walnut Creek	100.00
Winterville	429.89
Eastern Conference	
Bridgeton	$450.00
British Chapel	105.00
Cabin	138.13
Christian Chapel	162.86
Deep Run	192.38
Dublin Grove	128.34
Ephesus	100.00
Gethsemene	125.00
Holly Springs	199.00
Indian Springs	115.00
Kinston	130.00
Moseley's Creek	153.40
Mt. Pleasant	145.00
Northeast	141.88
Oriental	106.18
Pearsall's Chapel	264.99
Reunion Chapel	100.00
Rooty Branch	100.00
St. Mary's	105.60
Sandy Plain	180.90
Trent	117.21
Piedmont Conference	
East Rockingham	$100.00
Community	100.00
Western Conference	
Branch Chapel	$180.73
Barnes Hill	147.80
Everett's Chapel	449.63
Elwood Lane	325.21
Friendship	121.80
Holly Springs	350.00
Little Rock	262.65
Marsh Swamp	600.89
People's Chapel	406.53
Pine Level	161.60
Piney Grove	256.85
Rock Springs	155.75
Rosebud	146.60
Rain's Cross Roads	300.00
Sherron Acres	110.00
Stoney Creek	338.62
Stancil's Chapel	180.17
Union Grove	135.00
St. Mary's	100.00
Wilson	445.33
Miscellaneous	
Dr. R. W. Moye	$100.00
C. B. Caroon Crab Company	500.00
Roger A. Smith	100.00
People's Bank and Trust Co.	400.00
Mrs. Ruth Ainsley	100.00
Middlesex Tire Company	200.00
Union Chapel Church	256.26
Rocky Cross Baptist Church	110.00
Middlesex Church of God	200.00
Ferrell's Ruritan Club	100.00
Antioch Baptist Church	100.00
Friendship Church	200.00
Lee's Chapel Baptist Church	200.00
Hales Supply Company	200.00
Lervy Bryant	100.00
Mt. Pleasant Ruritan Club	100.00
Middlesex Lumber Company	100.00
Middlesex Baptist Church	202.00
Middlesex Rotary Club	375.00

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A lady is a woman who makes a man behave like a gentleman.—Russell Lynes in Nashville Banner.

Superintendent's Schedule

Below is a schedule of the churc and their location the superintend will be visiting for the next few we in the interest of the Children's Hom

January 18, Mount Zion Church Var mere, 11 a.m.

January 25, Rock of Zion Church, Gra boro, 11 a.m.

January 29, Crab Point Church, M head City, 7 p.m.

February 1, Smyrna Church, Benson, a.m.

February 8, Yelverton's Grove Chu Smithfield, 11 a.m.

February 15, Powhatan Church, Clayt 11 a.m.

February 22, Shiloh Church, Pineto 11 a.m.

March 1, Tee's Chapel Church, Sm field, 11 a.m.

March 8, Riverside Church, Princeton, a.m.

March 22, Oriental Church, Oriental, a.m.

April 5, Davis Church, Davis, 11 a.m.

April 12, Trent Church, Merritt, 11 a

April 19, Ormondsville Church, Ayd 11 a.m.

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Sponsorship Progra

The following letter and sponsors sheet have been mailed to all individu and auxiliaries who sponsor one of children. This is only an effort to prove our child care program. After sponsorship sheets are received from sponsor, we are sure that we would able to pass on to other interested dividuals or groups some type of sp sorship plan for a child. Your comme will be appreciated. Mr. Miles will glad to meet with any group in or to give more information. The let follows:

"Dear Sponsor:

"Enclosed you will find two spons ship sheets effective January 1, 19 Much thought and much consultati have been put into this plan. I am s that no one plan will fill the need of of our children, nor will it satisfy all our people. Even when we do the b we can by our children the will still remain many inequities at levels. The new plan is only an eff on our part to unify our sponsors program, thus making it possible th for the most part, our children will

eated more equally. This plan has been cussed with many auxiliaries through- t our state. It has been accepted by ery single auxiliary where personal ntact has been made. Before any pub- ity was done in this area, this plan s carried before the Executive Com- ttee of the State Woman's Auxiliary nvention. The Executive Committee dorsed this program and recommends to you.

"Another reason for this new plan is t many auxiliaries and individuals are king for the privilege of sponsoring a ld in part if not all the way. The w plan simply asks that you as a spon- check the items on one of the spon- rship sheets, returning this sheet to ; and then we will pass on to other nsors the items you do not wish to nsor. Many sponsors have already ked for additional help from Sunday hool classes and individuals in spon- ring the entire child, thus making it ssible for one church to sponsor all e items listed. In the event that you nnot afford or do not choose for any ason to sponsor the entire child as sug- sted, feel free to check what you will —thus making it possible for others help you in this worthy work.

"Please notice the summary of the nsorship sheet asking that all funds made payable to the Home, which ll include the child's allowance, with e exception of his birthday and Christ- as. In the event you have already in- rmed us of the items you wish to spon- r, please use one of the enclosed eets and return it to us in the en- sed self-addressed envelope.

"Let us call to your particular atten- n the allowance plan. We are asking ch sponsor to send $5 per month. wever, we are aware that no one pro- am will have one hundred percent par- ipation. For one reason or another sponsors will not send in this allow- ce. Some will change officers while hers will forget. However, let me ress the importance of sending the ild's allowance **regularly,** the first of ch month; and we will give the child s allowance the fifteenth of each nth.

"If you have any questions, please feel e to write or invite me to meet with ur group to discuss the plan more lly.

"Thank you for your help and coop- ation in helping us to make a better me for our children.

Sincerely,
Edward W. Miles"

Sponsorship Program Effective January 1, 1970

Because of the many letters and inquiries of people from all across the state, asking for the privilege of doing something for our children; and because of seeing a need for a more balanced and uniform program, we will start this new sponsorship program as of January 1, 1970. This program has been approved by the Executive Committee of the State Woman's Auxiliary Convention, and many, many individual auxiliaries. Those auxiliaries and individuals who now are sponsoring a child can simply select from the list below what they want to do, and the items not taken by the present sponsors will be given to the people who are asking for a specific project. All present sponsors are encouraged to follow this plan:

FOOD: $300 per year ($25 per month).

CLOTHES: $100-$150 per year, depending upon the size of the child; one half in August for school clothing, and one half in March for Easter.

CAMP: $45 per year. Last year only five or six of our children had the privilege to go to camp. We would like for those ten years old and above to have the privilege.

ALLOWANCE: $60 per year or $5 per month. Some of our children are now getting too much money, while some are getting too little. Then there are some who do not get any money at all. All twenty-eight children's homes in North Carolina have an allowance system with the exception of our Home and one more. We ask that the $5 be sent to the office the first of each month, making your checks payable to the Home, beginning January 1, 1970. We will simply put all the allowance into one "pot" or fund and draw out in equal amounts for each age level. This means the higher the age level, the more allowance a child will get. If you send in your $5 for "your" child, he may get less or he may get more than $5; but every child will get some. We are aware that for many reasons everyone will not send in this amount, because some forget and do not send anything. What we are saying is that "our" children have to buy stamps, envelopes, and many small personal items; and to

(continued on page ten)

Refrigerator Purchased By Aspen Grove Church

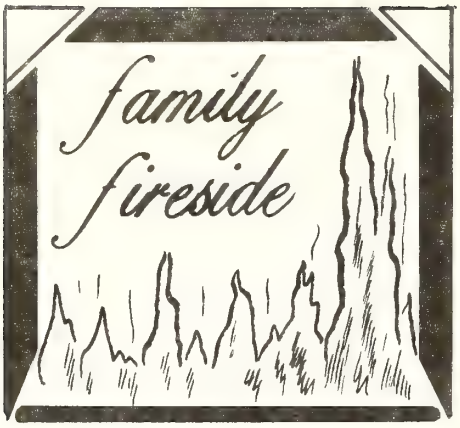


Pictured above is the refrigerator that was purchased during December of 1969 by the various organizations of Aspen Grove Free Will Baptist Church, Fountain, North Carolina.

The need for the new refrigerator was brought to the attention of members of the church in the early fall after Mr. Frank Morgan had visited the home and discussed the matter with several others. Among those who became interested was Mr. George Moore, a member of Aspen Grove church. When the need was presented, there was no hesitation in meeting the challenge. The Sunday school gave $100, the woman's auxiliary gave $150, the layman's league gave $50, and several dollars was contributed by various individuals.



The refrigerator was purchased for $400 from Stancil Refrigerator Company of Wilson, North Carolina. The price was below wholesale price, at a great savings for the Home; and a sacrifice by Mr. Stancill. The pastor of Aspen Grove is the Rev. C. H. Overman.



SUNDAY, JANUARY 18

A Teacher's Reconsecration

Scripture Reading—Matthew 10:22

Canon Hague tells of a chaplain who was ministering to a dying boy in the last war. He asked him if he had any messages for his mother. "Yes," he said, "tell her I am dying happy." "Anything else?" "Yes. Write to my Sunday school teacher." "What shall I say?" "Tell her I died a Christian, and I have never forgotten her teaching." A few weeks later the chaplain received a letter from this Sunday school teacher. It went something like this: "God have mercy upon me. Only last month I resigned from my Sunday school class, for I felt that my teaching was doing no good; and scarcely had I, through my cowardly, faithless heart, given up my appointed work than I got your letter telling me that my teaching had been the means of winning a soul to Christ. I am going back to my rector at once to tell him that I will try again in Christ's name, and I will be faithful to the end."—*Moody Monthly, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Giving up a task that Jesus Christ has chosen for us will never solve anything. Quite often the fruits of our labors are not seen as we work, but will be revealed later.

MONDAY, JANUARY 19

Faith the Victory

Scripture Reading—Psalm 5:11

Dr. A. C. Dixon, once a well-known pastor in Boston, found his church needed $2,000 to square accounts. He and his deacons prayed about it. One deacon arose and said, "Brethren, God has answered our prayers. God will send the money in next Sunday's collections." That Sunday it rained very much, and some deacon suggested not to take the collection. The other replied, "I did not trust the weather; I trusted God!" The collection amounted to $2,600. Faith is the victory!—*Joseph T. Larson, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Faith can be the solution to many problems if we will only trust in the Lord.

TUESDAY, JANUARY 20

What We "Deserve"—and Get

Scripture Reading—Matthew 5:44

The only thing we ever did to "deserve" salvation was to be rebels against God. One day a little girl, dressed in white, carrying a bunch of flowers, passed a small boy who was playing in a dusty street. The boy threw a handful of dirt at the girl. It struck the edge of her dress and fell on her shoes. She stood still. Her face flushed as though she would cry, but instead she smiled and threw a flower at the boy who waited to see what she would do. He was surprised and ashamed because in return for dirt he had received a flower. Man is a rebel against God, but all that he has ever received from God was the gift of the Lord Jesus Christ.—*Revelation, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

When someone does you wrong, are you willing to show love toward him in return?

WEDNESDAY, JANUARY 21

The "Home" We've Not Seen

Scripture Reading—Psalm 16:11

A refugee from Hitler's Europe tells of his boyhood when so many tales were told about America that he felt that all the family knew this country well. So settled was this knowledge and love of the land he had not yet seen that his mother said to him when he was leaving for America, "You are going home, I am staying in a foreign land." The Christian who realizes the tyranny of life in this world is glad to escape to the land that is fairer than day. And when our loved ones go before, we are forced to say, with tears that are for ourselves, "You are going home, and I am staying in a foreign land."—*Good News Digest, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

When the Lord comes, will we be going home with Him, or will we be staying on foreign soil?

THURSDAY, JANUARY 22

Praying

Scripture Reading—Jeremiah 33:3

Don't do your praying just at night
When you are tired and quench the light,
And worn out by day's toil and care,
And fall asleep while still at prayer;
For stiff prayer forms have an aversion,
Don't pray God in the King James Version,
But speak with Him as with a friend
And first your thanks to Him extend.
Make of your prayer an earnest one,
And always say, "Thy will be done!"

—*Author Unknown,*
1010 *Illustrations, Poem and Quotes.*

Prayer Thought

God is always there to answer our p ers, but He wants us to pray sincerely

FRIDAY, JANUARY 23

Recipe for a Happy Day

Scripture Reading—Romans 12:12

1 cup of friendly words,
2 heaping cups of understanding,
4 teaspoons of time and patience,
A pinch of warm personality,
A dash of humor.

—*Fleming Garden Christian*
1010 *Illustrations, Poems and Quotes.*

Prayer Thought

Why don't you try this recipe for day and see how it turns out?

SATURDAY, JANUARY 24

Do You Have a System?

Scripture Reading—Matthew 6:1

You say you don't believe in system giving. Well, why not try eating, no a systematic, three-times-a-day manner, spasmodically, every once in awhile. it on the landlord: pay the rent occas ally when you feel touched by emot Try it on your job: don't work regul every day beginning at a certain hour, come once in awhile when you are mo to do so. Try it on the utilities with wh you do business: don't obligate you with a systematic use of and payment water, gas, and electricity; that is b unfair to yourself and to your family. and on we go, but enough has been to remind us that some of us treat the port of God's cause differently from thing else. Do you have a system? I it provide for your own spiritual gro in sharing the responsibility of the Lo work? Try tithing.—*Copied,* 1010 *Illus tions, Poems and Quotes.*

Prayer Thought

Do you give to the Lord as you sho or do you give only when you are in mood and feel like it?

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Note of Thanks

I would like to express my sin thanks to the many auxiliaries, churc and friends, for the many ways they membered me at Christmas. God b each of you for the gifts and the car

Mrs. Bessie Mitchell
Box 65
Pikeville, North Carolin

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If a man has no higher aim in life t merely to exist, how much higher is than an animal?—W. E. Isenhour.



Attention! Local Auxiliary Presidents Of Eastern District

The Eastern District Auxiliary Convention sponsors annually a program known as "Free Will Baptist Woman of the Year" for the purpose of recognizing the woman of the district who has rendered outstanding Christian service through the years.

The following criteria will be used to determine recipients of this award:

1. Active Leadership and Services in Her Local Auxiliary and Church: 50 Percent
2. General Denominational Work: 20 Percent
3. Contributions to Her Family and Home: 15 Percent
4. Other Considerations, Including Community Service: 15 Percent

The service rendered can cover as far back through the years as you like.

January will be designated "Free Will Baptist Woman of the Year Month" for the Eastern District Convention, and all auxiliaries may elect a woman most worthy and honor her in some way in your local church.

Your nomination must be sent to the District Woman of the Year chairman, Mrs. Richard Bryan, 516 B Street, Bridgeton, North Carolina 28519, no later than February 28. These will be judged by a secret panel.

There will be no registration fee; just submit the name and write-up of qualifications. The winner will receive recognition at the spring convention meeting, and the convention will give a gift of $25 per year alternately to Mount Olive College, Mount Olive, North Carolina; and the Free Will Baptist Children's Home, Middlesex, North Carolina, in honor of the winner.

I shall be looking forward to hearing from all auxiliaries in our district.

In His service,
Mrs. Richard Bryan
District Woman of the Year Chairman

Attention Youth And Youth Chairmen! Declamation and Essay Contest Time Drawing Near

With spring comes the time for our district and state youth meetings where our youth present their declamations and essays. I hope that each local youth chairman has already started the important task of helping the young people gather the necessary materials needed for these.

Please don't wait until a week or two before the contest to mention the declamations and essays in your church. Build up the interest in your youth in such a way that they will be ready when the time comes.

The declamation subject this year is "Missions"—which means missions in general; the sending out or being sent out with authority to perform a special duty. The person is sent out by God to witness to the lost, and the world is the mission field.

The essays will be written on "North Carolina Missions"—which has the same meaning, but is confined to what the North Carolina Mission Board is sponsoring. We have several local churches in our state where we have home mission work. North Carolina also has mission work in Texas, Africa, Mexico, and now in the Philippine Islands. The rules for these contests are found in your YFA and AFC program books.

Our mission director-treasurer, the Rev. Joe Ingram, Route 2, Goldsboro, North Carolina, will be happy to send you information on our mission work. At the Press there are books on "Missions" that you could read for additional help. First of all, be sure to study God's Word, the Bible.

Our youth have done a fine job in these contests, and we are very proud of them. I ask the youth chairmen not only to help them find materials for their declamations and essays, but that you will also pray for them as they study, research, and memorize their speeches. If there is any way that I can be of help, please call or write me.

Mrs. David W. Hansley
State Youth Chairman
103 West James Street
LaGrange, North Carolina
Phone: 566-3621

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NOTE OF THANKS

I want to thank all the woman's auxiliaries, Sunday schools, churches, and Christian friends, for their cards and love offerings received by me during Christmastime. A special thanks goes to the church at Deep Run, North Carolina; Saints' Delight Free Will Baptist Church, Craven County, North Carolina; the Spring Hope Free Will Baptist Church, New Bern, North Carolina, where I pastored for 26 years. I especially appreciated the fact that the present pastor of the Spring Hope church and the young adult choir came and sang Christmas carols for me on Christmas Eve night. I appreciate also the kind consideration granted me by the board of superannuation.

Rev. B. F. Ringgold Sr.
Route 5, Box 97
New Bern, North Carolina 28560

STUDENT DAY AT COLLEGE

Student Day will be held at Mount Olive College on January 17, at 10 a.m., for high school juniors and seniors from Sampson, Harnett, and Cumberland Counties. Young people planning to attend from the various churches should meet at Shady Grove Free Will Baptist Church in Sampson County by 9:15 a.m.

During their visit, they will be given a tour of the Mount Olive College facilities and campus, given information regarding the college, college life, and how financing an education can be accomplished. The visit to the campus will be concluded at a luncheon. Interested high school freshmen and sophomores are also welcome to attend.

Additional Student Day programs are being planned for February.

Children's Home

(continued from page seven)

have a share-alike program, we can better teach our children the value of money: thus teaching them to save.

CHRISTMAS: $25-$35 per year. This amount has been arrived at by the many auxiliaries we have visited. We will continue to send you a list of the child's needs and let you take care of Christmas in your own way, spending what you like. However, the above amount is recommended by most auxiliaries we have visited.

BIRTHDAYS: $1-$5 per year. This is mailed directly to the child. Most times a child's birthday is an important occasion on our campus. Each child gets his personal cake on his birthday. He is free to share this cake with whomsoever he chooses. Your gift and the cake seem to single him out, thus making this day a special day.

SUMMARY: All the above funds should come to our office payable to the Home with the exception of his birthday and Christmas, unless agreed upon. We believe the above plan will improve our present system. We encourage your cooperation in helping to make our Home a better home.

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

AUDIO - VISUALS

FOR FIRST QUARTER SUNDAY SCHOOL LESSONS, 1970

FILMSTRIPS WITH RECORDS, to be used with filmstrip projector and record player. (Rental on filmstrip is $1; on record, 50c; and projector, $1.)

GOD'S COVENANT FULFILLED IN JESUS CHRIST
(Recommended for Anytime)

REJECTION AT NAZARETH
(Recommended for February 1)

PETER'S FAILURE
(Recommended for March 8)

PETER'S VICTORY
(Recommended for March 8)

YOU SHALL RECEIVE POWER
(Recommended for March 15)

TRIUMPHAL ENTRY AND CLEANSING OF THE TEMPLE
(Recommended for March 15)

PASSOVER SUPPER AND BETRAYAL
(Recommended for March 15)

THE TRIAL
(Recommended for March 22)

THE CRUCIFIXION
(Recommended for March 22)

THE RESURRECTION
(Recommended for March 29)

THE UPPER ROOM
(Recommended for March 29)

JESUS LIVES
(Recommended for March 29)

* STORI-STRIP BIBLE ALBUMS, to be used with table-top projector and screen kit. (Projector and screen retail for $19.95; each stori-strip, $1.59.)

JESUS HEALS NOBLEMAN'S SON
(Recommended for January 18)

THE GOOD SAMARITAN
(Recommended for February 1)

THE LITTLE MAN IN A TREE
(Recommended for February 8)

JESUS ENTERS JERUSALEM
(Recommended for March 15)

JESUS CRUCIFIED AND BURIED
(Recommended for March 22)

JESUS RISES FROM THE DEAD
(Recommended for March 29)

* CANON BIBLE FILMSLIDE PROGRAMS, to be used with Show 'N Tell Phono-Viewer. (Phono-viewer retails for $34.95; each canon program, $2.25.)

A SAMARITAN HELPS A TRAVELER
(Recommended for February 1)

THE PRODIGAL SON
(Recommended for February 8)

PETER WALKS ON THE SEA
(Recommended for February 15)

JESUS TRIUMPHANTLY ENTERS JERUSALEM
(Recommended for March 15)

JESUS GOES TO CALVARY
(Recommended for March 22)

JESUS IS ALIVE AGAIN
(Recommended for March 29)

* Especially for Children.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What is the sin unto death seen in 1 John 5:16?—**G.E.M., Minnesota.**

Answer: This seems to be about the ame as the sin or probably is the same eferred to in Matthew 12:32: "And hosoever speaketh a word against the n of man, it shall be forgiven him: but hosoever speaketh against the Holy host, it shall not be forgiven him, either in this world, neither in the orld to come." Some, however, think to be that sin of neglect or procrastination which some people persist in ntil natural death overtakes them. I irdly see this to be an adequate exanation or interpretation of this Scripre, for such would not seem to do jusce to the context from whence it is ken. Read the whole chapter as you us consider the verse. "If any man e his brother sin a sin which is not to death, he shall ask, and he shall ve him life for them that sin not unto ath. There is a sin unto death: I do t say that he shall pray for it" (1 John 16). (Now read Matthew 12:31-37; mpare Hebrews 6:4-6; 10:23-31.)

There seems, as all of the combined oughts indicate, to be a limit up to hich both the saved and the unsaved ke may go and thereafter find forgiveess, but beyond which when one goes a deliberate disobedience to and disgard for God and His marvelous grace, ey find no forgiveness neither in this etime nor in the life to come. It goes thout need of comment that the Bible aches that a sinner must accept Christ d show this by the change that comes en he repents; otherwise he will end all eternity apart from God, saved ed ones, and angels, in a place called ll (see John 3:36; Proverbs 29:1; John 2-13; Matthew 25:46; Luke 16:13, 22-), where he will suffer throughout all ernity. But that does not seem to me be what the Holy Spirit is saying to in 1 John 5:16. I think He here eaks of the same as in Hebrews 6:4-6 d 10:26-31.

John W. Haley in his book, "Alleged Discrepancies of the Bible," under the paragraph "Sins Forgiven," lists Acts 13:39; Romans 5:20; and 1 John 2:1 in the left column, and Matthew 12:32; Mark 3:29; and 1 John 5:16 in the right, and follows this with this comment: "The texts at the left by no means asserts that every sin wherever and by whomsoever committed will be forgiven. Matthew and Mark speak of sins which will never be repented of, consequently never forgiven; hence they are sins 'unto death.' "

Dr. A. U. Michelson's magazine, "Jewish Hope," has this comment on Page 4 of its March, 1963, issue as an explanation or interpretation of the verse we are considering: "This is to deliberately persist to the end in refusing to accept the Lord Jesus Christ as one's Saviour. It also includes the unpardonable sin referred to by the Lord Jesus in Matthew 12:32, which is to ascribe the miracles performed by Him as being done in the power of Satan."

I respect Dr. Michelson and agree with many of his comments on the Scripture, but do not agree with his method of bringing the thought of these verses together; however, quite a few orthodox scholars agree with him on this. Therefore I conclude by admitting that we may not, while here on earth, know the full interpretation of such verses of Scripture nor understand all they mean; but will someday, if we remain faithful, ". . . be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10); "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Corinthians 13:12).

If a Christian remains faithful, including his praying, in his living, and in the study of and obedience to God's Word, he will never need to worry. If he is disobedient and therefore unfaithful in any of these, he has much to show concern for until full restitution has been made and he recognizes complete forgiveness.

HANG ON

Vera Hutchcroft

Have you ever thought of having a few fighting ants as part of your first-aid kit? Actually, it's not as foolish as it sounds if you should happen to be far away from a doctor's office or a hospital. In fact, we're told that doctors have used them in times past.

Fighting ants have jaws which are terribly strong. Once they are attached to something, they will not let go even after death. Because of this, fighting ants have been used to hold cuts or incisions together until healed.

The Bible tells us that we can learn many lessons from the ants. And in this case, it is the lesson of endurance—that "never give up" quality. The Bible says, "Let us not be weary in well doing: for in due season we shall reap, if we faint not" (Galatians 6:9).

Paul, who wrote this in the Bible, suffered much for Christ, but he still didn't even think of giving up. He was determined to be faithful to the Lord. If Paul had not been faithful, many others would not have been saved.

And so you, too, must never give up. When someone laughs at you for being a Christian, just smile and pray for that person. Perhaps that one will be won for Christ when he sees your earnest, constant, and loving Christian life.

When we get to heaven, we'll see Jesus. Then we'll know that it was well worthwhile not to give up, but to live for Jesus in this life.

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STORIES

for our youth



HOW JACK PACIFIED A "BRUTE"

RAYMOND L. COX

I WISH I'd listened to Mother, Jack Bailey mused ruefully as he dismounted from his bicycle. His hand involuntarily brushed his jaw, still smarting from the sting of a pebble from a slingshot.

"You'd be wise not to venture too far from home," his mother had warned, hardly fifteen minutes earlier. "I hear that some tough characters hang out in this neighborhood."

The Baileys had barely unpacked their belongings and temporarily arranged them in their new home when Jack proposed a bicycle ride. After coasting down the driveway, he smiled at his mother's concern. "I can take care of myself," he had muttered bravely.

But now he was not so sure!

Jack had pedaled several blocks from home when he turned down a dead-end street. His enjoyment of exploring the neighborhood came to a s u d d e n end when he spied a fellow about his own age taking aim with a slingshot. Jack ducked too late. The pebble pelted his jaw.

Then the assailant advanced boldly toward Jack, who suppressed a temptation to run away.

"I hear you're new in the neighborhood," the attacker scowled belligerently. "It's time you find out who I am!"

"Well, who are you?" Jack chuckled nervously.

"Kids your age around here call me 'Brute' Briggs," glared the eleven-year-old, "and I can be brutal."

Jack stood in silence. The Briggs boy continued, "Yes, sir, the guys who live on this block get tougher the farther down you go, and I live in the last house!"

Jack smiled. Then he said, "Well, 'Brute,' one of these days you're going to meet someone who is tougher than you. Then what will you do?"

Briggs took a menacing step toward Jack. "Do you think you're the guy?" he demanded.

"Time will tell," Jack replied, without yielding an inch to Briggs's advance. "I'm going home now, but I'll be back! And if I want to ride down this block, I expect to do it without being ambushed again!"

"Brute" glared as Jack pedaled away.

"What happened to you, son?" Mrs. Bailey exclaimed when Jack tramped into the kitchen. "Where did you get that red bump on your chin?"

Jack explained his run-in with "Brute" Briggs. "I may be just the fellow to put him in his place!" he threatened.

"How will you do it?" his mother asked anxiously.

Jack clenched his fists and muttered, "Maybe with these."

After dinner, the Bailey family, as usual, followed their custom of family worship. But resentment surged in Jack's mind, robbing him of the benefits he had generally felt as the Scripture was read, and the family prayed in turn. He stammered through his own prayer. Then he retired to his room.

The next morning found the Baileys visiting a Sunday school in their new neighborhood. As the class continued, Jack squirmed. If this teacher knew me, I'd say he was talking right to me, he thought. The lesson oncerned Christ's teachings about reacting to personal injustice. "Resentment is wrong," Mr. Nelson said. "You can't get ahead of an enemy by getting even with him. Th best way is to make him your friend!"

How can I make "Brute" Briggs m friend? Jack wondered as he walke home from church with his family. Th question echoed in his mind the rest that day and all the next.

After school Monday, Jack rode aga to the dead-end street. Sure enough, h saw Briggs. "Brute" was playing wi his slingshot. This time Jack ducked th missile. It whistled harmlessly past h ear.

"I don't believe you're a brute at all Jack exclaimed as he marched bold up to young Briggs. "What's your re name?"

"Brute" stared at him in silence. Ja proceeded. "I said, what's your name he asked with authority. Young Brig had hardly ever been addressed in su tones. "What's the matter? Aren't y talking today?" pressed Jack.

There was still silence. "Come speak u p!" J a c k blurted. "Let's friends."

"I don't have any friends," Brig boasted.

"Well, you could have if you would try to boss others around," Jack decl ed. "Let's go for a ride together a get really acquainted. Go get yo bike!"

"I don't have a bike," confess "Brute."

"Well, then, I'll let you ride min Jack volunteered. "Take a spin arou the neighborhood. I'll wait for you your house. You said it's the last on the block, didn't you?"

When "Brute" returned ten minu later, he said, "You're the first guy w ever offered to let me ride his bike! made others lend me their bicycles. you asked me to use yours!"

"Why not?" Jack replied. "Shar is fun once you get into the habit. N I don't want to have to call you 'Bru Tell me your real name."

"The folks call me Randolph," Briggs boy admitted, "but I don't that name."

"It may be a bit stuffy," agreed J "I'll call you Randy. Now how about riding together? You pedal. I'll cl on the paper rack over the back fend

That night, Jack told his parents made friends with 'Brute' Briggs to Only his name is Randy. I let him my bike. And he's promised to sider coming to the youth party Fr night!"—My Pleasure.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Cooperative Nursing Program at College

Mount Olive College is pleased to announce that its curriculum includes courses now required for transfer into the Bachelor of Science in Nursing Degree Program at the University of North Carolina at Chapel Hill. The nursing program at the University of North Carolina, which has formerly been a non-transfer program, has now been changed to easily accommodate prepared transfer students. This new approach will provide an opportunity for many students who desire the benefits of a smaller college to obtain training in such an environment before transferring to the university for specialized training.

Students in the new approach will complete general education courses during their first two years and then pursue their specialized courses as they begin their junior year. Mount Olive College teaches all of the required courses with the exception of one course each in zoology and anthropology. These two courses can easily be taken during a summer session prior to the student's junior year.

Additional information and a list of required courses for preparation for transfer from Mount Olive College to the University of North Carolina at Chapel Hill's School of Nursing can be obtained by contacting Miss Hilda Owens, director of counseling services at Mount Olive College.

"SPREAD A LITTLE SUNSHINE"

by Pauline Norman
Tarboro, North Carolina

So many times we wait until someone has passed away before we say nice things about him. How nice it would be if we could point out the good in people while they are still here.

To be sure most of us have a fault of some kind. There are some who often show an ugly side of some sort; but if we search deep enough we will find that everybody has some good quality.

I believe that most people are guilty at one time or another of talking about someone. I know that I have that fault, and sometimes I do it unintentionally; but during the course of conversation, somehow I will make a remark about someone that I could have left unsaid.

If we could only speak of the nice things about a person and leave out the unkind things we are tempted to say, this would be a more peaceful world in which to live. Sometimes in examining another person we see a fault in him that we have ourselves, but we fail to see it in ourselves.

I am not writing this to make it sound as though I think I am without fault, because I know that I have many—some that I see for myself, and some of which I am not aware. I just believe that all of us should show more love for our fellowman. In a war-torn world like we have today, I believe that we could be a much happier people as a whole, if we would only go out of our way to be kind to one another—and to spread a little sunshine.

Give me the roses while I live
To help me on the way;
Spread a little sunshine
On a dark and cloudy day.

If sometimes I fail to show
The better side of me,
Spread a little sunshine
That I might a better person be.

And if sometimes I chance to fall
Along life's weary way,
Spread a little sunshine
To help me day-by-day!

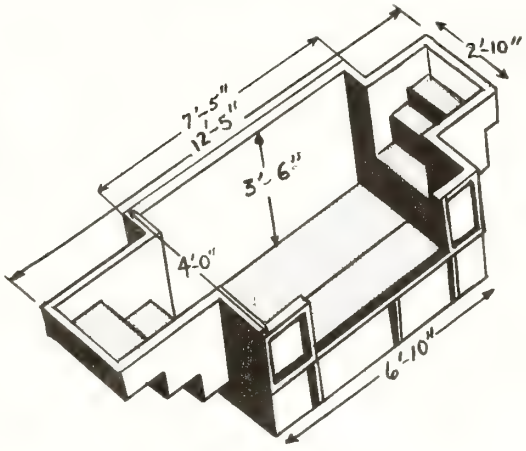
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"Without holiness no man shall see God."

Change of Address

The Rev. R. W. Allman would like for you to note his change of address. His old address was Box 653, Saratoga, North Carolina 27873. His new address is 3707 Old Garner Road, Raleigh, North Carolina 27610; and all correspondence should be directed here.

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Jesus Interprets the Law

Lesson Text: Matthew 5:17-20, 38-48

Memory Verse: Romans 13:8

I. INTRODUCTION

The Jewish nation during the time of the ministry of Jesus still considered themselves the people of the covenant, but they had placed that interpretation upon the law of God that made the law conform to their manner of life, rather than conforming their life to the demands of the law. They were for the most part very particular about the observance of the letter of the law, though they at times compromised this by their traditions; but they were not so careful to observe the spirit of the law.

Jesus, being a Jew, was also under the law, but He realized that without the spirit, the law was dead. Jesus showed, both by His teachings and His observance of the law, that the spirit was wider and more embracive in scope than the letter. He, too, would render obedience to the letter of the law; but He would do it, not as a dead ritual performed by rote, but as One who had a perfect understanding of the spiritual growth available to those who rendered obedience to both the letter and spirit of the law, because it was their nature and their desire to do so.

There is such a thing as a man having a wrong purpose in mind for doing the right thing. It was observed that the Puritans were opposed to bearbaiting, not because it inflicted pain and constituted cruelty to the bear, but rather because it was enjoyable to the spectators. Jesus found many men who insisted that others render perfect obedience to their conception of the law's demands, not because they desired that these men should be benefited by their obedience, but rather because they themselves wanted to be able to set the standard for others.

Our text for today's study is composed of two selections from Matthew 5: the first, 17-20, has to do with the eternal nature of the law and the demand of obedience that it places upon all, and also informs us that the righteousness of those who would enter the kingdom of heaven must exceed the righteousness of the scribes and the Pharisees; the second, 38-48, gives a standard of Christian conduct that embraces both the letter and the spirit of the law, and is thus much wider in scope and more stringent in its demands than the letter alone.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. The Sermon on the Mount is the greatest sermon ever preached.
2. It was not preached to the multitude, but to the disciples.
3. Jesus is laying down a standard of conduct for His disciples.

B. Relation of Christ to the Law (Matthew 5:17-20)

1. Jesus did not come to destroy the law.
2. He came to fulfill the law.
3. One becomes great in the sight of God through obedience.
4. The righteousness of Jesus' disciples should exceed that of the Pharisees.

C. Jesus Fulfills the Law (Matthew 5:38-48)

1. Jesus did not exceed the law, but fulfilled it.
2. Many Old Testament passages were given as a law to be judged by a judge.
3. Jesus does not teach that under no circumstances are we to protect ourselves or property.

D. Conclusion

The Christian is not under the law of Moses, but he is under the law of love.—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. A few poor Cherokee women, who had been saved, formed themselves into a society for the spread of the gospel, which had now become so dear to them. Their first meager crops brought them ten dollars. They discussed whom they should give it to. Finally one of them said, "Let's give it to Osage nation; for the Bible tells us that we should do good to our enemies (Matthew 5:44); and I believe the Osages are the greatest enemies the Cherokees have."

A cruel slave master was flogging one of his captives who had been converted to Christianity. "What can Jesus do for you now?" asked the master. "Him teach me to forgive you, massa," was his reply.—Advanced Quarterly (F.W.B.).

2. More than a thousand years before Jesus came to earth, God gave a law for His people as He guided them through the wilderness to the land that He had promised them. Central in that law were the Ten Commandments, which God himself inscribed on stone and gave to Moses. The Ten Commandments are recorded in Exodus 20 and again in Deuteronomy 5. The Old Testament also includes many other laws that God gave to Moses for His people. God's law as recorded in the Old Testament then became the guide of the Jewish people.

It is not the law of Christians, however. In Galatians 3:24, Paul calls the law "our schoolmaster to bring us unto Christ." Then he adds that we no longer need it because Christ has come and our faith is in Him.

The law told people how to be righteous, but it failed to make them righteous. It did not fail because the law was bad, but because people were weak and failed to keep it.

Jesus provided the way of rescue. By sacrificing His own life He redeemed us from sin. Though we have done wrong He forgives us and makes us righteous.

Jesus' story and His teaching are recorded in the New Testament. Here is the good news, the gospel, that we can be set free from sin and death.—Standard Commentary.

3. Our Saviour taught differently than the scribes and Pharisees. They had mercy with justice. We must love those who are unlovable or those who might not love us in return. We must show mercy and justice, because God has shown mercy and justice to us.

The story is told of a self-important lady who went to an artist to have her portrait painted. She told the artist that she wanted the portrait to do her justice. The artist took one long look at the lady and said, "Lady, what you need is not justice, but mercy!"

(continued on page fifteen)

TITHE, BROTHER, TITHE

(continued from page three)

roughout his lifetime and after his ath.

William Colgate's passing leaves to esent and future generations a house- ld name never to be forgotten.

The late industrialist-inventor, R. G. Tourneau, whose business was on the rge of bankruptcy before he began to ntinue his practice of tithing, is equal- noteworthy.

Mr. LeTourneau began his career as iron molder. Later he entered the rage business and became skilled as machinist.

At an early stage in his life R. G. Le- urneau began tithing, adopting God as business partner to share in the earn- s and profits. His business thrived d prospered—but it was after he had come designer and manufacturer of his n earthmoving equipment that his big t was to come.

The future success of his business en- prise required that Mr. LeTourneau ce all of his available funds into the xt year's fiscal budget. Mr. LeTour- au held back the Lord's tithe. Com- nting in a text entitled, "The Lord's rtion": "I will hold back the Lord's rtion until the following year when I give double."

However, his plans did not work out actly as he anticipated. Business soon nt from bad to worse. It was at this e that he renewed his covenant with d. Within a few weeks the LeTour- au company's payroll was coming in schedule.

Mr. LeTourneau passed away in June 1969, at the age of 80 years, having tented 300 machines for consumer e. During his lifetime he gave well er 90 percent of the dividends declar- on the stock of his company to Chris- n and charitable causes.

In the year 1946, along with his wife's sistance, Mr. LeTourneau founded the Tourneau Institute of Technology. This ndation was established to train ung men skilled in the creative pur- ts of engineering and technology. In year 1962, the LeTourneau Institute s expanded to include a four year co- ucational college offering courses in arts and sciences along with other ademic subjects.

The histories of these famous men in world of business and finance serves to point out the temporal blessings of tithing. Three things are certain:

1. Though God may not bless the tither to the point of great financial wealth, God did promise that all of our material needs and wants would always be taken care of. The tither will always possess that certain "peace of mind," and is assured of receiving from God other material blessings in the way of good health, happiness, and prosperity.

2. Tithing should be practiced from a pure spiritual motive. It is as simple as this. Merely return to the Lord, out of gratitude, part of what has been given to you.

3. Finally the rewards promised to tithers are spiritual as well as temporal.

The spiritual rewards that God promises may be given in the form of happiness in marriage, a vocation to the religious life, or victory over strong temptations such as gambling and drinking to excess.

Our Lord thus fulfills both his material as well as spiritual blessings to the generous giver as recorded in the Book of Proverbs, Chapter 28, Verse 27, "He that giveth unto the poor shall not lack: . . ."

Joyfully then let us open our hearts, our minds, and our checkbooks to the Lord!

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St. Claire Bible Class

(continued from page fourteen)

What all of us need is not justice, for justice would condemn us all to destruction as mortal sinners. What we must have is the loving mercy of God. Because God has shown mercy to us, we must show mercy to others. Because He has forgiven us, we should be forgiving toward others. Love will take us the second mile. Love is the highest motive. —Ray O. Jones.

= = = =

He who scatters his thoughts all over creation is not apt to make a success at anything.—W. E. Isenhour.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Jesse R. Mathis wishes to announce that he is available for full or part-time pastoral work. Any church desiring his services may contact him at the following address: 600 Cutchin Street, Clinton, North Carolina 28328; or by telephoning 592-5436.

= = = =

A Few Tips on Politeness at Home

* Be a good listener. Be silent rather than interrupt.
* Never open or read another's mail.
* If you make a promise, don't break it. Always keep your word!
* Be cheerful in doing chores and favors for others.
* Say "Good night" and "Good morning" to your family.
* Be polite and kind to your own family as you are to other people.

—Selected.

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Buried Forever

Are you sure you are saved, Howard?" a neighbor asked.

"Yes, sir," answered the young boy, smiling.

"And how do you know you are saved?"

"Because I have trusted Jesus, and He says it is so."

"But you have sinned against God, haven't you? What about your sins, Howard?"

"They were all laid upon Jesus when He died upon the cross, and He left them all buried in His grave. They are buried forever, too."—Selected.

= = = =

He who is contented in the lowest and poorest morality and spirituality certainly has a gloomy outlook on life here and hereafter.—W. E. Isenhour.

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MISSION RALLY SCHEDULE

SERVICES IN SOUTH GEORGIA WILL BE HELD JANUARY 16-19

NORTH CAROLINA AND VIRGINIA SERVICES ARE LISTED BELOW

Date	Day	Conference	Church	Time
January 20	Tuesday	Western	First Church, Wilson	7:30 P. M.
January 21	Wednesday	Eastern	St. Mary's Church, New Bern	7:30 P. M.
January 21	Wednesday	Eastern	Faith Church, Morehead City	7:30 P. M.
January 22	Thursday	Cape Fear	Shady Grove Church, Dunn	7:30 P. M.
January 22	Thursday	Cape Fear	Hopewell Church, Smithfield	7:30 P. M.
January 23	Friday	Albemarle	Free Union Church, Pinetown	7:30 P. M.
January 23	Friday	Albemarle	First Church, Plymouth	7:00 P. M.
January 24	Saturday	Western	Marsh Swamp Church, Sims	7:30 P. M.
January 25	Sunday	Albemarle	Hickory Chapel Church, Ahoskie	11:00 A. M.
January 25	Sunday	Central	King's Cross Roads Church, Farmville	11:00 A. M.
January 25	Sunday	Albemarle	Virginia Beach Church, Virginia Beach	7:30 P. M.
January 25	Sunday	Western	Pleasant Grove Church, Pikeville	7:00 P. M.
January 26	Monday	Western	Sherron Acres Church, Durham	7:30 P. M.
January 27	Tuesday	Eastern	First Church, Kinston	7:30 P. M.
January 27	Tuesday	Eastern	Beulaville Church, Beulaville	7:30 P. M.
January 28	Wednesday	Central	First Church, Tarboro	7:30 P. M.
January 29	Thursday	Central	(To Be Announced)	7:30 P. M.
January 30	Friday	Pee Dee	White Oak Church, Bladenboro	7:30 P. M.
January 31	Saturday	Piedmont	East Rockingham Church, Rockingham	7:30 P. M.
February 1	Sunday	Western	Stoney Creek Church, Goldsboro	11:00 A. M.
February 1	Sunday	Cape Fear	Johnston Union Church, Smithfield	11:00 A. M.
February 1	Sunday	Western	Fremont Chapel Church, Fremont	7:30 P. M.
February 1	Sunday	Central	Harrell's Chapel Church, Snow Hill	7:00 P. M.

the Free Will Baptist

KINSTON, NORTH CAROLINA, WEDNESDAY, JANUARY 21, 1970

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STANDING UP FOR JESUS



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Editorial--

Cover Photo by H. Armstrong Roberts

STANDING UP FOR JESUS

It takes real strength to stand up for Jesus, for very often it quires standing alone in the face of adversity, abuse, and laughter.

It takes real endurance—moral stamina—to be able to stand for H in any and every situation. It is needful for us to stand firmly in the fa of every strife—especially if we boldly claim His name and attribute o selves to His army. How silly it is for us to say that we belong to t Lord, but cry and withdraw at every wind of doubt and at every lit opposing force!

And, the person who really has the Lord in his heart—the pers who truly knows Him personally—will always find that needed streng to do the right thing in every situation. That person will always fi help when help is demanded for the situation. This is not to say th each of us will draw from this strength; for as a matter of course we s the Lord short, and we back down when we really have the power stand up higher.

How high we get and how high we are able to stand are depende upon how close we live to Him. The song calls upon us to serve Him a to fight against "unnumbered foes." Fighting thus, we need only stand in His strength alone. We do not need a wall of protection o flank of soldiers to our left and to our right. Human aid is good (a welcome), but humanity can fail us—just as we frequently fail oursel —but Jesus never will fail; neither is He able to fail, by virtue of His ing.

It has been said that the weakest man alive is strong on his kne Here is where the battery is charged; here is where ammunition is fou and courage is reinforced. Here is where a man becomes a real man a is able to go out and act like one. The smallest and most powerless ing in the world becomes a strong giant with the Lord by his side!

Duty calls us to do much for our Lord who has done so much for All our powers should be under His control. Not many humans can bo of communicating with an earthly king—but just look at us! We only talk to Him, but we can lock bosoms with the King of kings, the of the Almighty who is ever ready to listen and to assist.

Strong as He is, He has no hands but our hands; He has no feet our feet. It is required of us to do His work and to go His places; in all that we do or attempt to do, the Lord should be our strength our song. By physical strength man can accomplish much, so far as world regards accomplishment. Yet, by physical strength only, no n shall prevail. Spiritual strength is essential; and in battle the L stands with us against the wiles of the devil, providing this spirit strength, undergirding us with power—His power! The Lord is alw the strength of the upright. He forever supports and shows Himself be what He is.

How long we stand and how well we stand up for Him depend u how fortified we are with His power. His power? Who knows it? N of us, really. We might have used a little of it, but none of us has u it in its real availability. Nothing could stand in our way to do g and to conquer victories for Him if we utilized that which is at our fing tips. Yet, if we are going to stand up for Him, let's do it boldly. L not back down at every hint of opposition. Let's prove that we are w thy to bear His name. Let's speak our convictions; but better still, l live them in such a manner that no one can mistake our calling.

So, in this cruel clutch of human life, let's be what He would h us to be. Let's be strong even as He is strong. Let's exhibit His vi and His power. Let's be strong in the Lord—especially when we standing up for Him!

UNDRA turned slowly as her mother draped and folded the yards of red about her, and looped it so as not e a button or pin.

ere are many "ohs" and "ahs" from omen crowding around.

uch a beautiful red silk sari!" ex- ed Chundra, smoothing her hand the fine material.

n the mother slipped a number of bracelets on her daughter's arm, old rings on her fingers and toes. ut gold anklets around her ankles ecklaces on her neck, and fastened earrings in her ears.

his must be a special occasion," the eyed Hindu girl remarked. "Is there a feast to the gods?"

is a very special occasion, my ter," her mother agreed. "It is wedding day."

y wedding day!" cried Chundra in ked voice. "Whom am I marry-

young man by the name of Vaga. father made all the arrangements," ned her mother.

sparkle disappeared from Chun- dark eyes. Even the red silk sari d to fade.

do not want to get married!" the eclared, wringing her hands in des- on. "I am only twelve years old!"

hen I was your age, I said those words," comforted her grandmoth-

y your tears," soothed her mother e combed her daughter's long, black hair. "You will get used e idea."

denly Chundra's father appeared to hem that the wedding festivities started. He was annoyed at the of his daughter's weeping.

e gods are displeased with a wo- tears," he warned. "Dry your and come."

as she would to control the tears, continued to flow all through the ing feast. They ran down Chun- face and dripped onto the front of eautiful red sari. She did not even up at the face of the husband she ot want to marry. She didn't even what he looked like!

undra was still crying when her r ushered her into the oxcart along her new clothes and jewelry that her dowry, and took her to the of her new mother-in-law.

the days and weeks that followed, dra lived in a part of the house the "zenana," where the women of the household lived. Here, her mother-in-law taught her to be a good wife, and to be skilled in the ways of the household, ready for the day when she would go to live with her new husband.

Chundra was lonely, even in the midst of the other women and busy household activities. She was homesick for her own home and parents and brothers and sisters. Every time she thought of home, a fresh flood of tears would start. Every time she cried, she remembered her father's words, "The gods are displeased with a woman's tears!"

Then one day a hush came over her mother-in-law's house. Soon Chundra

CHUNDRA'S LONG SEARCH

by
HILDA V. RICHARDSON

realized that all eyes were turned on her. Why are they looking at me? What have I done wrong? she wondered. Then she was told that her husband had been killed in an accident! Now she understood the unkind looks of her mother-in-law and the other women of the household.

As she watched them back away from her, she cried out, "You think I killed my husband! You are wrong! I had nothing to do with his death. I didn't even know him! I've never even seen his face!"

Chundra knew that her outburst of words was useless because everyone in India knew that a wife was responsible for the death of her husband.

I am a widow and only twelve years old! she told herself. I must never touch anyone or let my shadow fall across anyone because I am an outcast!

From a corner she listened to the weeping and wailing that filled the house. I am not wanted here any longer. I will return to my parents' house, she decided. Then she crept out of her mother-in-law's house unnoticed.

It was good to be back in her own home with her parents and brothers and sisters, but not for long. They kept reminding her, "The gods were displeased with your tears! A wife is responsible for her husband's death! The gods are punishing you!"

Chundra became so unhappy and despondent that she lost all interest in life around her and scarcely touched her food.

"I will go with you on a pilgrimage to the temple of Juggernaut," her father offered. "There you will find forgiveness and peace."

Together they went to the temple of Juggernaut. They offered prayers and burned incense and gave money to the priests.

Where is the peace? Chundra wondered as they left the temple.

On the way home, her father fell ill. Before he died, he gave her the key to a small chest of gold.

Her father's death only multiplied her despair. "What have I done that the gods are so angry with me?" she cried. "It is bad enough to be responsible for my husband's death, but now my father's also! I will use the gold my father gave me to go on a longer pilgrimage. Perhaps this time I will find forgiveness and peace."

Chundra hired two maid servants and took some of the gold for the priests at the shrines along the way, and to buy incense and food for the idols in the temples.

They traveled by oxcart part way, then by foot to the temple of Badrinath. This pilgrimage took seven years. To reach the temple, they had to climb sheer mountain cliffs through snow and over icy crags.

Physically exhausted and more unhappy than ever, she returned from the tedious journey to seek forgiveness and peace through self-punishment. Chundra dressed herself in sackcloth and rubbed ashes into her hair to make herself look hideous, then sat in the hot sun beside five fires.

When her money was gone, she stumbled to the home of a childhood friend. Here she rested and was fed and intro-

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

RUNNING THE RACE

(Reprinted from June 23, 1954)

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame and is set down at the right hand of the throne of God" (Hebrews 12:1, 2).

The writer of Hebrews had just finished his discourse on faith in the eleventh chapter, and the victories won by so many by faith. With all of those of old as witnesses of the greatness of faith, we are admonished to "lay aside every weight, and the sin which doth so easily beset us," and to "run with patience the race that is set before us." But we are not to look back on those men of the Old Testament and take their lives as our examples, for now we have a greater example: "Looking unto Jesus the author and finisher of our faith." Faith in Jesus Christ—a living and operating faith—is one of the greatest possessions of the Christian. This kind of faith will make it possible to overcome temptation and not enter into sin. This kind of faith will help us run the race that is set before us.

I hear people talking about their "besetting sin." I am not certain that there is any one besetting sin. The Bible says that if we are guilty of the least we are guilty of the whole. Sin is sin in the sight of God. Every sin must be repented of if God is to be expected to forgive. Every sin must be forgiven if we are to go to heaven, for no sin will be admitted there.

In this twelfth chapter of Hebrews we are instructed to lay aside every weight and the sin which doth so easily beset us. It seems that the Holy Spirit here is warning every Christian to lay aside everything that would hinder us in this great race from earth and glory. It appears that our besetting sin would not necessarily be some big sin and great crime, but many times might be the little, no harm sins which we commit.

The fact that so many are excusing thmeselves for one reason or another, when they fail to attend Sunday school and church, and when they withhold their tithes from God, and many other neglects concerning their duty to God, may not be classed as besetting sins. However, we are warned to lay aside everything that hinders us in our spiritual race.

Another thing that is very sad to think about is that when a Christian is weighted down with things that hinder him, he is standing in the way of others. The Bible speaks of a certain class of people who will not enter in themse but rather stand in the way of other

But this text gives us the assur that Christ is an all-sufficient Savi God's Word teaches us that the blood of His Son is sufficient to sav from every sin (see 1 John 1:7). only are we saved by the blood of J Christ, but we are kept by the powe God through Him, if we will obey follow and serve Him.

"Looking unto Jesus the author finisher of our faith; . . ."

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NOTICE

When sending pictures to be used articles for publication, please send sharp black and white prints. snapshots do not reproduce well. please do not request the return of tures unless accompanied by a se dressed, stamped envelope. Thank

The Editor

STUDY HELPS FOR SUNDAY SCHOOL TEACHERS

The following is a list of publications to be used as study material for the Sunday school year:

ADAM CLARKE'S COMMENTARY ON THE ENTIRE BIBLE (One Volume Edition, Abridged by Ralph Earle) ..... $

THE ZONDERVAN PICTORIAL BIBLE DICTIONARY (Edited by M. C. Tenny; More than 5,000 Entries: Charts, Drawings, Trans-Vision Maps in Full Color) ..... $

THE ZONDERVAN PICTORIAL BIBLE ATLAS (Edited by E. M. Blaiklock; Maps, Pictures, Trans-Vision Overlay Maps, Etc.) .....

TELLS, TOMBS, AND TREASURE (A Pictorial Guide to Biblical Archaeology by Bob Boyd) .....

THE CHILD'S STORY BIBLE by Catherine F. Vos (Especially Good for Children and Their Teachers) .....

The following is a list of publications particularly useful for first quarter:

***BARNES NOTES ON THE NEW TESTAMENT** (Eleven Volumes Complete in One, Edited by Ingram Cobbin) ..... $

A LIFE, A CROSS, AN EMPTY TOMB (Studies by H. S. Vigeveno, Correlates with each Sunday's Lesson) ..... Teacher Edition, $1.00; Student Editio

THE CHRIST OF THE FOUR GOSPELS by C. J. Sharp (Arranges the Life of Christ Chronologically) .....

THE MAN JESUS (Paraphrased Narrative of the Four Gospels in Today's Language, by Kenneth N. Taylor) .....

MATTHEW (A Standard Bible Commentary with Large Assortment of Introductory Notes, Maps, and Charts) .....

JESUS, THE REVOLUTIONARY by H. S. Vigeveno (Presents the Jesus of the Bible in All His Power, Humility, and Love) .....

GOOD NEWS FOR MODERN MAN ..... Pocketbook Editio
Extra Large Print Edition,

*Also Useful for Second Quarter

1969's THANKSGIVING WAS SPECIAL AT THE HOME



erintendent Miles (right) accepts keys to eleven-passenger van bus from O. B. Ray in ceremonies at the Home on Thanksgiving Day.

raditionally, Thanksgiving observes have always been special at the ldren's Home. Last year, however, it s more special than ever and a little erent. The Home received two cial—and unusual—gifts.

ooperating churches and civic groups the area presented the Home with an ven-passenger Dodge van bus, featur- an automatic transmission and V/8 ine. According to Mr. Miles, in his tement of appreciation, "The entire nmunity has once more proven its lity to work together for a common l and more especially have proven ir love and interest in the Children's ne."

he project to raise money for the bus was begun when Mr. Miles apached the local Rotary Club about need of a dependable vehicle for the ne. The local Middlesex club accept- the new bus as a project, with Mr. S. Williams, president, appointing O. B. Ray, a local businessman, as irman of the project. Under Mr. 's leadership, the entire community rked toward the goal of raising the re than $3,000 needed to purchase bus. Representatives from each rch and civic club in the community t with the local Rotary Club at the meeting following the onset of the project, and the work was coordinated to such an extent that in a matter of two months the goal was reached.

The other gift received by the Home on Thanksgiving Day was probably the most unique gift ever received. This was a multi-autographed 1949 model Ford, along with $1,000 dollars. The car had belonged to Bert Turnmire, a ministerial student from Kannapolis, North Carolina. Turnmire offered his personal car as a money-making project for a needed vocational training shop at the Home. He went to the young people of the Kannapolis church and told them of his willingness to give this car to the Home, provided that the young people would sell two hundred autographs to be written on the car at a cost of two dollars each. Five hundred autographs were sold and $1,000 collected. The keys to the car, along with the $1,000 was presented to Mr. Miles during the Thanksgiving services. This was the first gift earmarked for the shop building.

The Home expresses deep appreciation for these gifts, along with all others received during the past year. May, 1970, will mark the half-century birthday of the Home.

Resolution of Respect

Whereas, in the passing of Mrs. J. C. Moye, Free Will Baptists have lost a very dear friend, an ardent co-worker, and a fine Christian character. Now, therefore:

1. Be it resolved by this Sunday School Convention, in regular session today, that we hereby express our deep appreciation for her devoted and untiring services to all religious enterprises of the Free Will Baptist denomination;

2. That a copy of this resolution be spread upon the minutes of this setting of the Sunday School Convention, a copy be sent to the family of the deceased, and a copy to be printed in "The Free Will Baptist."

Respectfully submitted,

R. L. Spencer

This resolution was presented by Mr. R. L. Spencer at the last setting of the Albemarle Sunday School Convention and was unanimously passed by the convention. Mr. Spencer had been closely associated with Mrs. Moye for a number of years on the Board of Directors of the Free Will Baptist Children's Home, Middlesex, North Carolina.

News & Notes of DENOMINATIONAL INTEREST

Reception Given For Allmans

The Rev. and Mrs. R. W. Allman began their pastorate at the Palmer Memorial Free Will Baptist Church, Raleigh,



North Carolina, on Sunday, January 3, 1970. A reception honoring the couple was given at the home of Mr. and Mrs. Lawrence Garris. The Allmans are pictured during the reception.

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Cragmont Assembly Treasurer's Report for December, 1969

Mrs. Fountain Taylor Sr., treasurer for Cragmont Assembly Inc., Black Mountain, North Carolina, reports as follows for the month of December, 1969:

Balance November 30, 1969		$6,959.05
RECEIPTS		
Churches	$114.75	
Sunday Schools	74.02	
Unions	37.69	
Leagues	30.00	
Sunday School Convention	18.00	
Total Receipts		274.46
Total to Account For		$7,233.51
DISBURSEMENTS		
Operating Expenses		337.54
Balance in Checking Account December 31, 1969		$6,895.97
Savings Account November 30, 1969		2,069.49
Grand Total		$8,965.46

Church Finance Association Observed Thirtieth Annual Meeting

The First Free Will Baptist Church, Smithfield, North Carolina, was the scene Tuesday, January 13, at 10:30 a.m., of the thirtieth annual meeting of the Church Finance Association, Inc. In a report given by the Rev. Hubert Burress, secretary-treasurer of the Association, it was noted that the year 1969 was the third highest year in loans that the Association has ever made. Loans during the past year had amounted to $57,000; and the total amount of loans made from April 20, 1940, through December 31, 1969, was reported as $711,332.45.

At the meeting the same board of directors was reelected for another term, with the Rev. S. A. Smith being elected as president.

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Piney Grove Church, Albertson, Retains Pastor

Miss Margo Deaver, church reporter for Piney Grove Free Will Baptist Church, Route 1, Albertson, North Carolina, announces that the Rev. Everette Harper, Deep Run, North Carolina, has been retained as pastor of the church for another year by vote of the congregation. According to Miss Deaver, the church is very thankful for Mr. Harper's work; and prayers are requested for continued success.

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DID YOU KNOW?

Solomon's temple had gold and silver used in its construction that would be valued at four and one-half billion dollars. Counting other materials used: rare, imported woods, costly fabrics, and labor; the total cost of the temple would probably be set at ten billion dollars by today's standards. We are told that Solomon's wealth was so vast that it would have been humanly impossible to assess his worth.

OBITUARIES

Claudia Oliver

On February 18, 1969, as God wa in His garden in the cool of the day reached down and picked another for His bouquet to place before the g white throne. In His love and te mercy, God called my mother, Claudia Oliver, to her heavenly home

She was born June 2, 1882. She a member of the Plymouth Free Baptist Church, Plymouth, North lina, and was a faithful member as as she was able to go. She had bee declining health for sometime, an the time of her death was one of oldest members of the church.

She has departed this life of uncer ty, tears, and toils; but she has go be with her Lord, whom she loved served. There she will have joy more. I will not grieve as if there no hope, for I know that she is safe Jesus. "But Mom, I miss you so n You are not forgotten." She leaves en children: four girls and three She leaves twenty-seven grandchil sixty-two great-grandchildren, and great-great-grandchild. All of us look forward to seeing her someday

By her loving daught

Mrs. Estelle West
Route 1, Box 311
Plymouth, North Car

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NOTE OF THANK

The family of the late L. T. Wi of Walstonburg, North Carolina, like to express their sincere app tion for the prayers, cards, flowers, gifts, and every other conside granted to them during the short i and death of their loved one. The ness and sympathy expressed to will be long remembered by all the ily.

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Millions of people serve the dev they never call on him for help in t need. He's a good-for-nothing d isn't he?—W. E. Isenhour.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

hurch-College Scholarships for Free Will aptist Students Attending Mount Olive College

n order to make it possible for more e Will Baptist students to attend unt Olive College, the board of direc- has authorized a special scholarship gram which can reduce by as much $400 the amount a student must pay h academic year. The program is on voluntary basis for those churches ch wish to participate.

o qualify, a student must present at time of his registration, or the rch must send in advance, a check ed by the treasurer with the specifi- ion that the check is for a scholarship the student named. The College will n provide an equal amount, up to 0 per semester, as a scholarship. ce there are two semesters in an demic year, one beginning in Septem- and another in February, a student y receive up to $200 from his church another $200 from the College for otal of $400 under this program.

Gifts sent to the College for this pur- e will not be listed toward meeting "Challenge" assigned that church for College, but will be recorded as "Re- icted Income for Church-College olarships."

t is the hope of the College that this gram will encourage and help make possible for more Free Will Baptist dents to attend Mount Olive College. licies governing the "Church-College olarships" are outlined in the follow- resolution approved by the board of ectors. The prorgam becomes effec- e with the spring semester which be- s in February, 1970.

RESOLUTION

Whereas Mount Olive College is the ly institution of higher education nsored by the Free Will Baptists of rth Carolina; and

Whereas it is believed that it would to the advantage of the student, the urch, and the College for more Free Will Baptist students to attend Mount Olive College; and

Whereas the tax support of public institutions of higher education makes possible a lower tuition charge than is possible at Mount Olive College; and

Whereas many Free Will Baptist students consider that they must attend other colleges because of financial considerations;

Therefore be it resolved, that the Board of Directors of Mount Olive College authorize for those churches which wish to participate a joint scholarship program between the church and the College that will include the following policies and principles:

1. That the College will provide a matching scholarship in an amount not to exceed $100 per semester to each student who is granted a scholarship by his church.

2. That the scholarship from the church shall be clearly identified and the recipient named at the time the money for this purpose is received by the College.

3. That the College may use its own funds or any funds administered by it in matching the scholarship from the church; and further, that if the student qualifies for a scholarship already provided by the College, that scholarship shall be considered as fulfilling the College's matching responsibility. In addition, it is understood that the College retains the right to determine the student's academic eligibility for admission and/or continuation in college quite apart from the matching scholarship.

4. That if the student is ineligible to use the grant for academic reasons or health reasons, the funds provided by the church will be refunded by the College.

ADDITIONAL INFORMATION

Persons who have questions or who wish additional information should consult or contact Mr. Charles H. Harrell, Business Manager-Treasurer, Mount Olive College, Mount Olive, North Carolina 28365 (Telephone Code 919, 658-4933).

COLLEGE RECEIVES $25,000 GRANT

It was announced today by W. Burkette Raper, president of Mount Olive College, that the College is the recipient of a $25,000 grant from the James M. Johnston Trust for Charitable and Educational Purposes to be used for financial aid during the current fiscal year and the summer of 1970. Norman B. Frost, trustee for the Johnston Foundation, awarded the gift.

The grant will be used as a part of the $121,000 financial aid program at the College. According to Charles Harrell, business manager, "The funds from the trust will enable the College to assist students who are worthy of financial aid. Mount Olive College has never denied a student admission for financial reasons. Forty-seven percent of the students at the College depend upon aid from other sources beyond their home. This award will help the College to better serve its students."

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HIGH SCHOOL DAYS

In an effort to increase the services of Mount Olive College to Free Will Baptist young people, the College is having two High School Days on its campus during February especially for Free Will Baptist students. High school students from your church are invited to attend the program at the College. The two dates for Free Will Baptist students are Saturday, February 7, and February 28. In addition, there will be a general High School Day on February 21 for anyone who wishes to come.

All events will begin at 10 a.m. in the Henderson Building on the new campus, and will end with lunch in the College cafeteria at which those attending will be guests of the college.

Included on the program will be a guided tour of the campus, discussion of admission procedures, advantages of attending Mount Olive College, the educational services available, and an explanation of the College's Student Aid Program.



SUNDAY, JANUARY 25

IF YOU MUST DRINK

Scripture Reading—Esther 1:8

To the married man who cannot get along without his drinks, the following is suggested as a solution to the bondage of his habit:

First, start a saloon in your own house.

Second, be the only customer, and you'll have no license to pay. Give your wife money to buy a gallon of whiskey and remember there are sixty-nine drinks to a gallon.

Third, buy your drinks from no one but your wife, and by the time the first gallon is gone, she will have money to put in the bank and more to start business again.

Fourth, should you live ten years and continue to buy booze from her, and then die with snakes in your boots, she will have money to bury you decently, educate your children, buy a house and lot, marry a decent man, and quit thinking about you.—*The Conquest,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Drinking is a major problem in the homes of many people today. Let God come into your home and get rid of this problem.

MONDAY, JANUARY 26

WHY HE WAS SURE

Scripture Reading—Isaiah 54:13

Someone said, "Children are so ignorant when you think they understand." Later, he went with Mr. Spurgeon to see some children, who said to one of them, "Well, my boy, have you a good heart?" "Yes, sir," replied the boy. "There you are," said the gentleman, turning to Mr. Spurgeon, "you see he does not know the first thing about the gospel! He doesn't know he is a sinner." Whereupon Mr. Spurgeon addressed the boy, "How do you know you have a good heart?" "Well," said the boy, "when I took the Lord Christ as my Saviour, He gave me a new heart, and I am sure it was a good one!"—*The Christian, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When Christ came into your heart, you knew it was the best feeling you had ever had.

TUESDAY, JANUARY 27

THE DIVINE TOUCH

Scripture Reading—John 2:11

I stood one evening watching the pure white flowers on a vine encircling the veranda. I had been told that the buds that hung with closed petals all day, every evening near sunset unfolded and sent out a peculiar fragrance.

The miracle was more than I had anticipated. A feeling of silent awe possessed me as I saw bud after bud, as if under the touch of an invisible hand, slowly fold back its leaves until the vine was filled with perfect blossoms, most beautiful and sweet. I said, "If the finger of God laid upon these His flowers can do this in a way beyond the power of human study to explain, cannot the same divine touch, in ways we know not of, do as much for human hearts?"—*John Hall, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Just as God can make the flower bloom, he can heal the broken heart.

WEDNESDAY, JANUARY 28

SHE FELT ALONE

Scripture Reading—Ephesians 5:2

A little girl was in an orphan's home and it was observed that she never cried. One day one of the matrons asked her, "Why do you not cry? I have never seen you cry." The little girl replied, "I have no one to cry to since Mamma died."

It was a glorious thing for every Christian that Christ said, "Lo, I am with you alway," meaning everyday, under all circumstances. The Christian can cry to Him, call upon Him, trust in Him, and share with Him whatever joys come into life.—*Baptist Standard, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If you will trust Him, you will always have Christ with you, no matter what troubles may come your way.

THURSDAY, JANUARY 29

"'TIS NOT ENOUGH"

Scripture Reading—2 Chronicles 7:14

"'Tis not enough to say,
'I'm sorry and repent'
And then go on from day to day,
Just as I always went.

"Repentance is to leave
The sins we loved before,
And show that we in earnest grieve
By doing them no more."

—*Selected, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

You should try hard not to sin anymor Just saying you aren't going to sin aga isn't good enough. Show God that you a sincere by living for Him everyday.

FRIDAY, JANUARY 30

THE GREATER INNOVATION

Scripture Reading—John 14:15

Dr. W. D. Robertson was once approac ed by a lady who objected to any kind ritual in church service. She said, "I he that you are introducing some dreadf innovations in your church service." "I deed," he replied, "what innovations ha we introduced?" "Oh," she said, "I he that you read the Commandments in yo service." "Is that all you heard!" D Robertson replied. "We have introduced far greater innovation than that. We t to keep the Commandments."—*Earne Worker, Knight's Master Book, Eerdma Publishing Company.*

PRAYER THOUGHT

Do you as a Christian try to keep th commandments?

SATURDAY, JANUARY 31

PERFECT LOVE

Scripture Reading—Psalm 31:23

Slow to suspect—quick to trust,
Slow to condemn—quick to justify,
Slow to offend—quick to defend,
Slow to expose—quick to shield,
Slow to reprimand—quick to forbear,
Slow to belittle—quick to appreciate,
Slow to demand—quick to give,
Slow to provoke—quick to conciliate,
Slow to hinder—quick to help,
Slow to resent—quick to forgive.

—*Herald of Holiness, Knight's Master Book, Eerdmans Publishing Compan*

PRAYER THOUGHT

Do you have the perfect love neede to help people along the rough roads life? It comes from Christ.

Bookstore Hours

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* The Free Will Baptist Pres
* Bookstore, Ayden, North Car
* lina, is now observing the fo
* lowing hours:
*
* Monday-Friday—8 a.m. to 5 p.n
*
* Saturday—9 a.m. to 12 noon.

PATRICK MINISTER OF THE YEAR



Mr. Patrick is being congratulated by Dr. Raper with Mrs. Patrick and the Rev. Bruce Barrow looking on.

It was announced at the midyear meeting of the North Carolina Ministerial Association of Free Will Baptists that the Rev. C. L. Patrick, pastor of the Free Union Free Will Baptist Church of Waltonburg, was the recipient of the Minister of the Year Award. This award is sponsored by the North Carolina Ministerial Association for the purpose of giving each church an opportunity to recognize its pastor for his services and to give statewide recognition to a minister who has done outstanding work during the year. The recipient is selected by a secret panel of judges.

Mr. Patrick began his ministry in 1946 and has served the Free Union church for 21 years. His church has a membership of 300, and during the last year received 25 new members. He attended Ayden High School, the University of North Carolina at Chapel Hill, and Atlantic Christian College, Wilson. He is married to the former Clara Smith. They have three daughters and one son; and three grandchildren.

Mr. Patrick has received a number of special honors, including: Rural Minister of the Year in 1964, past president of the Free Will Baptist State Convention, past moderator of the Central Conference of North Carolina; and he has provided invaluable services to the denomination through his services to the denominational enterprises. He has served as parliamentarian for the North Carolina State Convention of Free Will Baptists, and is currently a member of the ordaining council of the Central Conference.

His civic and community services include: chaplain for the local Volunteer Fire Department, supporter of the bloodmobile, and initiative in promoting special drives, such as the Heart and Cancer Funds.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

The BRAVE Ones

by Larry Peabody

CYNTHIA PORTER stopped at the milk machine and filled a glass. She waited, holding her tray, for Debbie Wallis to finish coming through the cafeteria line. Then the two of them headed for a cleared table.

"Sing and smile and pray!" a girl yelled at them as they passed the table where Peg Bryant always sat with her clique of girls.

Peg laughed loudly. "Hey, Porter, you had better keep your eyes open while you pray today!"

Cynthia's ears burned. She didn't dare look around, or she might lose her composure. Every noon it was the same. Peg and her friends mocked Cynthia and Debbie for bowing their heads for silent prayer before lunch.

The two girls sat down, unloaded their trays, then bowed their heads and thanked God for the food.

"Amen!" chorused Peg's whole tableful of girls when Cynthia raised her head. Nearly everyone in the lunchroom looked up and laughed.

"I think someone stole our olives while we were praying," Cynthia muttered under her breath.

Debbie seemed near tears. "Let's not eat in here any more. Why don't we bring our own lunches and eat somewhere else?"

Cynthia shook her head. "They would think that our faith isn't strong enough to stand a little teasing. No, I say let's keep on taking it. Sooner or later something will happen, and they'll forget their mocking."

Several days passed. Each day Peg and her group thought of another way to harass the girls. And each day Cynthia and Debbie bowed their heads for silent prayer before the meal.

Then one day the mocking didn't come. Instead, two girls from Peg's table brought their trays and sat down beside Cynthia and Debbie. "We want to apologize," one girl said. "We've been going along with Peg's teasing, but it isn't right. Actually, we're Christians too. We always thank God for our food at home, but we were afraid to do it here."

The other girl nodded. "But when we saw what brave faith you have, we decided to join you."

This time, four girls bowed their heads in prayer.—Selected.

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men, each in its own order; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Was the water Jesus turned wine fermented? Please give us all the facts you can about this miracle.—**T. Jones, Tennessee.**

Answer: I am not sure that this wine was not fermented; however, it does not seem logical to me to conclude that in the light of Jesus' character, as set forth in the Scriptures, He would make available to such a feast that which would contribute to drunkenness which is condemned in the Bible. We are commanded, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things" (Proverbs 23:31-33); "Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on their nakedness!" (Habakkuk 2:15); "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18).

Jesus never disobeyed the Scriptures and the Scriptures cannot be broken. We find the following interesting statement on Page 354, in Free's book, "Archaeology and Bible History": "An examination of passages (from the Bible) supposed to support the use of alcoholic wine shows that the argument for moderate drinking, or any other kind, is not supported. . . . The usual argument in favor of moderate drinking is based on the indication that wine was served at the wedding feast at Cana (John 2). But let us examine the situation. Between one hundred six and one hundred sixty gallons of wine were made, according to Meyer's Commentary. The fact that this large amount of wine was brought in during the latter part of a feast in a small country town furnishes no basis for arguing that the Scripture condones moderate drinking. It would seem to prove either: (1) Excessive drinking was allowable, or (2) the 'oinos' (Greek word for wine and for grape juice) in this case was grape juice. In the light of whole Old Testament condemnation of wine it certainly would appear that the beverage was grape juice."

What Dr. Arnold Schultz, an outstanding archaeologist, taught his classes at Northern Baptist Seminary and Winona Lake School of Theology concurs in Dr. Free's view. He said that he did not believe that Christ being who He was and always supporting the highest of moral standards as well as that which the Old Testament set forth as being right, would have, under the conditions at the wedding in Cana, helped to make it possible that some might become drunken. He said that even though the word in John 4 that is translated wine might somewhere else designate fermented wine or fermented grape juice, his knowledge of the Bible's use of the word would teach that this was the very best kind of unfermented grape juice to be found in Christ's day.

Dr. Wilbur Smith seems to agree as seen in "Peloubet's 1968 Select Notes" (quoted from R. C. H. Lenski), Page 16: "It is utterly impossible for us to imagine Jesus present in a tipsy crowd, to say nothing of aiding such carousing by His first miracle."

All teachers who desire a clean society and wish to be the help to their students that a child of God would be to those he comes in contact with to support the true teaching of the Bible, must of necessity try in every way possible to persuade these disciples to abstain from any use of alcoholic beverage and all else that is so harmful, by what he says and how he lives.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

LET'S GET WITH IT!

It's easy to go with the crowd and to compromise your convictions. But it takes a genuine Christian to step out and be counted on the side of truth when it costs money, popularity, position, or persecution. Too many Christians have flunked the test.

The gang at school expects us to be different. They may not agree with us, but they will respect our convictions and then watch for us to demonstrate them. Too often we are afraid of their ridicule. But they may ridicule us to cover up some lack in their lives, while they look longingly at our lives. They may be hoping to find something worth accepting.

It's easy for us to get so involved in our own little world that we accept the **status quo.** We don't expose the wrong, and we use the excuse that we don't want to offend anyone. Let's "get with it" and "tell it like it is"! You probably will never be a crowd-pleaser, but you will soon find that people will respect you as they see you standing for the right and exercising unwavering faith in God.

You will face ridicule when you seek to remain pure in an immoral generation. You will lose friends in an age when "everybody does it." You will forego selfish use of time in a society which primarily seeks pleasure.

You choose to seek after God, and your cost will always be your gain. You will change your world.

Just being a Christian is not enough in our changing world. Christ calls for total commitment. Four things are involved:

1. **Total acceptance of the Word of God as the standard for your life.** Know what you believe and why. Read the Bible daily. Read it slowly, prayerfully, and systematically. Get your instructions for life from its pages.

2. **Total dedication to Christ as the Owner of your life.** Dedication involves giving God your body and mind as well as your soul. Until you are committed, you will not find fulfillment.

3. **Total involvement in God's program of saving the lost.** This is action. God is in the business of redemption, and He invites you to join Him in full partnership.

4. **Total discipline for the battle ahead.** Commitment demands courage. Following Christ is not easy. Your enemy is the devil. He is disturbed by your con-

(continued on page fifteen)

STORIES

for our youth



THE OTHER CHEEK

by
MARION F. ASH

CARLOS RIVERA ran toward his house, holding his hand over his bruised cheek.

"Carlos, you've been hurt!" cried his plump, dark-haired mother as he entered the house. She led him to a wooden bench and cleansed his wound with cold water.

"It was Diego," explained Carlos. "He and I used to be good friends. But since I became a Christian, he hates me."

Mrs. Rivera put her arm around him. "Try to be patient," she said. "I'm sure everything will work out all right. Remember that Jesus loves Diego very much. We also should love him."

Carlos had much to think about that night. Since his father's death, his mother and he had found it very difficult to make a living. They were both Christians, but it was not easy to forgive those who mistreated them.

Early the next morning Carlos' mother called him.

"Come on, Carlos. Today you must take the eggs to the market."

Carlos got up, pulled on a pair of overalls and a blue shirt that his mother had brought for him, and hurried to the kitchen to eat his breakfast.

"Now, Carlos, I do hope you'll be careful with this basket of eggs," said Mrs. Rivera. "We need the money so badly."

"Not an egg will be broken," promised Carlos.

Carlos took the basket and started for the market. He hadn't gone far down the road when a noise in the bushes made him stop. The bushes parted, and Diego and two other boys stepped out and blocked the way.

"Now," said Diego, "tell us that you don't believe in this Christian religion any longer and that you'll never go to church again."

Carlos was trembling, but he was no coward. "I cannot do that," he answered. "Jesus means more to me than anything."

Furiously, Diego turned around and gave the signal. The other two boys pounced on Carlos and began beating him in the face and chest. They beat him until everything went black and he slumped to the ground.

When Carlos came to, the boys were gone. The rays of the hot sun were beating down upon him, and his whole body ached. Suddenly he thought about the basket of eggs, and he reached for it. But the basket was empty. Every egg had been taken out and smashed on the road. How could those boys have done this to him! Hatred filled Carlos' heart. He was through being nice now. He was going to get even somehow.

Carlos turned and walked slowly back home, carrying his empty basket. He was so sore that it hurt just to walk. Each step only brought more dread at the thought of facing his mother.

When Carlos approached the house, he saw her working in the garden. Mrs. Rivera heard his footsteps and turned around. Without a word, she led him into the house and treated his wounds. This time she knew what had happened. Not a word was spoken about the eggs. Instead, Mrs. Rivera knelt and prayed. How ashamed Carlos felt for his bitterness and hatred!

Then he told his mother the whole story. She listened sympathetically.

"Don't worry, Carlos. The Lord will supply our needs. He's promised us tha in His Word. We mustn't worry—onl have faith." Then she looked at hir and smiled. "I'm very proud of you, Car los. Instead of fighting back, you turn ed the other cheek."

Carlos took a nap that afternoor When he awoke, he felt better. He de cided to work a little in the garden an get some vegetables ready to take t the market.

When Carlos paused in his work, h thought he heard someone calling. Th cry came from the narrow, rocky lan that passed his house. He hurried fror the garden and ran down the trail. The he stopped in his tracks. There la Diego in a heap. His angle was twistec and he was groaning in pain. Whe Diego saw Carlos, he thought he wa trapped, and he put up his hands to de fend himself.

For a moment Carlos hesitated. Her was his chance to get even. Why no take it? But only for a moment did h feel that way. He wanted to do th right thing—the thing that Jesus woul have done.

"Did you break your ankle, Diego?" he asked.

The kind words left Diego speechless He nodded his head and groaned.

Carlos removed his shirt and rolled i up as a pillow for Diego's head. "Thi will make you more comfortable whil I'm gone to get some help."

Carlos ran to get his mother. Gently they helped Diego to stand. Betwee them, they got Diego back to the cottage They made Diego comfortable by puttin him in Carlos' bed.

"Now," said Carlos, "I'll run and ge your father. He can bring his burr and cart for you."

Diego looked up at Carlos. When h spoke, his voice trembled with emotion "I can't understand such love, Carlos but I would like to have it. I feel mea and awful inside. Do you think Jesu would forgive me if I asked Him to?"

"Of course He will," Carlos replied "I'm sure Mother will tell you abou Him while I'm gone."

Diego looked up and smiled at hin It had been a long time since Carlos ha seen such a happy smile on Diego's face

"When I get well, I'll come over ever day and help you in the garden—just lik I used to—O.K.?" said Diego.

Carlos nodded. Somehow that didn seem so important now. To have Dieg as a friend once more—and a Christia

(continued on page fifteen)

aith Sunday School xperiencing Progress

by Frank Linglebock
Sunday School Superintendent

We, the members of the Faith Free Will aptist Sunday School, Morehead City, orth Carolina, are praising God for the any blessings He has bestowed upon s in the past eleven months. The bless-gs of God are too numerous to count.



unday School Attendance January 19, 1969

January 19, 1969, there were 69 per-ons enrolled in our Sunday school with nly 38 present, and two of these were isitors. We realized that something had o be done, so we started to work and ray as never before.



Register Board December 21, 1969

On December 21, 1969, just eleven months later, we had an enrollment in Sunday school of 165 with 133 present as these pictures reveal). We asked God to give us an enrollment of 200 by January 18, 1970.

Not only has there been a great spiri-ual progress in our Sunday school, but here has been progress in our church as well. During these eleven months



Register Board January 19, 1969

there have been 33 persons baptized into the church with other candidates waiting to be baptized. Others have come into the church by letter and by statement. Also many have come forward to renew their covenant with the Lord. Many of the members, who had gone astray, have returned and taken up the Cross and started on their upward journey. Now we are seeing souls come forward nearly every Sunday, praise God!



Sunday School Attendance December 21, 1969

Every Sunday for the past two months souls have made commitments to Christ, and we are asking God to save one or more souls every Sunday in the year 1970. With our work and prayers we believe He will do it. We are asking God to give us 300 souls by Christmas of 1970. We are not only asking, but we are going out after souls, winning them in their homes and on their jobs.

We request the prayers of all God's children everywhere that we may continue to grow and to work for the upbuilding of God's kingdom here on earth.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

BOOK REVIEWS

by ELIZABETH HILL

THE NURSING HOME VISITOR by Frances Avery Faunce. Abingdon, 1969, 192 pages, cloth, $4; paperback, $2.45.

A pioneering handbook—"The Nursing Home Visitor" is written with a sense of the worth of the individual. The author lives in a nursing home and is quite capable of offering valuable insight into the art of visiting patients.

For example, she says, "Make no mistake, the patient senses whether you have come because you want to or because you feel that you ought to. She knows by your step, your voice, your way of talking, and your way of listening. Go in fresh, with all you have to give of your cheerful outlook, your radiant spirit, your understanding devotion."

Among the chapter titles are:
"Just What Is This Loneliness?"
"Understanding the Home"
"What Shall I Take?"
"Visiting by Mail"

Relatives, friends of the aging, volunteer visitors, and the patients themselves will find this book helpful.

HURT IN THE HEART by Urie A. Bender. Herald Press, 1965, 112 pages, paperback, $1.

Without degrading either faith, the author tells the story of how a Protestant-Catholic couple attempt to s o l v e their interfaith problems.

Included are twenty questions to be used in group discussion among youth, between youth and parents, and leaders of youth.

Mr. Bender has served as missionary, teacher, and also as Literature Consultant for the Mennonite Board of Missions at Elkhart, Indiana.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)



God Judges Men and Nations

Lesson Text: Matthew 13:24-30, 36-43

Memory Verse: Revelation 19:1, 2

I. INTRODUCTION

Only the sinless can demand absolute justice from God. That is why all of us need the mercy of God. Jesus Christ was the only person on earth who could bear divine judgment in His body, for He alone bore no sin. God's mercy is offered in abundance to everyone of us everyday. But in the day of final judgment, mercy's reign will have ended. Justice ascends the throne, and God pity the poor soul who stands there too late.

The kingdom of heaven is made up of both the truly redeemed and those who only profess to be saved. The latter may be base, common people, or they may be high on the social strata of society. Both the saved and the professed church member will grow up together in the kingdom of heaven. But in the day of judgment there will be revealed a difference.

The kingdom of God, which has its earthly expression in the kingdom of heaven, is made up only of the truly born-again believers. Only these will inhabit the New Jerusalem. Many people in the kingdom of heaven, referred to in this lesson as tares, actually think they belong to Christ (see Matthew 25:11-13), but they will discover the awful truth in due time. Let us pray that it will be while there is yet mercy. This lesson teaches us that while God now offers abundant mercy to the sinner, the time will come when He can only render judgment.—Bible Student (F.W.B.).

II. HINTS THAT HELP

A. Since Jesus taught by using illustrations, we should recognize the validity of this method of conveying abstract truth (Matthew 13:24).

B. The fruit of the life eventually will give a clue concerning the heart of the individual (vv. 25, 26).

C. To deny that Satan is extremely active is to fail to recognize an important stream of truth in the Word of God (Matthew 13:27, 28; cf. 1 Peter 5:8).

D. The responsibility of Christians is to witness, not to tear up the tares (Matthew 13:29, 30).

E. If we do not understand God's Word, we know that God does; His Spirit can give us the meaning (vv. 36, 37).

F. If God delays judging wickedness, we should believe He knows what is best (Matthew 13:38, 39; cf. Habakkuk 1:2-4).

G. The fact that mixed conditions continue until the judgment shows that the world isn't improving (Matthew 13:40, 41).

H. God's children can be sure that the day will come when they will live in an environment ruled by righteousness (Matthew 13:42, 43; cf. Amos 5:24).

—John Danilson.

III. ADDITIONAL TRUTHS

A. Charles Alexander, when a student at Moody Bible Institute, got to wondering whether it was right for an earnest Christian to be so gay. He tells of the way in which Moody, gathering students around him for a confidential talk, noticed that many of us were wearing long faces. "I am quite sure I was one of them, for I had been studying that sentence in the New Testament where it says that every idle word shall be accounted for. I had usually been of a lively disposition, trying to cheer the fellow who was downhearted, but when I began to study that verse I thought I was wrong. I had been trying to get my face so that no smile would ever come upon it. In one of these same morning talks, Mr. Moody spoke about that verse. Looking up with such a bright, happy look, he said, 'Young men, do not think that the teaching of this verse means that you shall go around with a long face, and never have a happy word for anyone. A cheerful word is not an idle one.' " From that time onward, Alexander enjoyed the perfect freedom which makes for unrestrained delight of service.—Charles M. Alexander, **A Romance of Song and Soul-Winning.**

B. Looking at the mangled body of an innocent child who had been crushed under the wheels of a car driven by a drunken driver, a man was heard to say, "I thank God I am not God. If I were I would have chosen for the drunken man to die." As you think of this for a moment we can all thank heaven that we are not God! We are not righteous and wise enough to judge who shall and shall not die. We must leave many things to heaven, and especially the power over life and death. If we believe and know God we will be quick to say that He is a righteous judge and we are safe in His hands if we are in Christ.—Advanced Quarterly (F.W.B.).

C. In today's Scripture lesson, the final judgment is pictured as a spiritual harvest time. Let us consider some of the things of which harvest time reminds us.

(Read Matthew 13:3-8.) The first thought that comes to mind is that someone sowed the seed from which the plants sprang. So, someone must sow the seed of the gospel in the hearts of men if the Lord is to reap any fruit in His harvest.

(Read 1 Corinthians 3:6.) It is not enough just to plant the seed if one would receive the maximum crop. The seed must be watered, and the tender plant carefully looked after to ensure its growing to maturity. Likewise, someone must nurture and care for Christians young in the faith until they have taken good root.

First Corinthians 3:6 also tells us that God gives the increase. We may help or hinder the planting and watering of the seed of the gospel, but God is to be credited for the fruit that issues forth.

(Read Matthew 13:24-30.) The tares are destroyed. Many Christians become discouraged because it seems that the wicked prosper while the righteous must suffer. But in God's great harvest, the tares—"the children of the wicked one"—will be separated from "the children of the kingdom." Then the righteous will receive an eternal reward, but the evil will be condemned to eternal punishment. —Standard Commentary.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

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hundra's Long Search

(continued from page three)

ced to the gospel as found in the ristian Bible. Something about this essage awakened a new interest in undra. She was drawn back many nes to her friend's house.

"Jesus Christ is the Prince of Peace, en to a so-called outcast widow," exined her friend. "Through Him you n find forgiveness for every wrong."

Gradually the message took effect. e cherished peace began to fill Chuna's heart as she put her faith in Christ e Saviour.

"After my long search for peace, I w understand the great need of my ople," she told her friend. "I will go m village to village and along the ghways and byways and tell them of e Prince of Peace, Jesus Christ, God's n, and that peace and forgiveness come ly through Him."

People came from far and near to lisn to Chundra read the words from her rn Bible. She read to princesses, to ltured and unlearned, to sick and ne, and to little children.

Many who listened came to know rist as their Saviour and Lord.

Over the Pilgrim Road which Chundra d trod in search of peace, she now alked for ten years, telling the gospel ory.

When at last her hair was white and r steps slow, her friends offered to ild her a house in a quiet, secluded ot where she could settle down and joy her remaining years.

Chundra agreed to let them build the use, but insisted that it be beside the sy Pilgrim Road. There she enjoyed r remaining days, pointing those who ssed by to the Prince of Peace.

If someone had only told me sooner out Jesus Christ, think how many ore I could have told about Him! she ten pondered.—Gospel Herald.

= = = =

oys' and Girls' Stories

(continued from page twelve)

that—had been worth the trouble of rning the other cheek.

"Sure, Diego, just like old times—expt that we'll both be Christians."

This time it was Diego who nodded.—ospel Herald.

Let's Get With It

(continued from page eleven)

cern to make your life profitable to the Lord. As a Christian, you are not fighting the battle alone. Hang on to these promises: "It is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:13), and "Greater is he that is in you, than he that is in the world" (1 John 4:4).

A terrible winter storm was lashing the coast of Maine, and a small boat was in distress in the darkness offshore. The little craft was being beaten to pieces by the winds and waves. As the men of the Coast Guard station hurriedly prepared to launch a rescue boat, a villager spoke up in protest. "It's suicide to go out there. Don't go. You might not be able to get back!" Pausing for just a moment, one of the men shouted a reply over the noise of the wind: "We don't have to come back, but we have to go out."

Let's get with it! If civilization is to survive, it's going to take more people who "have to go out" with the message of salvation through Jesus Christ.—**Mel Johnson.**

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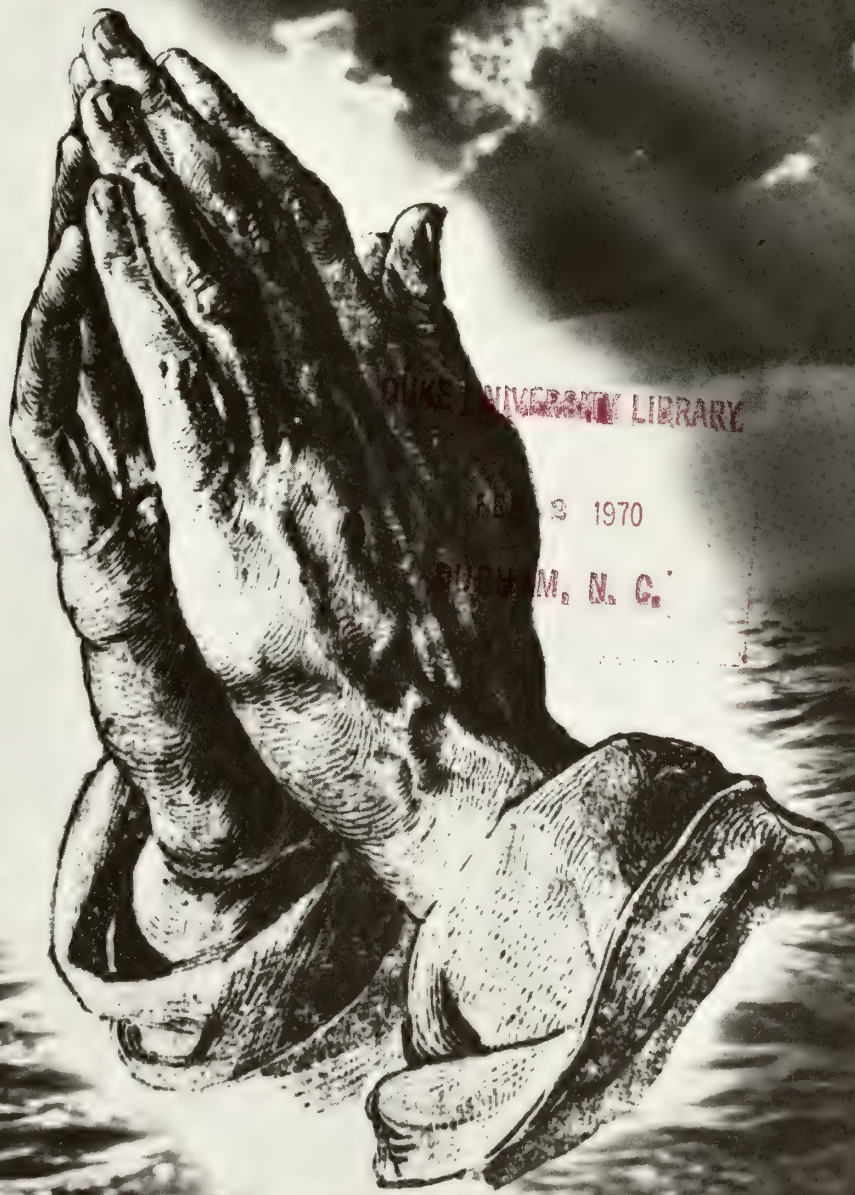
SERVICES IN SOUTH GEORGIA WILL BE HELD JANUARY 16-19

NORTH CAROLINA AND VIRGINIA SERVICES ARE LISTED BELOW

Date	Day	Conference	Church	Time
January 21	Wednesday	Eastern	St. Mary's Church, New Bern	7:30 P. M.
January 21	Wednesday	Eastern	Faith Church, Morehead City	7:30 P. M.
January 22	Thursday	Cape Fear	Shady Grove Church, Dunn	7:30 P. M.
January 22	Thursday	Cape Fear	Hopewell Church, Smithfield	7:30 P. M.
January 23	Friday	Albemarle	Free Union Church, Pinetown	7:30 P. M.
January 23	Friday	Albemarle	First Church, Plymouth	7:00 P. M.
January 24	Saturday	Western	Marsh Swamp Church, Sims	7:30 P. M.
January 25	Sunday	Albemarle	Hickory Chapel Church, Ahoskie	11:00 A. M.
January 25	Sunday	Central	King's Cross Roads Church, Farmville	11:00 A. M.
January 25	Sunday	Albemarle	Virginia Beach Church, Virginia Beach	7:30 P. M.
January 25	Sunday	Western	Pleasant Grove Church, Pikeville	7:00 P. M.
January 26	Monday	Western	Sherron Acres Church, Durham	7:30 P. M.
January 27	Tuesday	Eastern	First Church, Kinston	7:30 P. M.
January 27	Tuesday	Eastern	Beulaville Church, Beulaville	7:30 P. M.
January 28	Wednesday	Central	First Church, Tarboro	7:30 P. M.
January 29	Thursday	Central	Black Jack Church, Greenville	7:30 P. M.
January 30	Friday	Pee Dee	White Oak Church, Bladenboro	7:30 P. M.
January 31	Saturday	Piedmont	East Rockingham Church, Rockingham	7:30 P. M.
February 1	Sunday	Western	Stoney Creek Church, Goldsboro	11:00 A. M.
February 1	Sunday	Cape Fear	Johnston Union Church, Smithfield	11:00 A. M.
February 1	Sunday	Western	Fremont Chapel Church, Fremont	7:30 P. M.
February 1	Sunday	Central	Harrell's Chapel Church, Snow Hill	7:00 P. M.

the Free Will Baptist

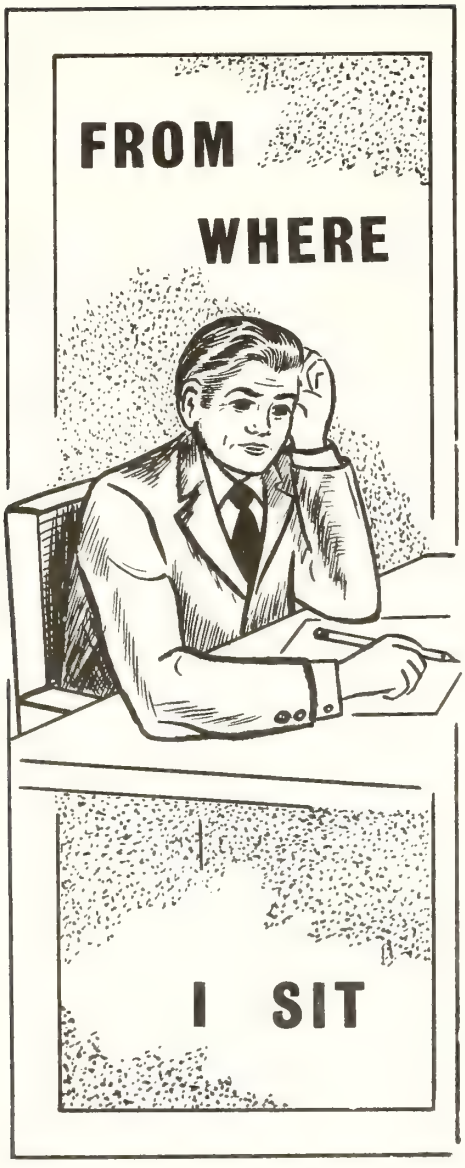
AYDEN, NORTH CAROLINA, WEDNESDAY JANUARY 28, 1970



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IN AND OUT OF IT

Cover Photo by Harold M. Lambe



The Free Will Baptist
JANUARY 28, 1970
Volume 85 Number 4

TOMMY MANNING, *Editor*

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Items for publication should be addressed to The Editor, *The Free Will Baptist*, P. O. Box 158, Ayden, North Carolina 28513.

The Free Will Baptist Press

WALTER REYNOLDS, *Manager;* TOMMY MANNING, *Editor of Literature;* LEON DUNN, *Treasurer.*

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IN AND OUT OF IT!

When a person acts purposefully, according to certain principles, b cause he is inclined or determined to do so, he is said to have exercised hi will. When a person is led by the Spirit of God and does that which th Lord would have him do, he is said to have exercised the will of God.

There is a song going around now which repeats the phrase, "in an out of it," over and over; and this phraseology could describe us in ou relationship to the will of God—for there are no two ways about it: w are either in the will or out of the will of God. To use present-day term nology, in His will we do His "thing"; out of His will we do our "thing. Of course we can do our "thing" and still do His, but more often tha not "ours" is not the same as "His."

Will is a special capacity by which a person translates his desire and ideas into actions. It cannot, however, be restricted to mean the co tent of one's mind only, for there are several factors which enter into th process of our deciding to do or not to do something. Our habits, ou interests, and our wants promote our "willing" to do or not to do this that. Thus, if we allow God to control our habits, direct our interests, an discipline our desires, we will not "will" anything that is not His wil That is to say, we will not willfully and consciously commit a wrong. W believe that man has free will which he exercises in every situation life. The natural will of man is selfish and stubborn, but it must be (ar can be) yielded to the Father. Man must dedicate himself to God ar pray each day that His will might be done in him. Herein is real happ ness.

Sin is a plague that afflicts us all; yet, with Him we have a shie against the fiery darts of the tempter. When we live in the will of Go paths which are dark and long become lighter—and their ends see nearer. And, the will of God is precious. It helps us to conquer ou selves. When in His will, our hearts have their contentment and o minds their peace. To be completely happy, we must lose ourselves Him so that He is supreme in our thoughts and essential to our livin Life has many purposes, according to man. Certain things must be don and certain places must be gone before man's dream is a reality. An certainly, men do climb great heights, amass great fortunes, and becon persons of renown; yet, outside the will of God no lasting success is po sible. Apart from God man may realize temporal achievement, but n eternal achievement.

We probably need to define what the "will" of God is. All of us c be in His will so far as salvation is concerned (and it is His will that be saved); but for many of us He has a special will—a special place service, a special calling. It behooves us, in order to be at peace inwar ly, to seek out that special will and do His bidding. To some of us H says, "Go"; to others He says, "Stay." We must listen with our hear and answer with our souls.

Sure, many people out of God's will pretend to be happy! If they we really happy, why would they find it necessary to "trip out" to the tune incoherent music with LSD and other hallucinatory drugs? "Trippi out" is not restricted to the young, either. For many people, escape fro reality seems to be the answer; but we know that the real answer li with God. Forgiveness is more merciful than the deadening of senses the momentary blocking out of memory which comes with the taking some drugs which induce "experiences." If man wills to live this way, can; but if he wills to live above this type of existence, he also can.

Thus, we can be in the will of God and out of the will of God by o own design. It is a comforting thought, however, to know that it is H will that all of us find refuge under the shadow of His wings!

The SUPERNATURAL

by the Rev. Walter E. Isenhour

THERE are many things we read about in the Bible that are supernatural. ey cannot be interpreted and under- ood from any other standpoint. For in- ance, the translation of Enoch and Eli- h. They left this earth in body and ent up to heaven. The natural thing that when one departs this life the dy goes down into the earth. Earthly avity pulls down, not up; however, avenly gravity pulled Enoch and Elijah . This cannot be explained and under- ood apart from the supernatural. The ighty power of God pulled these men from the earth and away from their ved ones and the saints of earth, and vay from their enemies.

When Jesus came to earth as a babe Bethlehem, this was supernatural. He as supernaturally conceived. Mary, s mother, knew no man in conceiving d giving birth to our blessed Lord. here is no other way by which it can e explained. We have to take it at hat, or get lost in imagination, or out n the vast sea of uncertainty, knowing ot where we are nor where we are go- g. How bewildering this would be to s, and of course to all who doubt His nception and birth! Atheists and in- dels have nothing upon which to base heir beliefs, their teachings, and their ves. How dreadful to be in that state f heart, mind, life, soul, and spirit!

Much of what Jesus did when He was n earth in person was supernatural. ake the first miracle that He perform- d in Cana of Galilee at a marriage when e turned water into wine. No man on arth could do that, nor has it ever been one since then by any man. It was miraculous and supernatural. Also when He fed the multitudes with a few little loaves and fishes, and had more left over than He had to begin with; this was supernatural. When He walked on the water in His approach toward the floundering and tossing ship in which His disciples were sailing in great fear, it was indeed supernatural. The natural would have been to sink. But when He spoke to the winds and waves and said, "Peace, be still," it was supernatural in that the winds and waves obeyed Him. We are told, ". . . and there was a great calm" (Matthew 8:26).

Another instance of Christ's miraculous and supernatural power was at the grave of Lazarus when He said, ". . . Lazarus, come forth" (John 11:43); and Lazarus came out of the tomb where he had lain four days. No human can raise the dead. We have some instances recorded in the Bible where men prayed and trusted God to raise the dead and it came to pass; but it only happened through the supernatural power of God. This is far beyond the power of man.

It is true that Christ was crucified by wicked men, and was entombed by human hands; but His resurrection was supernatural. None of His disciples could bring Him back from death to life; not even the angels in heaven. No earthly and human power brought Christ out of the tomb and to life again. It was indeed supernatural power that did it. He came forth triumphant over death, hell, and the grave. Hallelujah!

Then Christ's departure from earth was likewise supernatural. He had just said to His apostles, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Then follows this marvelous truth, "And when he had spoken these things, while they beheld (looked on, saw Him), he was taken up; and a cloud received him out of their sight" (Acts 1:9).

Just here we have another wonderful statement and fact: "And while they looked stedfastly toward heaven as he went up, behold, two men stood by them (the apostles) in white apparel; Which also said, Ye men of Galilee, why stand ye gazing into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11).

Now this same Christ is coming back to earth again. His beloved and faithful followers are looking for His return. They are awaiting that glorious and supernatural event, robed and ready. It is the hope and fact of their eternal redemption. Yes, He is coming back for His Bride—the true Church. The fulfillment of this prophecy, and the signs of the times, tell us that His coming is very near. We know not the day nor the hour, but we know He is coming back. What concerns us most is to be found faithful in what He has given us to do, be in His blessed will, and know that we shall be with Him forever and ever, in peace, love, and eternal glory.

He said Himself: "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (Luke 12: 40). Indeed this will be supernatural, but we believe it nevertheless. Our blessed Lord is coming back again. It may be today, tonight, in the morning, or tomorrow, or out in the very near future. Maybe we should pray, "Come quickly." Times are so perilous, and getting worse and worse, until Christ's children are wanting Him to get here for their relief and everlasting glorification. "He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Revelation 22:20).

ATTENTION FWB LEAGUERS!

The State League Convention will be held in March. All leaguers in both the junior and intermediate groups who are interested in competing in the State Sword Drill Contests are urged to contact Miss Deborah Hines, state league promotional secretary, at Mount Olive College, Mount Olive, North Carolina.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Do You Have the Love of God In You

(Reprinted from January 11, 1956)

"But I know you, that ye have not the love of God in you" (John 5:42).

Of all the words spoken by Christ while He was in the world among sinful and self-righteous men none are sadder or strike deeper than these, "But I know you, that ye have not the love of God in you." This is true because of whom they were spoken. Jesus had done some of His greatest deeds of helpfulness to those who could not help themselves. The Jews, the chosen of God, but rejecters of Christ as the Son of God, had taken these things as excuses to criticize Him, even seeking "the more to kill Him." He, after establishing Himself even to His severest critics, blistered them with the words, "But I know you, that ye have not the love of God in you."

God made this world and all the things there are in it, and yet it is full of rational creatures, very few of whom have any love for Him. Most people love other objects. We love our fathers and mothers, brothers and sisters, friends and relatives, but for the God who made us we have never expressed one emotion of affection. We love worldly honor, wealth, and pleasure, but we do not love the Supreme Excellence. We even love sin, infinitely odious as it is, but the incomparable perfection of the divine character excites within us no admiration. Alas! how this lack of love for God clothes our world with disgrace, and makes it bear a striking resemblance to hell itself.

Paul, writing to the Romans, says, "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents. Without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, . . ." (Romans 1: 28-32). It is still true that those who are not truly born again do not like to know God or think about Him. How is it to be accounted for that multitudes spend days, weeks, months, years, and even lifetimes without any serious thoughts of God?

The way the great majority treat the Word of God indicates that they have not the love of God in them. Many ridicule the Bible. Many modern teachers and preachers deny the parts of it they do not want to believe. Perhaps it true that the majority of the people our country respect the Bible. But h few acquaint themselves with the tea ings of its pages! Many of its m important truths they neither belie love, nor obey. They do not believe t they are depraved and vile as the Bi declares them to be. They do not l the humbling doctrine of salvation grace. Too many rather read alm any other book than the Bible. Is it evident, then, that those people do love the Author of the Bible?

In closing, I ask you to consider ca fully the following:

The man who lives in disobedience God is under the dominion of the car mind, and the carnal mind is at enm against God. This enmity is the ge of all disobedience and rebellion, wh love, its opposite, secures a consci tious observance of the divine co mands.

"But I know you, that ye have not t love of God in you."

STUDY HELPS FOR SUNDAY SCHOOL TEACHERS

The following is a list of publications to be used as study material for the ent Sunday school year:

ADAM CLARKE'S COMMENTARY ON THE ENTIRE BIBLE (One Volume Edition, Abridged by Ralph Earle) ..... $11.

THE ZONDERVAN PICTORIAL BIBLE DICTIONARY (Edited by M. C. Tenny; More than 5,000 Entries: Charts, Drawings, Trans-Vision Maps in Full Color) ..... $10.

THE ZONDERVAN PICTORIAL BIBLE ATLAS (Edited by E. M. Blaiklock; Maps, Pictures, Trans-Vision Overlay Maps, Etc.) ..... $9.

TELLS, TOMBS, AND TREASURE (A Pictorial Guide to Biblical Archaeology by Bob Boyd) ..... $7.

THE CHILD'S STORY BIBLE by Catherine F. Vos (Especially Good for Children and Their Teachers) ..... $6.

The following is a list of publications particularly useful for first quarter:

***BARNES NOTES ON THE NEW TESTAMENT** (Eleven Volumes Complete in One, Edited by Ingram Cobbin) ..... $14.

A LIFE, A CROSS, AN EMPTY TOMB (Studies by H. S. Vigeveno, Correlates with each Sunday's Lesson) ..... Teacher Edition, $1.00; Student Edition, 9

THE CHRIST OF THE FOUR GOSPELS by C. J. Sharp (Arranges the Life of Christ Chronologically) ..... $1.

THE MAN JESUS (Paraphrased Narrative of the Four Gospels in Today's Language, by Kenneth N. Taylor) ..... $1.

MATTHEW (A Standard Bible Commentary with Large Assortment of Introductory Notes, Maps, and Charts) ..... $5.

JESUS, THE REVOLUTIONARY by H. S. Vigeveno (Presents the Jesus of the Bible in All His Power, Humility, and Love) 9

GOOD NEWS FOR MODERN MAN ..... Pocketbook Edition, 5
Extra Large Print Edition, $1.

*Also Useful for Second Quarter

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

COMMITTEE ON EVANGELISM MET



The Committee on Evangelism, appointed by the executive committee of the General Conference to study the possibility of a year of evangelism among Free Will Baptists, met in the Moye Library at Mount Olive College recently, where the Rev. Bobby Bazen was elected chairman. The committee discussed new approaches to evangelism and plans to finalize their proposals regarding these approaches at its next meeting.

Included on the committee, pictured left to right, are: the Rev. Cedric Pierce, pastor of Black Jack Free Will Baptist Church, Greenville; the Rev. Bobby Bazen, pastor of Shady Grove Free Will Baptist Church, Dunn; the Rev. Joseph Ingram, North Carolina State Missions Director-Treasurer; and the Rev. C. Sheldon Howard, campus minister at Mount Olive College.

NEWS SHORTS FROM THE COLLEGE

Mr. Ralph Morris, chairman of the board of directors at Mount Olive College, has announced that the board of directors will meet on Tuesday, February at 10 a. m., in the Moye Library. During the meeting, the board is scheduled review and take appropriate action the self-study report of the College the Southern Association of Colleges and Schools.

* * *

There is still time to register for the spring semester at Mount Olive College which begins on February 5. Classes will begin on Friday, February 6. Openings are available for both new and transfer students. Financial aid is also available. Interested persons should contact: Director of Admissions, Mount Olive College, Mount Olive, North Carolina 28365.

* * *

Sheldon Howard, professor of religion and campus minister at Mount Olive College, will teach Introduction to the New Testament, beginning on Thursday, February 12, from 7 to 10 p. m., in the Henderson Building. This course is a careful examination of the writings of the New Testament as interpreted against the background of the early Christian community. Students desiring college credit will be charged a $10 registration fee. There will be no charge for those who wish to take the course without credit.

* * *

It was announced January 21 that W. Burkette Raper, president of Mount Olive College, will teach a course on the Free Will Baptist Church during the second semester. Registration is scheduled for Monday night, February 9, at 7 p. m., in the Henderson Building. Included in the course are the history, doctrine, and organization of the Free Will Baptist denomination. Students desiring college credit will be charged a $10 registration fee. There will be no charge for those who wish to take the course without college credit.

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Calendar of Events at Mount Olive College

February 3—Board of Directors Meet, 10 A. M.

February 5—Registration, Spring Semester

February 6—Executive Committee Meets (Alumni Association), 6 P. M.

February 7—High School Day for Free Will Baptists, 10 A. M.

February 9—Registration, Class on Free Will Baptist Church

February 21—General High School Day, 10 A. M. (Anyone May Attend)

February 26—Religious Convocation, 11 A. M.

February 28—High School Day for Free Will Baptists, 10 A. M.

June 22—Registration, Summer School

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HIGH SCHOOL DAY HELD

Thirty-two students and adult leaders from Sampson, Harnett, and Cumberland Counties attended the High School Day program which was held at Mount Olive College on Saturday, January 17, at 10 a. m. Following registration and refreshments, the students were divided into small groups and shown the campus by college students. After touring the campus, students were given information concerning student life at college,

(continued on page thirteen)

News & Notes of DENOMINATIONAL INTEREST

Western District Youth Fellowship January 24

The Youth Fellowship of the Western District will meet Saturday, January 24, at 7:30 p.m., with the Marsh Swamp Free Will Baptist Church near Sims, North Carolina. All the youth of the district, as well as visitors, are invited to attend as the Revs. J. E. Timmons and Antonio Castillo of the Mexican mission field will be visiting the fellowship. The YFA members, as well as others, are asked to bring a special offering for the support of the missionary work in Mexico.

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Piedmont and Rockfish Youth Revival and Mission Rally

The East Rockingham Free Will Baptist Church, Rockingham, North Carolina, will be the scene Friday night, January 30, at 7 p. m., and Saturday afternoon, January 31, at 3 p. m., of a youth revival, with the Rev. Wayne West, Vanceboro, North Carolina, serving as evangelist. The youth revival will be followed Saturday night at 7 p. m. by a mission rally under the direction of the Rev. Joseph Ingram.

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Lenoir County Fellowship Supper

The Lenoir County Free Will Baptist Fellowship supper was held Tuesday evening, January 13, at the Woodington Community Building near Kinston, North Carolina. Sponsor of the supper was Smith's New Home Free Will Baptist Church. After the meeting was called to order, the Rev. Norman Ard offered the invocation.

Following the supper a program was given by Mrs. Willard Grady and members of the YFA of Smith's New Home church. The program was entitled "The Tater Family," with the following taking part: "Dictator," Jerry Smith; "Emmatater," Lawanna Taylor; "Sweettater," Mary Susan Smith; "Agitater," Wade Parrish; "Hesitater," Wesley Taylor; "Spectater," Doyle Parrish; and "Commatater," Rayford Smith. Which one are you? This was a very good program.

There were ten Sunday schools represented with six ministers present. Total attendance for the supper was 160. This was the largest attendance since the fellowship was organized in January, 1953. In 1959, while meeting with the Deep Run Free Will Baptist Church, there was an attendance of 152.

The attendance banner went to Christian Chapel Free Will Baptist Church which had an attendance of 29 from the Sunday school.

The next fellowship will be held at the Woodington Free Will Baptist Church near Kinston, North Carolina, the second Tuesday evening in April.

OBITUARIES

A Tribute to One We Hold Dear

(Mr. David F. Jones)

As we, the people and pastor of Virginia Beach, Virginia, Free Will Baptist Church, are about to realize the completion of a chapel and education building, we pause to pay honor to the memory of one who had such a large part in this one-time dream come true. This one is Brother David F. Jones, whom the Lord called home to be with Him on September 17, 1969.

Brother David was our choir director, assistant Sunday school superintendent, league director, assistant Sunday school teacher, deacon, chairman of the building committee, and treasurer of our church. In addition to these offices he held, he ran the bulletins for our church services, and always was ready to help our ladies auxiliary with the youth work of our church. David loved children and young people, and was the father of three. He would be so proud of the Christian heritage he gave to each of his children as they each have accepted their responsibilities so well in their Christian living and service.

So it is not just for the many things David did and was in our church that miss so much; we miss the ready chuc cheerful attitude, and great enjoym that David got out of serving the L and the people in all the phases of life.

Though we miss Brother David so v much, we know heaven is brighter cause he is there waiting for each of May we, his brothers and sisters Christ, continue to go forth for the M ter with a greater zeal, ever looking Christ with a prayer in our hearts t our church family circle will never broken.

Respectfully submitted,
Church Reporter

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Fredrick Allen Becto

Fredrick Allen Becton, age sevente of Route 6, Kinston, North Carolina, d a few hours after being admitted t Kinston hospital, from injuries recei in an automobile accident Christmas E 1969.

He was a member of the Elm Gr Free Will Baptist Church, Ayden, No Carolina, where he attended Sund school, YFA, and served as a junior ush He also attended North Lenoir H School near Kinston.

Funeral services were held Friday, cember 26, at 2 p. m., from the cha of Jarman Funeral Home in Kinston, w the Revs. Norman Ard and John Ow officiating. Interment followed in British Chapel Free Will Baptist Chu Cemetery in the Sand Hill section of noir County.

Survivors include his parents, Mr. a Mrs. Horace C. Becton of Kinston; f sisters: Mrs. Barbara Guzman, Mrs. Ca lyn Alexander, and Miss Vickie Lee B ton, all of Kinston, and Mrs. Miri Jones of Ayden; two brothers: Horace Becton Jr. of Dover, North Carolina, a Jerry Shelton Becton of the home; maternal grandmother, Mrs. Clevela Hill, and his paternal grandmother, M R. L. Becton Sr., both of Kinston; t nieces and three nephews; and seve aunts and uncles.

Fred was considered a loyal mem of his chosen church and participated all of its activities.

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Thou art coming to a King,
Large petitions with thee bring
For His grace and power are such
None can ever ask too much.
—John Newton.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home tefully acknowledges the following eipts for the month of December, 59. Receipts have been mailed to h individual, auxiliary, or organiza- n contributing, but totals are shown e only from each conference for the iod covered.

RELIGIOUS CONTRIBUTIONS RECEIVED
(Includes Gifts for All Purposes)

emarle Conference	$ 823.40
e Ridge Association	11.42
pe Fear Conference	1,229.28
ntral Conference	3,638.58
stern Conference	3,436.58
Dee Association	185.60
dmont Conference	95.00
kfish Conference	100.00
stern Conference	2,509.78
er States	16.29
Total Religious Contributions	$12,146.31
m Income	6,191.51
ents and Relatives	50.00
ends	1,267.15
scellaneous	1,814.68
Total Income for the Month	$21,469.65

Special recognition is hereby given to e following who made gifts of $100 more during the month:

HONOR ROLL

emarle Conference	
Hickory Chapel	$180.85
pe Fear Conference	
Casey's Chapel	$139.75
Faith	100.00
Hopewell	217.32
Shady Grove	150.00
Tee's Chapel	375.29
ntral Conference	
Ayden	$103.25
Black Jack	152.80
Cedar Grove	100.00
Daniel's Chapel	125.00
Greenville, First	189.00
Grimsley Sunday School	228.66
Hickory Grove	250.00
Hugo	191.46
Hull Road	146.14
LaGrange	125.25
Little Creek	115.00
Piney Grove	385.00
Rose of Sharon	112.00
Winterville	121.20
stern Conference	
Arapahoe	$331.00
Bethel	158.55
Bethlehem	105.20
Beulaville	177.32
Core Creek	128.45
Deep Run	105.00
Juniper Chapel	122.49
May's Chapel	150.00
Oak Grove Sunday School	150.00
Pilgrim's Home	227.00
Rock of Zion	100.00
Sound View	113.00
Smith's New Home	158.44
White Oak	156.50
Rockfish Conference	
Sandy Grove	$100.00
Western Conference	
Holly Springs	$187.01
Kenly	105.00
Marsh Swamp	115.00
Mt. Zion, Nash County	114.69
Northern	125.00
Pleasant Grove	689.00
Pleasant Plain	167.02
Rosebud	111.02
Spring Hill	300.00
Friends and Others	
Vernon J. Daniels	$300.00
Cone Mills, Inc.	100.00
Mrs. Annie Bell Dunn	100.00
Woodmen of the World	510.00
Lakeside Sunday School (White Lake)	175.00
Hackney Tire Company	100.00
Mrs. Pauline Sluder	100.00
Stallings Brothers	100.00
Sam D. Bundy	100.00

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ON MARRIAGE

Every girl looks for her dream man. In the meantime, though, she gets married. By the time he whispers, "We were made for each other," she's already planning alterations. When a man says that he sees eye to eye with his wife, it means that his vision has been corrected. The honeymoon is over when he stops helping her with the dishes—and does them by himself. Men and women have enough in common to enable them to misunderstand each other. Marriage suffers most from our regarding it a failure whenever it falls below a perfect score. The bonds of matrimony aren't worth much unless interest is kept up. The best way to compliment your wife is frequently. A woman needs to be provided for, loved, and occasionally forgiven. The man who accomplishes this doesn't have time to worry about understanding her.—From 1010 Illustrations, Poems and Quotes.

NOTICE

To the Friends of the Rev. Herman Wooten

On February 15, Brother Herman Wooten of Garner, North Carolina, will be 77 years "young." For many of us, he has a special place in our hearts because of his dedicated life to Jesus Christ, which he has made evident through the preaching ministry to which he was called—to serve his Lord and Master.

During his active ministry, Brother Wooten's messages were always (and still are, when he is privileged to preach) centered around the Cross of Jesus; with special emphasis placed on the blood of Jesus as the atonement for sin. His love for Christ constrained him to love people with a compassion that kept him on his knees and his eyes wet with tears. "Others" was his motto. He received very little, financially, for his Christian service; but he kept busy going any place he was called, building churches, preaching the gospel, and administering to the needs of those he served, knowing that his reward was in heaven when his work on earth was done.

The purpose of this article is to ask that all of Brother Wooten's friends surprise him on his birthday with a word of encouragement and a love gift. It will be greatly appreciated by both him and Mrs. Wooten, who is physically ill. They live alone, and appreciate their friends going by to see them or writing them a letter, letting them know that they are not forgotten.

God will bless us richly who give "even a cup of cold water" to His children who are in need. So let's forget or deny self, and make Brother and Sister Wooten happy on his seventy-seventh birthday, February 15, by letting them hear from us. Then, they will know that they have friends who love them and really care. Any correspondence to Brother Wooten should be directed to 104 Avery Street, Garner, North Carolina.

Prayerfully submitted,
Mrs. Edwin Roper

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I would rather belong to a poor nation that was free than to a rich nation that had ceased to be in love with liberty. We shall not be poor if we love liberty. —Woodrow Wilson.



SUNDAY, FEBRUARY 1

"KILLED" BY LOVE

Scripture Reading—Exodus 23:5

There is a story of a deacon, who, goaded beyond endurance by the persistent malice of an enemy, vowed he would kill him. It came to the ears of the enemy, who waited to see what the harmless old man would do. Actually the deacon sought every opportunity to do his enemy good. It was first an amusement to the enemy, but when at last the deacon gave costly and sacrificial service to save the man's wife from drowning, the death lock was broken. Said the enemy, "You've done what you said you would, you've killed me—or at least you've killed the man that I was. Now what can I do for you?"—*Young People's Weekly, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Love can kill all the evil in the world if it is used properly.

MONDAY, FEBRUARY 2

KICKING BACK

Scripture Reading—Proverbs 24:17

One frosty morning a little girl stood looking out of the window into the farmyard. In the farmyard there stood many cows, oxen, and horses, waiting to drink. The cows stood very still until one of them attempted to turn around. She happened to hit the cow nearest her whereupon that cow kicked and hit another. In five minutes all of the cows were kicking one another in fury! The mother of the little girl laughed and said, "My dear, do you see what comes from 'kicking' when you are hit? Just so, I have seen one cross word set a whole family saying angry words!" Later, when the little girl and her brothers were irritable, Mother said, "Take care, my children; remember how the fight in the barnyard began. Never give back a kick for a hit, and you will avoid lots of trouble."—*Gospel Herald, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

You should never try to get back at anyone for the wrong they have done toward you, but pray for them and ask God's blessing upon them.

TUESDAY, FEBRUARY 3

EVERY KNEE SHALL BOW

Scripture Reading—Matthew 24:42

A number of prominent literary men were assembled in a clubroom in London one day a number of years ago. The conversation veered to a discussion of some of the illustrious figures of the past, and one of the company suddenly asked: "Gentlemen, what would we do if Milton were to enter this room?"

"Ah," replied one of the circle, "we would give him such an ovation as might compensate for the tardy recognition accorded him by the men of his own day."

"And if Shakespeare entered?" asked another.

"We would arise and crown him master of song," was the answer.

"And if Jesus Christ were to enter?" asked another.

"I think," said Charles Lamb amid an intense silence, "we would all fall on our faces."—*King's Business, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If Jesus should come today, would you be ready to go back home with Him?

WEDNESDAY, FEBRUARY 4

JUDGMENT DAY SOONER THAN HE THOUGHT

Scripture Reading—1 Chronicles 16:33

A Scottish lawyer was a wicked man. Once he hired a horse and, either through accident or ill-usage, killed the animal. Naturally the owner insisted on being paid its value, together with some compensation for the loss of its use. The man of law acknowledged his liability, and said he was perfectly willing to pay, but at the moment he was a little straightened for ready cash. Would the hirer of the animal accept a promissory note? "Certainly," he said. Whereupon the lawyer further said that he must be allowed a long date. "You can fix your own time," said the creditor. Whereupon the wicked man drew the note, making it payable at the Day of Judgment. Eventually the creditor took the matter to court, and there, in defense, the lawyer asked the judge to look at the note. He did so, and then replied: "The promissory note is perfectly good, sir, and as this is the day of judgment, I decree that you pay tomorrow." The Negro proverb quaintly expresses a great truth: "The Devil helps the thief everyday, but one day God helps the policeman."—*Methodist Recorder, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

To be sure, the day will come when we will have to pay what we owe, and we will receive also what we deserve.

THURSDAY, FEBRUARY 5

HER SACRIFICE OF PRAISE

Scripture Reading—1 Chronicles 16:2

It is not to the honor of our grac Master that we should sit under jun trees, hang our harps upon willows, walk about the world in the shadow death and despair. "I won't be unhap said a fine old saint; "it is all I have give to God and I will praise Him glorify Him by a happy face and a rad life."—*Alliance Weekly, Knight's Ma Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Do you praise God and show Him you love Him by a happy face and glor smile?

FRIDAY, FEBRUARY 6

"NOT A SINGLE SMILE"

Scripture Reading—Job 8:21

A lady told me that as she passed b church in a London suburb one Sunda workingman said to his companion, "L at 'em, Bill! I've seen a hundred or people go in there and not a single s among 'em!"—From *"The Unknown G Knight's Master Book, Eerdmans Publ ing Company.*

PRAYER THOUGHT

It's good to have a smile on your f but it is even better to have a smile your heart.

SATURDAY, FEBRUARY 7

JOHN WESLEY'S NARROW ESCAPE

Scripture Reading—Isaiah 58:11

When John Wesley was six years old, father's house was burned with all its c tents. All the children were taken to sa except John, and he was forgotten u the roof was almost ready to cave in, t he was heard crying. His father ran the stairs, but they were so nearly c sumed they would not bear his weight; utterly in despair he fell on his knees asked God for help. In the meantime tle John had climbed up on a chest. neighbors, seeing him and with no t to get a ladder, one man was hoisted the shoulders of another, and he was cued. A moment later the roof fell Then the father cried out: "Come nei bors, let us kneel down; let us give tha to God. He has given me all my ei children; let the house go, I am enough." This incident was so indeli impressed on John Wesley's mind that der one of his portraits he wrote, "Is this a brand plucked out of the burnin God always cares for His own.—*Sun School Times, Knight's Master Book, Ee mans Publishing Company.*

PRAYER THOUGHT

God is able to save us from all disastr things that life may have to offer.

"Happiness Adds and Multiplies As We Divide It with Others"

by
MRS. MARY LINVILLE
Colfax, North Carolina

ABRAHAM LINCOLN once said, "We are as happy as we make up our minds be." There is no duty we underrate much as the duty of being happy. appiness is a thing to be practiced like violin. We should be enthusiastic out life. We must put something into e if we expect to get something out it. Our face is a sensitive recording our emotions. It tells what is going at the other end of all the nerves at reach it from the brain center. A mile takes less energy than a frown; so lax, smile; all people smile in the same nguage. Smiles are to humanity what nshine is to flowers. Happiness is also perfume you cannot pour on others ithout getting a few drops on yourlf. We cannot be happy as long as e magnify the faults of others. So ok for the best in others, and you are re to find it. If you have permitted ur life to become dull—if you feel urself in a rut—remember a rut gets eeper. So be happy being happy! It's ntagious!

Your eyes tell what you are. One cant be beautiful outside without being autiful inside. And the most important thing you wear is your expression. ccept yourself. Be grateful for what u have. You may wish you were more lented or more beautiful, but it does good to spend your time whining or aydreaming. Some of the world's most ccessful men had real handicaps. Edin had his deafness. Franklin D. Roosevelt had his lameness. As an example, ink of Lincoln for a moment. He knew at he was homely and awkward, but he d not rebel against it. He went ahead his career and did his best; and he came the best loved man of American story.

As soon as you accept yourself, you an start on the road to achievement. he greatest contribution you can make a better world is the influence of ourself at your best. Your attitude toward yourself can do marvelous things r your personality. Test your personlity right now. What was the color of he eyes of the last two people to whom you spoke? You assist your own confidence by looking them in the eye. Are you talking to people, or at them? There is a difference. If you like and love people, they respond and in turn like and love you. People who are asked to talk about themselves think more kindly of you. So take a sincere interest in other people, and you will be providing soil for the growth of your own personality. Helping others is the secret of all success.

Happiness is possible only when one is busy. The body must toil; the mind must be occupied; and the heart must be satisfied. Those who do good as opportunity offers are sowing seed all the time and need not doubt the harvest.

Tomorrow is another day. It will be just the kind of day you make it. So will next week, next month, and next year. So live life—every precious minute of it, and always look charming, feel charming, and be charming. This is a challenge to me. Every time I read over this I see how inadequate I am, but it's a goal worth working for!

HAVE YOU RENEWED YOUR

SUBSCRIPTION

What Is Better Than—

1. Great treasure and trouble therewith (Proverbs 15:16)?
2. Gold (Proverbs 16:16)?
3. Silver (Proverbs 16:16)?
4. A house full of sacrifices with strife (Proverbs 17:1)?
5. He that is perverse in his lips (Proverbs 19:1)?
6. A brother that is far off (Proverbs 27:10)?
7. Rubies (Proverbs 8:11)?
8. Silver and gold (Proverbs 22:1)?
9. He that taketh a city (Proverbs 16:32)?
10. To divide the spoil with the proud (Proverbs 16:19)?

—Words of Cheer.

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One of the great business leaders of our time is Mr. J. Arthur Rank. He has an elevator straight up to his office, but he does not use it. He prefers the stairs and he calls them his "Prayer Stairs." In the morning as he walks up he prays, asking God to guide him in every step he takes that day. As he takes each step separately and deliberately he prays. He finally arrives at the top in more ways than one.—Charles L. Allen.

FILMSTRIPS FOR YFA

(Dealing with Drugs)

The following filmstrips are appropriate for any meeting during the year.

TOBACCO: THE HABIT AND THE HAZARDS

NOT FOR KICKS

MARIJUANA: A FOOLISH FAD

ALCOHOL: DECISIONS ABOUT DRINKING

NARCOTICS: USES AND ABUSES

LSD: WORTH THE RISK?

Aim: To show what drugs in our society can do to youth.

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AYDEN, NORTH CAROLINA 28513

Love is the divine secret of unity, the God-given lubricant guaranteed to overcome friction in human relations.—Burris Butler.

BOOK REVIEWS

by ELIZABETH HILL

GUIDE TO SURVIVAL by Salem Kirban. Tyndale House, 1968, 275 pages, $1.95.

Among the events discussed in "Guide to Survival" are:

The coming day when perhaps millions will vanish from the earth "in the twinkling of an eye"—the day when believers will be caught up to meet Christ in the air.

The coming of the antichrist who will be given unlimited powers.

The emerging of the false prophet who will work miracles.

The first three and one-half years of the tribulation period.

The day Russia invades Israel and is defeated.

The last three and one-half years of the tribulation period.

The great war called the Battle of Armageddon.

The millennium and the judgment of the unsaved dead which follows.

This is indeed a book about the latter days and concludes with thoughts concerning the most important decision in life.

YOUR LAST GOODBYE by Salem Kirban. Tyndale House, 1969, 348 pages, $2.95.

On a tombstone out West is this inscription:

"Remember friend when passing by,
As you are now, so once was I;
As I am now, soon you will be,
Prepare for death and follow me."

"Your Last Goodbye" includes subjects such as "Can Youth Bring Heaven?" "Is the United States Heaven?" and "What Will I Do with Jesus?"

As in "Guide to Survival," the author urgently pleads with the reader to choose between heaven and hell and make a personal commitment to Christ before it is too late.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

FILMSTRIPS FOR YFA

(RECOMMENDED AS SUPPLEMENTARY AIDS WITH PROGRAMS FOR 1970)

Rental on filmstrips, $1; records, 50c; and projectors, $1.

February

BIBLE SCROLLS

(60 frames—15 minutes)

Aim: To develop a greater appreciation of the Bible through a study of the Dead S scrolls and their copyists.

THE BIBLE IS PUT INTO WRITING

(10 minutes)

Aim: To gain a greater appreciation of the Bible and show how it came to us (Part 1

THE BIBLE CROSSES EUROPE

(11 minutes)

Aim: To gain a greater appreciation of the Bible and show how it came to us (Part 2

THE BIBLE COMES TO ENGLAND

Aim: To gain a greater appreciation of the Bible and show how it came to us (Part 3

THE BIBLE COMES TO AMERICA

(13 minutes)

Aim: To show how our Bible came to us (Part 4).

March and April

WE BELIEVE IN GOD

(50 frames—10 minutes)

Aim: To encourage a stronger faith in God, and to show why God created man in H image.

May and June

WE BELIEVE IN JESUS CHRIST

(45 frames—10 minutes)

Aim: To help one's faith in Christ as Lord and Saviour to be personal and relevant.

July

WE BELIEVE IN THE HOLY SPIRIT

(39 frames—10 minutes)

Aim: To explore the work of the Holy Spirit and to show how He is at work today

August

THE CONVERSION

(38 frames—9 minutes)

Aim: To show how Paul was called to be a chosen vessel for the advancement of God kingdom, and how we, too, ought to be obedient to Christ's commands.

October

THE WORK OF THE MINISTER

(45 frames—8 minutes)

Aim: To develop new appreciation for the ministers and to challenge youth to co sider the ministry as a possible vocation.

November

PASSOVER SUPPER AND BETRAYAL

(46 frames—15 minutes)

Aim: To help youth understand the Passover observances and the Lord's Supper.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Will the Jews return to Palestine as some claim?—**G. H. S.**

Answer: Yes. ". . . Hath God cast away his people? God forbid. . . . at this present time also there is a remnant according to the election of grace" (Romans 11:1, 5). ". . . they also, if they abide not still in unbelief, shall be graffed in: for God is able to graff them in again. . . . And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. . . . O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" (Romans 11:23, 26-29, 33, 34). "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD" (Isaiah 2:2-5).

"In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers" (Jeremiah 3:18). "Therefore, behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; But, the LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers" (Jeremiah 16:14, 15).

"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave your fathers; and ye shall be my people, and I will be your God" (Ezekiel 36:24-28).

"And say unto them, Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their destable things, nor with any of their transgressions: but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore" (Ezekiel 37:21-28). "Then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there" (Ezekiel 39:28).

The Lord gave Palestine to Abraham and his descendants as a perpetual inheritance, and predicted that He would allow them to be taken from that land as captives by ungodly nations as a means of chastisement when they became a disobedient people; but at the same time, assured them by this means of chastisement that He would always bring a sufficient remnant of them back to Him, and His covenant relations with Him so as to restore them and finally return them permanently to Palestine, having Christ, the antitype of David, as their permanent and eternal King.

"In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates" (Genesis 15:18). Compare this verse with the rest that is said about God's covenant with Israel or the house of Jacob. "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever" (Genesis 13:14, 15). "He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; And confirmed the same into Jacob for a law, and to Israel for an everlasting covenant: Saying, Unto thee will

(continued on page thirteen)

STORIES

for our youth



A LIVING SACRIFICE

MILDRED DORAN

"HOW was your day today?" Mr. Forrest asked the eleven-year-old twins, Fred and Fran, as the family was having dinner.

"Oh, all right," answered Fred between mouthfuls. "We have a college student helping out with gym, and he's great. He's teaching the boys to do 'chin-ups,' and all kinds of exercises."

"The boys have all the fun," complained Fran. "All we did was play dodge ball."

"Oh, you're just jealous because we had the new, young teacher," teased Fred. "He really makes exercises fun. He said that he's dedicating his life to teaching boys how to keep physically fit."

"That sounds good, Fred," said Mrs. Forrest. "And Fran, how did your piano lesson go today?"

"Mrs. Read said I did very well, Mother," beamed Fran. "In fact—well—she said that I'm doing so well that I ought to become a very fine pianist someday."

Later that evening, when Mrs. Forrest came upstairs to say good night to the twins, she saw a puzzled look on Fran's face and asked her about it.

"Mother, I have just read Romans, Chapter 12," explained Fran. "It says in the very first verse that we should sacrifice ourselves. Does that mean to kill ourselves and be like the animals the Old Testament priests sacrificed in their worship services?"

Mrs. Forrest answered carefully, "The Old Testament priests offered sacrifices for the forgiveness of the people's sins. The priests did this while looking forward to the promised Saviour. He would give Himself as the once-for-all Sacrifice. After Jesus' death and resurrection, there was no more need to offer sacrifices in order to have sins forgiven."

Fred had quietly slipped into his sister's room with his Bible open to Romans 12:1. "It says that our bodies should be a living sacrifice," he interrupted. "How can we be sacrificed and still be living?"

Mother continued, "When you sacrifice, you're giving something that you love very much. For instance, Fred's gym teacher is sacrificing, or dedicating, his life to help boys. Mrs. Read thinks that Fran could be a fine musician because she puts herself wholeheartedly into her music. Now let me ask you a question. After we become Christians, what does God expect of us?"

Fred looked up thoughtfully. "God wants us to tell others how to be saved."

"And He wants us to be kind and love everybody," Fran continued.

"But can we do these things on our own strength, and do them in the way God wishes?" asked Mother.

Fran shook her head firmly. "No, sometimes we make a mess of things and probably God isn't at all pleased with the way we act."

"Say, now I understand," exclaimed Fred. "When one becomes a Christian, he takes Jesus as his own Saviour. Then he should let Him have his whole life."

"You're both right," agreed Mother. "We must dedicate, or give wholeheartedly, our lives, our talents, and everything we have to God. We must let Him live in us and through us."

"But, Mom, does that mean I can't do anything I want to do?" asked Fred. "Suppose I want to be a businessman when I grow up, and God wants me to be a teacher. If I have to put up with a bunch of little kids all my life, how could I be happy?"

Mother smiled. "If you give yours completely to God, and really want to His will, you'll be happy, whatever it God does not delight in making us mis able. He leads us in the best way cause He knows what is best for us."

"Isn't it hard to give God everythi and to live all-out for Him?" Fran aski

"Let me answer that by asking you question," replied Mother. "Do y think Fred could ever be a very dedic ed pianist?"

"Ugh, no," grunted Fred.

"I guess not," laughed Mother. "E Fran is different. She enjoys playing t piano. Do you think the new gym tea er is dedicated to the task of teachi boys only because he feels it is a go and important cause?"

"No, he likes to do it. You can tel answered Fred.

"That's the difference, children," plained Mrs. Forrest. "It all depends how much we love God. If we do know Him very well, we're more lik to want to go our own way. But if love Him with all our hearts and rea know how wonderful He is, it's easy give Him all of ourselves and everythi we have. Then we'll want to put H first, whether we're playing the pia or playing baseball, and, really, we'll happier for it."

Suddenly the familiar sound of t family car coming into the garage w heard. Mr. Forrest was returning fr an errand to Grandmother's house. So they heard his voice. "Anybody awa here? Grandma baked today. Co and see what she sent you. Is anybo hungry?"

As the twins ran downstairs, Fr whispered to Fred, "If we give ourseli to God and serve Him, He not only mak us happy, but He gives rewards, t doesn't He?"—My Pleasure.

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A CHILD

A child is a bank where you may posit your most precious treasures—t hard-won wisdom, the dreams for a b ter world. A child can guard and p tect these, and perhaps invest them wi ly and win a profit—a profit larger th you have ever dreamed. A child will herit your world. All your work will judged by him. Tomorrow he will e your seat in congress, own your co pany, and run your town. The future his. Perhaps he deserves a little m of your attention now.—Anonymous.

Mount Olive News

(continued from page five)

academic program, and procedures admission, with a discussion concern- how to finance one's education. Fea- ed on the program were Buddy Sasser, da Nolly, and Kathy Raper, a folk ing trio of college students known he Townhouse Three. The day's ac- ies were concluded with lunch in the ege cafeteria.

he Rev. Taylor Hill of Fayetteville ved as coordinator for the visit.

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ORE HIGH SCHOOL DAYS SCHEDULED

Mount Olive College, in an effort to vide additional services to Free Will tist young people, has scheduled two h School Days on its campus during ruary. The two dates for Free Will tist students are Saturday, February and Saturday, February 28. All high ool students from your church are ited to attend. In addition, a general High School Day will be held on Saturday, February 21, for anyone who wishes to come.

All events will begin at 10 a. m. in the Henderson Building on the new campus and will conclude with lunch in the College cafeteria. Those attending will be guests of the College. The program will include a tour of the campus, discussion of advantages of attending Mount Olive College, admission procedures, and available financial aid.

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Questions & Answers

(continued from page eleven)

I give the land of Canaan, the lot of your inheritance" (Psalm 105:8-11). (See Luke 1:71-76; Hebrews 6:13-20.)

God made His everlasting covenant with Abraham and his descendants and renewed it and confirmed it with Him, Isaac, Jacob, and Jacob's descendants, including David, several times. In the New Testament He again affirms the covenant and explains how in His merciful providence He dealt with Israel in chastisement several times when she disobeyed, letting her be taken into the Egyptian captivity, the Assyrian and Babylonian captivity, and finally when she rejected and caused Jesus, her Messiah, to be crucified. He allowed her to be scattered to the ends of the earth, but not without a purpose; for He, in this way, would overrule the affairs of all men to the end that it would serve as a refining period when Israel, in the oppression of nations, would come forth as a refined and purified remnant. In the meantime the church, the spiritual body of Christ, would be formed of both Jews and Gentiles.

He uses the wild and tame olive trees, the smelters' refining pot for the purification of gold and silver, the horticulturist's axe and pruning hook, the unfaithful wife divorced and sold on the auction block as a slave and redeemed by Him, the faithful husband and many other figures to illustrate the way He is going to return Israel to her beloved Palestine as a redeemed people when the church apostatizes. In Matthew 24 and 25, in Revelation, and also in most of the books of the Bible, we have these facts with warnings clearly set forth, and such facts seem to be set forth in such clarity that we who are saved and can read our Bibles should be able to so interpret these signs as to know that the coming of the Lord is near at hand; yea, immediately before us.

FAMILY COUNSELING SERVICES DISCUSSED



Part of the panel

On Thursday, January 15, at 12 noon, irty professional and business persons m a five county area met at Mount ive College to discuss the feasibility a Family Counseling Service as a part the total educational ministry of the llege. Representatives from Duplin, noir, Johnston, Sampson, and Wayne Counties attended.

Among those on a panel discussion were, (pictured left to right): William Tyndall, dean of students; Dr. Richard K. Young, director of Department of Pastoral Care at North Carolina Baptist Hospital in Winston-Salem; and the Rev. Frank Ray Harrison.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Jimmie D. Barnes wishes to announce that he is available for pastoral or supply work. Any church desiring his services may contact him at the following address: Route 1, Kenly, North Carolina 27542; or by telephoning 284-3750.

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Nothing before, nothing behind,
The steps of faith
Fall on the seeming void, and find
The rock beneath.
—John G. Whittier.



GOD FORGIVES

Lesson Text: Luke 7:36-50

Memory Verse: 2 Chronicles 7:14

I. INTRODUCTION

A study of God's Word, including both the Old and the New Testaments, reveals many things that they have in common, but one thing appears to be stressed above all the rest—the fact that God loves us, and that this love makes Him not only willing but anxious to forgive us and restore us back to fellowship with Himself. Of course, there are certain conditions that the sinner must meet in order to obtain God's forgiveness, else that forgiveness would amount to no more than an indifference to sin, and this attitude, by the very nature of His being, is impossible for God to possess.

The sinner, though guilty before God and worthy of eternal destruction, can always find forgiveness. All that is required of him is that he recognize himself as a sinner, believe that God for Christ's sake will forgive him, confess his sins, and implore God's forgiveness, showing by his attitude that it is his intention to sin no more. No man has ever met these simple conditions and failed to merit the forgiveness of sin that only God can give.

Background: Our previous lessons for this quarter's study have been based upon Scripture texts from the Gospel of Matthew. The text for today's lesson, however, comes from the Gospel of Luke and deals with that portion of our Lord's ministry where the woman came into the home of a Pharisee, named Simon, and showed her appreciation to Jesus by bathing His feet with her tears, wiping them with her hair, and then anointing His feet with the ointment.

The discussion that Jesus had with Simon about this event constitutes the main theme of today's study.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Introduction
1. The incident of the sinful woman is peculiar to Luke's Gospel.
2. The woman in this story should not be confused with any other woman in the New Testament.
3. This incident shows authority of Jesus.

B. A Pharisee's Desire (Luke 7:36)
1. This man was a Pharisee; tell something about who the Pharisees were.
2. His name was Simon, but do not confuse him with any other Simon of the Bible.
3. Why did he invite Jesus to his home?

C. The Intruding Sinner (Luke 7:37, 38)
1. This woman was a woman of the street or a prostitute.
2. She came to this house to see Jesus —"When she knew that Jesus sat at meat. . . ."
3. The act of service to Jesus was completely unselfish.

D. Simon's Criticism of the Saviour (Luke 7:39)
1. He was thinking in his heart; these words were not spoken aloud.
2. This verse shows the Pharisee's hostility to Jesus.
3. It also shows that he had no concept of how sins are forgiven.

E. Christ's Criticism of Simon (Luke 7: 40-43)
1. Jesus followed His pattern of using parables when He spoke to Simon.
2. He wanted to show Simon that the woman loved Him more than he did.

F. Christ's Commendation of the Woman (Luke 7:44-46)
1. The woman had done all of the things that Simon had failed to do.
2. Observe that the criticism of Simon and condemnation of the woman are mixed together.

G. The Salvation of the Sinner (Luke 7: 47-50)
1. Christ in forgiving the woman, claimed Himself as God.
2. Christ in forgiving the wom proved Himself a Saviour.
3. Christ in forgiving the wom showed the human basis u which salvation is obtained—fa
4. Christ in forgiving the woman, monstrated the results of salva —peace.

—Bible Teacher (F.W

III. ADDITIONAL TRUTHS

A. Forgiveness on the part of one son toward another is the simplest duties. However, forgiveness on part of God toward man is a costly complicated undertaking. Unlike hur forgiveness, which remits only a pen or charge, divine forgiveness must quire complete satisfaction to satisfy demands of God's offended holiness.

In Old Testament times, sin was given in the sense that it was typic covered through animal sacrifice hence overlooked until the coming Christ. At Christ's advent, God d finally and righteously with sin (cf. A 17:30), allowing His Son to die a Substitute. Upon Christ fell the penalty of death, so that God's offen holiness was fully satisfied as the quirement of remission.

In regard to the unsaved, forgiven is granted only as an integral part the whole divine undertaking called vation. Of the many transformat wrought by God in the soul in respo to simple faith in Christ, the remiss of sin is but one. It is negative and volves subtraction. All else in salva is glorious addition, including the of eternal life (cf. John 3:16) and "gift of righteousness" (Romans 5:1

In regard to the saved, the penalt sin has been removed forever (cf. J 3:18; 5:24; Romans 5:1; 8:1), and believer's standing is complete, b perfected in the risen Christ. If the liever sins, he must either confess sin and be restored to fellowship (1 J 1:9) or suffer chastisement as a chil God's family (1 Corinthians 11:31, He will never, however, be conden with the world of the unsaved (5: Bible Expositor.

B. One of God's great attributes forgiving spirit. Jesus taught and emplified this characteristic.

If we are to follow Him in every f of the Christian life, it may be goo join the "Pardon Club" and be wor members.

(continued on page fifteen)

t. Claire Bible Class

(continued from page fourteen)

ften people say, "I forgive him, but 'n't forget." This means they don't y forgive. One must fully and thor- ly forget. God forgives our sins remembers them no more (Hebrews 6, 17).

PARDON CLUB

Freely	**F**ully
Often	**O**utwardly
Readily	**R**epeatedly
Gladly	**G**raciously
Instantly	**E**verlastingly
Verbally	**T**horoughly
Earnestly	

u will notice we have added a word nning with each letter, but before g these ask your pupils to suggest ls that describe how a Christian for- s and forgets. Use words they offer r than the ones we have suggested. pupils to recall Scripture passages speak of forgiveness. They may k of Matthew 6:12, 14, 15; Matthew 1-35; Ephesians 4:31, 32; Luke 17: ; 1 John 1:9, and many others.

ften friendship is preserved when iveness is given and received silent- without a spoken word. But some- s it is better if one verbally asks for iveness, or if one gladly speaks that iveness to another. When forgive- is full and sincere, it can be ex- sed.

Verse 39 of our lesson, Simon the isee, says to himself, "For she is a er." And almost you can imagine adding, "And I am **not!**"

he Simons of this world need to join "Pardon Club."—S t a n d a r d Com- tary.

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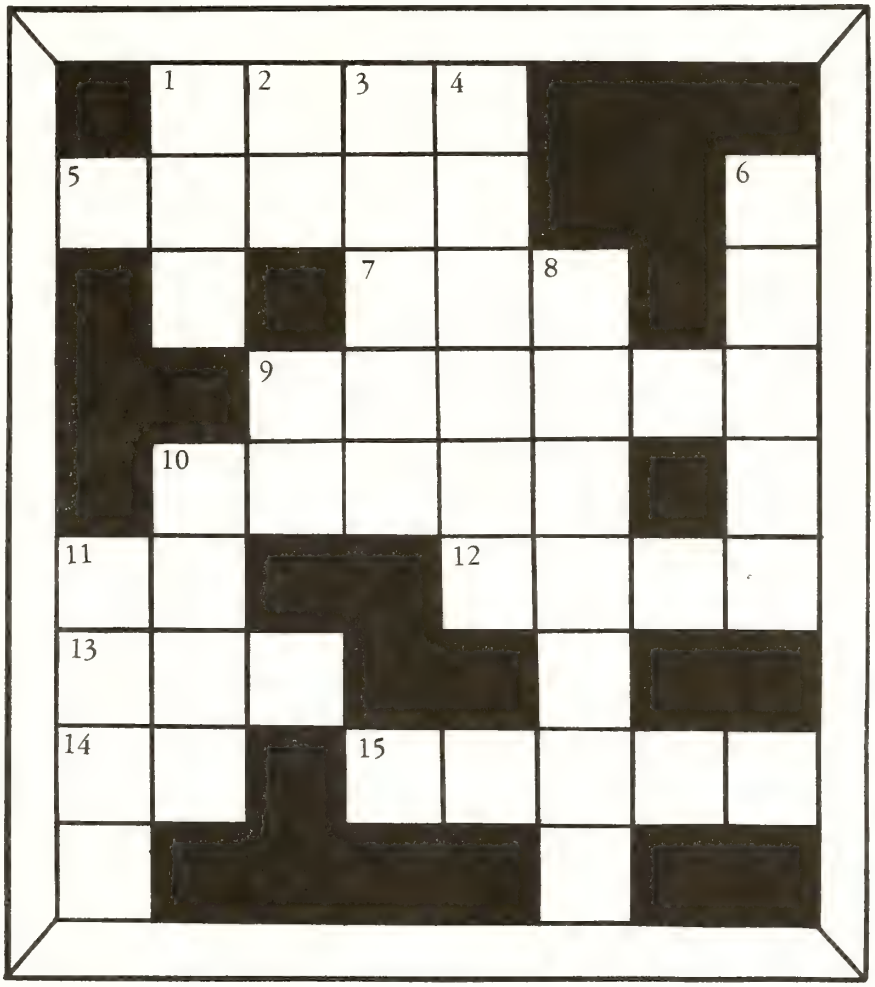
hen sending pictures to be used with cles for publication, please send only rp black and white prints. Color pshots do not reproduce well. Also, se do not request the return of pic- s unless accompanied by a self-ad- ssed, stamped envelope. Thank you.

The Editor

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Once a f a t h e r and his son went mountain-climbing. There w e r e some steep and dangerous places on the path they chose. As they were climbing one of these treacherous places, someone called out to the little boy, "Do you have a good hold on your father, lad?"

The little lad replied, "No, but he has a good hold on me." This exemplifies a significant truth. If I depend upon my grip on the Father for security, I will be likely to stumble and fall. The thing that keeps me going is the knowledge that my Father has a good grip on me.—Robert V. Ozment.



ACROSS

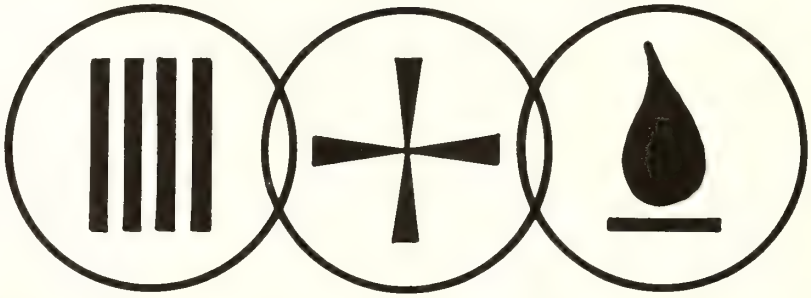
1. Lot's wife turned into this (Genesis 19:26).
5. Disciple whose name means "rock"
7. Joseph was cast into a deep ————————. (Genesis 37:24).
9. David's capital city (2 Samuel 2:1).
10. Paul preached to "more noble" people there (Acts 17:10, 11)
11. "———————— unto others"
12. Transgressions
13. Took Issac's place as sacrifice
14. Child of Aram (Genesis 10:23)
15. Elimelech's wife (Ruth 1:2)

DOWN

1. Red, Dead, or ———————— of Galilee
2. Preposition
3. Miriam became one for speaking against Moses (Numbers 12)
4. Descendants of Jacob's twelve sons
6. Twenty-one each in Israel and Judah
8. Judas Iscariot (Luke 6:16)
9. Masculine pronoun
10. Kinsman of 15 Across
11. Myrrh, frankincense, opium

(Answers will appear next week.)

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Mount Olive Junior College

announces

A Pre-Degree Program in Nursing

BEGINNING WITH THE FALL SEMESTER OF THE 1970-71 ACADEMIC YEAR, MOUNT OLIVE JUNIOR COLLEGE AND THE UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL, IN CONJUNCTION WITH ATLANTIC CHRISTIAN COLLEGE, WILL OFFER A CURRICULUM LEADING TO THE BACHELOR OF SCIENCE DEGREE IN NURSING. TWO YEARS OF THIS PROGRAM MAY BE TAKEN AT MOUNT OLIVE COLLEGE.

FINANCIAL AID IS AVAILABLE, AND INQUIRIES MAY BE ADDRESSED TO: DIRECTOR OF ADMISSIONS, MOUNT OLIVE JUNIOR COLLEGE, MOUNT OLIVE, NORTH CAROLINA 28365.

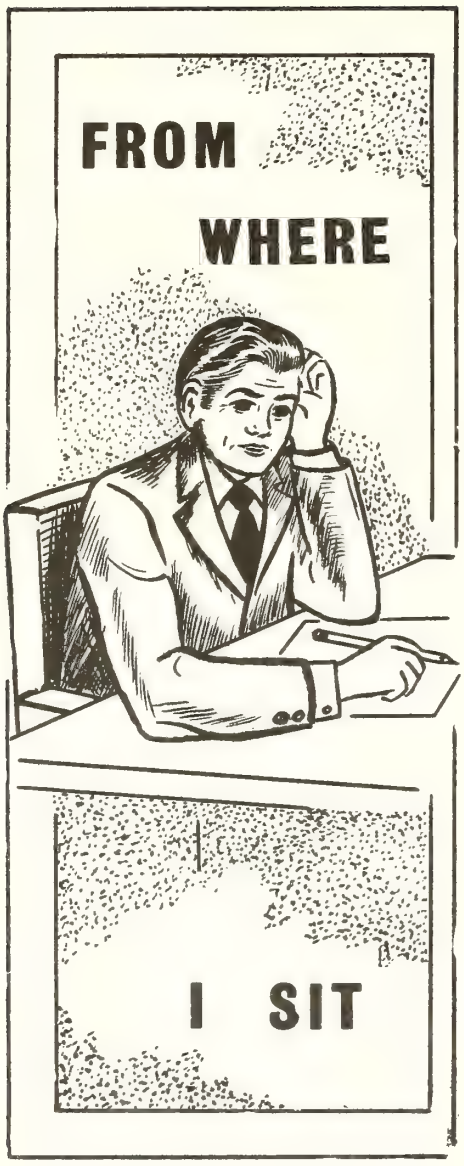
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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 4, 1970

HE'S SOMETHING IN HIS DADDY'S EYES!





The Free Will Baptist
FEBRUARY 4, 1970
Volume 85 Number 5

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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Editorial--

Cover Photo by Harold M. L

IN HIS DADDY'S EYES

He's a little man in his daddy's eyes. He's the smartest, most a most talented little fellow in the world. He can run faster, catch be jump further, climb higher, and just do more things better than any o little boy on the block. He's really something in his daddy's eyes.

No one can hold a candle to him—especially when it comes to rea and spelling. And just listen to him! He can tell you the names o the TV shows and their actors. He recognizes their theme music. much advanced for his age. In fact, he's a near genius; and with hi tellect, Daddy's little wizard will probably be able to skip a grade or in school—and certainly, he will excel every "kid" in his class. He wise little fellow. He can tell you more about more things than anyt —and just listen to some of the questions he asks! He's a real inqui some of his questions almost stump his daddy—and his daddy's pl smart. All the colleges will just be fighting to get him. He'll be s a prize. He's really something in his daddy's eyes.

And is he ever handsome! Just look at those features—as per as you've ever seen. He's Daddy's little prince, and he'll run the l girls wild one day. Just look at him! He's much bigger and stro than other boys his age. Why he could whip them all any day to week. Look at that chin and jaw—the way they are set—and lool those hands. Yes, he's really something in his daddy's eyes.

Walking a fence is no problem for him. He's has the balance the coordination of a trained athlete. The Olympics will be glad to him when he gets older. Just look at those gold medals . . . .

This little fellow laughs more and cries less than anyone you saw. He's the sweetest and most unspoiled child ever born—and the n helpful. He says the cutest things more often than any other child. minds the best and gives less trouble than you ever dreamed poss He's so loving and considerate that he seldom (if ever) needs punishi

He's so gentle. See how he pats the little dog? See how he str the little kitten's fur and throws crumbs to the little birds? They love him. Just look at him run after that little butterfly. Oh my fell down; but look at him get up to run again. He's going to resume chase. See him brush that skinned knee and smile? He's the tende and yet the bravest little boy alive. Yes sir, he's really something in daddy's eyes.

Now let's close "Daddy's" eyes for a moment and really look at little man. He isn't really the smartest little boy in the world; but h right smart. He isn't really the strongest little boy in the world; bu is right strong. He isn't the handsomest fellow in the world; but h right handsome. He isn't even the most considerate little fellow al but he is right considerate.

In short, this little boy isn't the ultimate of anything; but just to convince his daddy of that fact! Even if he doesn't climb a moun or swim an ocean, he'll still be great in Daddy's eyes—just as long a does his best.

Daddies have a special way of looking at things. Daddies see w they want to see—and as much or as little as they want to see—whe comes to their little boys (and girls).

And anyway, who of us (who has at least one little fellow in his ca has the right to say that it shouldn't be this way? After all, one da yonder's past, "we" were really something in our daddies' eyes.

The ultimate of ultimates would be that all little men and all daddies would become "really something" in the heavenly Father's e

Coach's Trophy

ARROLL L. McNUTT

ROM the locker room, Coach Bridge could hear his Riverdale Spartans en- the Mohawk Valley court.

The gym was packed for the game be- ween the two longtime rivals.

Normally, Coach Bridge faced each me with an enthusiastic spirit, but night was different. He wished the me were over.

On the floor, he paused for a quick ok at the Mohawk team, who looked arp in their bright uniforms. They ap- ared well coordinated in their drills d shooting practice.

Turning attention to his Spartans, it as obvious that something was lacking. r. Barton, an ardent fan, approached m with an anxious look. "Coach," he id, "our team could win this game if u wanted them to."

He did want his team to win, and he d high hopes for this game. The Spar- ns had a seven win and two loss record r the season and were tied with the ohawks for second place in the state rthwest conference. A win would give em undisputed second place; a loss ould drop them to third.

Coach Bridge's hopes for this game ere shattered this morning when he rrived at the school to hear rumors that Chuck Thompson and Rick Wood had broken training rules last night.

He called Chuck and Rick into his office. They admitted that they had not arrived home before 10:30, even though they knew the training rules specified 9:30, the night before a game.

He had suspected rules had been broken before, but now he knew. He held to the team rules and suspended both from the important game with the Mohawks.

Word of the suspension spread quickly. Students protested. Telephone calls interrupted his class periods.

Returning from his last class, Coach Bridge found a note under his office door. It was anonymous, but it hinted that he could be fired if he did not permit Chuck and Rick to play in this important game.

Coach Bridge was young. Riverdale was his first assignment as head basketball coach, and this was his second season. He had much to learn as a coach and teacher, but there was one thing his team and community were to learn about him: he was a stubborn and determined man. He believed discipline was an important part of any sport. He was a Christian who held to high standards for himself and his team.

The referee blew his whistle. Coach Bridge gave last-minute instructions. Walt Harvey, barely a six-footer, would be playing at center. Marv Harris and Randy Miller were in the guard positions. Jim Keckler and Dan Moore were forwards.

The Spartans brought the ball down court, but failing to connect on their first shot, lost the ball on the rebound and after a minute of play were trailing 4 to 0.

The Spartans were having trouble coordinating as a team. When the Mohawks scored their third field goal and added a free throw to lead 7 to 0, a time out was called. Coach Bridge tried to be enthusiastic as he talked with his team. The fellows were disturbed over their mistakes and failure to score. The fans were discouraged and not giving their team needed moral support.

The Mohawks had a tight defense and kept the Spartans from shooting at close range.

Marv bounced the ball past his guard to Walt in the pivot, who faked to his right, then with a quick jump, he turned around, shot to his left, and the ball swished through the net. The fans came alive, and the Spartans were on the score board.

The Spartans began to look more like their usual selves. They held their own in a hard-fought first quarter, even though they trailed 17 to 12 as the quarter ended.

Almost unbelievably, they narrowed the gap to three points in the second quarter, but trailed 33 to 27 at half time.

With a little more than a minute to play in the quarter, Dan Moore collapsed on the floor. He had played a hard, fast game and had only recently recovered from a chest cold.

Coach Bridge substituted Dave Lawrence, who played good reserve ball but had seen little varsity action. Dave was only five feet nine and a half inches tall. The Mohawks now had even more of an advantage in experience and height.

Hot tears streamed down Dan's flushed face. "Coach, I feel better. Let me go back. We've got to win this game."

"You played a good game, Dan," Coach Bridge assured him, "but I can't let you go back. You're too valuable to wear out in one game."

Dave fit amazingly well in the team. When the Mohawks tightened their defense, Dave found his mark and arched a long shot through the net and brought a new ray of hope to the local fans. The Spartans were only down by three, going into the final quarter 51 to 48.

Coach Bridge felt a tap on his shoulder. Turning around, a fan handed a note which read, "You can win this game yet. Put in Chuck and Rick." He crumpled the note and put it into his pocket.

He knew a defeat would be hard for his team, the school, and himself, but he must prove himself to be a man of his word.

The 69 to 61 defeat was a heartbreak for the team and the school. Chuck and Rick embraced teammates and shed tears with them as they walked in silence from the court.

Coach Reigle of the home team extended his hand to Coach Bridge and said, "Ron, I know the decision you made in regard to this game. I admire you for your stand. I hope I have courage to do as you did if I ever have a similar decision to make."

On the locker room door was a cardboard replica of a mule, fastened with tape. Below was printed "To Coach Bridge, stubborn as a mule."

Coach Bridge pulled it from the door. He was going to destroy it, but instead put it under his arm with his score book as he entered.

He hardly knew what to say to his

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

THE BREAD UPON THE WATERS

(Reprinted from October 29, 1958)

"Cast thy bread upon the waters: for thou shalt find it after many days" (Ecclesiastes 11:1).

This week I want us to think of some of God's ways of working to bring a lost world back into a saving relationship with Himself. We will never understand fully all of God's workings, for we read in Romans 11:33, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." But one thing is taught plainly; and that is, we are to do what He commands us and trust Him for the results. Too, He may use us in ways we are not aware of to draw others to the Cross where Christ died for the world.

The other day there came to my attention a small tract entitled, "Stranger Than Fiction," which has a great message that illustrates the truth I am trying to impress upon our minds. The tract follows in full:

"A young officer was leaving home on a long term of service in India; and just before he said good-bye to his mother, she gave him a bundle of tracts to distribute when he reached India.

"On the eve of his homeward journey, in looking through his kit, he discovered the forgotten tracts, and remembering his promise to his mother he went through the town, and reaching the seashore he threw the leaflets into the air and they were scattered by the breeze. He returned home feeling that he had carried out the letter, if not the spirit, of the promise in distributing these gospel leaflets.

"Years passed away, and the officer drifted faraway down the broad road of sin toward the City of Destruction. Once again he set sail, and while on the boat he drank and gambled, but there was a Christian officer who told the following story of how he became converted.

"He had been going the pace in India, very much the same as this one was now doing, until one day he became bankrupt, and got to an end of himself. He took his revolver and went down to the seashore with the intention of ending his life, and as he was walking along a paper blew up against his legs. Stooping down he picked it up and began reading it. It was the means of his salvation.

"Deeply interested, the young officer listened with great attention; and asked the Christian officer if he could remember the date. He told him, and where it took place, and the unsaved officer then told him about the distribution of the tracts. One of those pamphlets which he had scattered in the breeze years before had evidently drifted to the other officer's feet and became the means of his conversion. The telling of this and the subsequent conversation between the two officers was now the means of leading to Christ the officer who had distributed the tracts."—Selected.

The great poet, William Cowper, wrote a beautiful truth in his memorable poem when he said:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea
And rides upon the storm.

"Deep in unfathomable mines
Of never-failing skill,
He treasures up His bright designs
And works His sovereign will."

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it" (Isaiah 55: 10, 11).

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A religion that does nothing, that gives nothing, that costs nothing, that suffers nothing, is worth nothing.

Resolution of Respec

WHEREAS, God in His divine wisdom a beneficent compassion has called her eternal reward and blessed r the everlasting spirit of our sis in Christ, Ethel Brooks Moye; an

WHEREAS, our Lord, who tempers t wind to the shorn lamb and who ever mindful of His own, has l us with many precious memories her devout and gracious life; and

WHEREAS, her passing into the realm eternal life brings to our minds t vivid remembrances of her ma splendored and useful services the people she loved in the gr moral vineyard of our Lord; the fore

BE IT RESOLVED:

1. That the Board of Stockhold and the Board of Directors Cragmont Assembly, Inc., bow complete submission to the p fect will of God Almighty in l irrevocable decision to call Et Brooks Moye to her home; an
2. That we pledge greater devoti to the tasks in which th boards have labored so long w her; and
3. That a copy of this resolution recorded in our minutes, be p lished in the Free Will Bapt paper and in other news me desired, and a copy be deposi with her family.

Rev. Cedric Pierce, Presid

Mrs. C. F. Bowen, Secretar

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Answers to Last Week Crossword Puzzle

Across	Down
1. Salt	1. Sea
5. Peter	2. At
7. Pit	3. Leper
9. Hebron	6. Kings
10. Berea	8. Traitor
11. Do	9. He
12. Sins	10. Boaz
13. Ram	11. Drug
14. Uz	
15. Naomi	

= = = =

If our wealth were measured by wh we do for others, how rich would we b

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

New Director of Admissions

was announced today by W. Bur- Raper, president of Mount Olive ge, that Miss Ruth Gardner of Mount has been appointed as director of issions effective February 2.



iss Gardner earned her baccalaureate ree at Lynchburg College (Virginia) her master's degree in guidance n East Carolina University, Greenville. served in various capacities with the ne County Board of Education since 3, including guidance counselor at thern Wayne High School from 1965 1969.

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um Swamp, rst Participant

harles Harrell, business manager of unt Olive College, announced that the n Swamp Free Will Baptist Church of t County is the first church to partici- e in the Matching Scholarship Pro- m which has been initiated at the lege. The Gum Swamp church, ough its YFA, made its grant to Har- Jones Jr. for the second semester.

The purpose of the matching grant for urches providing scholarships for stud- s attending Mount Olive College is to encourage more Free Will Baptists to attend the College. Under this program, any church providing a scholarship up to $100 per semester for a student will receive a matching amount of aid given by the College to assist that student in the financing of his education. This program has been made possible through special gifts which have been given for financial assistance to students.

This year, the College is administering a program of financial aid which will amount to approximately $121,000. Charles Harrell explained, "There is no reason for any deserving and worthy Free Will Baptist student not to attend college for financial reasons. Mount Olive College has available loans, scholarships, and employment for students to assist them in financing their education."

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Night Courses Offered

It was announced today by Lewis Cockerill, dean of Mount Olive College, that there will be three courses offered at night during the spring semester, which begins February 5.

W. Burkette Raper, president of the College, will teach a course on the "Free Will Baptist Church." Registration is scheduled for Monday night, February 9, at 7 p. m., in the Henderson Building. Included in the course are the history, doctrine, and organization of the Free Will Baptist denomination.

Cockerill will teach "Introduction to Psychology 201" on Tuesday, from 7 to 10 p. m., with the first class beginning on February 10. This course is a general introduction to the study of human behavior. Special attention is given to the study of physiology, motivation, and emotion.

"Introduction to the New Testament" will be taught by Sheldon Howard, professor of Religion and Campus Ministry at Mount Olive College, beginning on Thursday, February 12, from 7 to 10 p. m., in the Henderson Building. This course is a careful examination of the writings of the New Testament as interpreted against the background of the early Christian community.

Students desiring college credit will be charged a $10 registration fee. There will be no charge for those who wish to ake the course without college credit.

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On the "Family Counseling Service"

Mount Olive College has under study, the possibility of making available as a part of its program, "Family Counseling Service." The study was undertaken as a result of professional and business persons who met at the College to discuss the feasibility of such a program several days ago.

It was decided at the conference that there was a definite need in our area for a family counseling service and that the College should study the feasibility of providing such a program to meet this need. A study committee comprised of William Tyndall, dean of students; Charles Sapp, chairman of the Social Science Department; and the Rev. Sheldon Howard, campus minister, has the responsibility of determining whether or not such a program can be made available at the College as a part of its total educational ministry.

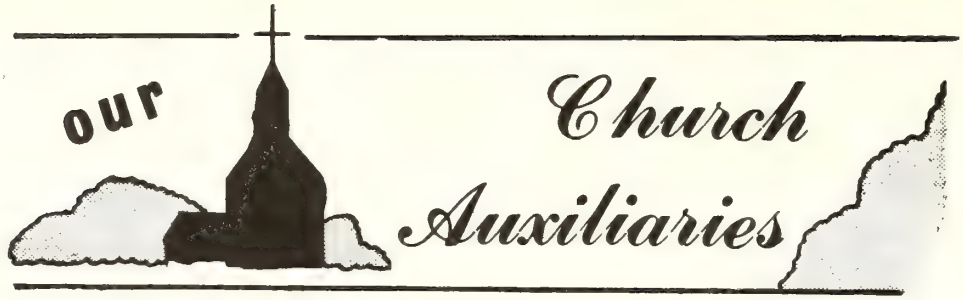
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College to Host Special Conference

Mount Olive College will host a conference of student representatives of colleges from Region II, American Association of Junior Colleges, to discuss "The Rights, Freedom, and Responsibilities of Students in Relationship to the Learning Environment of the Campus." The conference is scheduled for February 13 and 14, 1970. The purpose of the conference is to define and identify means to implement the role of students in improving the learning environment on the junior college campus.

Dr. Melvene D. Hardee of Florida State University will serve as a resource consultant for the conference. The six institutions of Region II participating in the conference are Peace College, Raleigh, North Carolina; Lenoir Community College, Kinston, North Carolina; North Greenville College, Greenville, South

(continued on page thirteen)



STATE AUXILIARY PRESIDENT SPEAKS AT MOUNT ZION

Mrs. J. W. Everton, president of the State Woman's Auxiliary Convention, taught a study course at a meeting of the Woman's Auxiliary of Mount Zion Free Will Baptist Church, Route 2, Nashville, North Carolina, Monday night, January 26. The auxiliary felt very fortunate to have had Mrs. Everton present the program. In her discussion, Mrs. Everton defined the auxiliary emblem and reminded the ladies that missions, devotion, and service are the threefold purpose of the auxiliary, with missions serving as the foundation. She listed the officers and their qualification and duties. As a result of her visit, the Mount Zion auxiliary is experiencing many spiritual blessings.

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ATTENTION STUDY COURSE CHAIRMEN!

Dear Study Course Chairmen of Local Auxiliaries of the Eastern District:

Serving as your district study course chairman will be a new experience for me. But with your prayers and cooperation I will try to do what I feel led to do. I realize the study course chairman has a lot to do with the success of an auxiliary. People who are kept informed of the needs of the denomination will respond more readily than those who have no information. Many of our women do not know the work and service of the woman's auxiliary, therefore study courses are necessary. One of the first studies should be on the Auxiliary Manual in order to acquaint every new officer with her line of work.

I have made plans for a study course on the Woman's Auxiliary Manual for Saturday, February 21, 1970, beginning promptly at 11 a.m., at King's Barbecue Restaurant, one-half mile of Kinston, North Carolina, on Highway 70 East.

I would like for all study course chairmen to make plans now to attend this study course and bring with you every woman of your church you possibly can. A wonderful day in study and worship is expected, and I hope you will make every effort possibly to be present and give this day to the Lord as we "Study to shew thyself (ourselves) approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Timothy 2:15).

At the noon hour lunch will be served family style (dutch), and I will need to know approximately how many will attend in order to make proper reservations. Please take this up with your auxiliary and let me know by February 14 how many may attend from your church.

Yours to serve,
Mrs. Arthur Kennedy

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YOUTH WORKERS RETREAT

Dear Youth Workers:

February is the time for our semiannual "Youth Workers Retreat." This is a time to make plans for our Youth Fellowship work and also our youth work as a whole. As youth workers, our greatest desire should be to encourage our youth in their work for the Lord.

Several plans will be discussed and we wouldn't want you to miss out on any of these.

I shall be looking forward to seeing you on Friday, February 6, 1970, 7:30 p.m., at the Beulaville Free Will Baptist Church, Beulaville, North Carolina.

Sincerely,
Grace Sumner
District Youth Chairman

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A man's faith gets a severe test when he finds himself in church with nothing in his pocket but a ten-dollar bill and the offering plate is passed.

EASTERN DISTRICT YOUTH CHAIRMEN AND SPONSORS

Dear Youth Chairmen and Sponsors:

Let me urge you to begin work with your youth on the essays declamations. Our Spring Youth Co tion will convene with Oak Grove Will Baptist Church near Vance North Carolina, on Saturday, March 1970, at 10 a.m.

A copy of the essays and declama should be mailed to me on or b March 4, 1970, along with your r blank, registration fee of $1, and a fering for our state project.

I shall be expecting to hear from soon.

Sincerely,
Grace Sumner
Eastern District Youth Chairman

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Resolution of Respe

Whereas, the Gum Swamp Free Baptist Woman's Auxiliary near G ville, North Carolina, has lost two d beloved members in the passing of Luzetta B. Lewis, January 9, 1970; Mrs. Daisy H. Moore, January 12, 1 and

Whereas, the auxiliary deeply the loss of these two charter mem and co-workers, and realize they wi greatly missed in our monthly meeti church services, and the community;

Therefore be it resolved, that we h by express our great sorrow in lo these dear members, and our deep preciation for their faithful attend and their devoted services during th years they were members of the a iary;

We thereby bow in humble submis to God's will in taking these two ladies from us, and we realize our is His gain;

We therefore request that a cop these resolutions be published in Free Will Baptist," a copy be sent to families of the deceased, and a cop recorded in the minutes of the Swamp Free Will Baptist Woman's A iary.

Respectfully submitted
Bernice H. Clark

The Morning Watch

by the Rev. Arnold Woodlief
410 West Milton Avenue
Marianna, Florida 32446

nd be ready in the morning, and up in the morning unto mount , and present thyself there to me e top of the mount" (Exodus 34:2). e Scripture is full of morning: "The s mercies are new every morning"; d "the morning stars sang togeth- Jesus is "the bright and morning " The morning determines very ly what the day will be.

morning misspent is a day ruined; rning properly begun is a day saved. e morning is the most favorable for prayer. There is less to dis- the thought from sacred things. very busy people can afford to d a portion of the morning in pray- Luther was accustomed to say, "I so much to do today that I know how to get through, unless I spend ast an hour in prayer."

e morning is the time God demands communion with Him. Moses was manded to go to Pharaoh in the ning (see Exodus 7:15).

e word of the Lord came to the pro- in the morning (see Ezekiel 12:8). n was to burn incense every morn- (see Exodus 30:7).

e women came to the sepulcher . very early in the morning . . ." k 16:2).

sus is our example in meditation prayer. In Matthew 14:23, we are that Jesus went up into a mountain t to pray, and that He spent the le night alone. At nightfall He ended the mountainside, twilight ened into dark, dark into midnight; night passed, and the chill morning e, and still He was there alone pray-

e should be encouraged to pray. t can prayer do for us? Through er, Joshua gained every battle; ph came out of the pit of Dothan the dungeon of Egypt, to the position uler over all the land; Hezekiah turn- the tide of battle, and defeated the yrian host; Elijah proved more than atch for wicked King Ahab with the le nation at his back; Jacob at the k, Jabbok, won the heart of his of- fended brother, and prevailed with God; Samson, at the pillars of the Philistine temple, was endowed with superhuman strength and avenged himself upon his enemies; and Paul and Silas in the Philippian prison awakened the slumbering arm of Omnipotence through prayer.

Oh take courage, praying soul, it is Jesus Christ who says, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

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1970 SCHEDULE FOR CRAGMONT ASSEMBLY, INC.

The following is the 1970 schedule for conferences at Cragmont Assembly, Inc., Black Mountain, North Carolina.

Any young people interested in working at the assembly this summer are requested to contact, as soon as possible, Mrs. Lillian Grubbs, Route 4, Box 14-A, Kinston, North Carolina 28501. Also, all directors for conferences are requested to send Mrs. Grubbs their names and addresses as soon as possible. Mrs. Grubbs states: "Remember, we only have just so many beds, so **please** do not register more than 125 (including counselors) for any one conference. If you have more than 125 to register, please check the open dates and make arrangements for another conference immediately."

June 15-20—General Youth Conference
June 22-26—Ministers' Conference
June 29—July 4—Christian Cadets' Conference
July 6-11—Youth Frontier Conference (YFA Division)
July 13-18—Youth Frontier Conference (AFC Division)
August 3-8—Young People's Bible Conference
August 17-22—Woman's Auxiliary Conference
August 24-29—Family Week

Open periods: May 15—June 14; July 19—August 2; August 9-16; August 30—October 15.

Churches and Ministers Available

(Note: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Jimmie D. Barnes wishes to announce that he is available for pastoral or supply work. Any church desiring his services may contact him at the following address: Route 1, Kenly, North Carolina 27542; or by telephoning 284-3750.

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The First Free Will Baptist Church of Roanoke Rapids, North Carolina, wishes to announce that it is seeking a pastor. The Rev. Willet L. Moretz, the present pastor, is in semiretirement effective January 1, 1970, and will be in full retirement when the new pastor assumes leadership of the church.

If there is a minister interested and feels that God would have him serve at Roanoke Rapids, please write Mr. Frank R. Marlowe, Route 2, Box 129, Littleton, North Carolina 27850; or telephone him at 537-8360 collect.

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Change of Address

The Rev. Ralph Sumner would like to announce a change of address. His old address was Arapahoe, North Carolina 28510. His new address is: 2918 Camelia Street, Kinston, North Carolina 28501; and all correspondence should be directed to this address. Any correspondence for Camp Vandemere should also be directed to Mr. Sumner at the Kinston address.

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Correction Please!

Please note a correction in "The Free Will Baptist" dated January 14, 1970, in the Children's Home report. In the Honor Roll (Miscellaneous) we listed a donation from Union Chapel church in the amount of $256.26, which should have read: Hales Chapel church, $256.26.

Thank you,
The Editor



SUNDAY, FEBRUARY 8

HYPOCRITES AIN'T BOUND FOR GLORY

Scripture Reading—Matthew 7:5

"Ain't got no use for churches,
'Cause a preacher I once knew
Was a lyin', sneakin' hypocrite.
What he preached he didn't do.

"Ain't claimin' no religion,
'Cause a neighbor I once had
Claimed to be a Christian,
And, brother, he was bad."

If you can't stand a hypocrite,
A Christian you'd better be,
Or you'll be his companion
Throughout eternity.

—*The Gospel Impact,*
1010 *Illustrations,*
Poems and Quotes.

PRAYER THOUGHT

To be a companion of God, we must live for Him and serve Him in the way that is pleasing to Him.

MONDAY, FEBRUARY 9

A PRAYER MIRACLE

Scripture Reading—John 2:11

Newman Hall stood early one morning on the summit of Snowden with a hundred and twenty others who had been attracted hither by the promise of an unusually grand sunrise. They were not disappointed. As they stood watching the sun tinge the mountain peaks with glory, Dr. Hall was invited to preach. He was so overcome with emotion that he could not preach, but felt led to pour out his soul in prayer. As he supplicated the tears rolled down the faces of the people. A superhuman stillness possessed them. Quietly, with solemn awe, they descended the mountain, and scattered. Afterward visiting this region the doctor was informed that forty people had been converted that morning. "But," said he, "I did not say a word. I only prayed!" "Yes, and more wonderful still, they did not hear a word you said, for none of them can speak a word of English, only Welsh!"—*Sunday School Times, W. B. Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

A sincere prayer to God can do much more than just speaking.

TUESDAY, FEBRUARY 10

A SWEET CONTACION

Scripture Reading—Matthew 5:7

"Everybody smiled at me. They were all nice people we met out walking," delightedly retorted the tot who had just returned from the park.

"Bless the child, it was her own sweet little smile, ready for everybody, that made them all smile back," laughed the maid who had been along.

If you give goodwill, you will receive goodwill in return. Most people will respond to your good opinion of them by thinking well of you. And not the least pleasant thought will come with the knowledge that your smile is helping others, quite as much as their smiles help you.—*The Comrade, W. B. Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Maybe if you are free with your smiles, you will receive more.

WEDNESDAY, FEBRUARY 11

HER RESPONSIBILITY

Scripture Reading—Matthew 6:2

A poor man was once obliged to seek financial aid of a wealthy Christian woman. After hearing of the need, the lady made out a check for the amount, and, as she handed it to the man, told him that he need not return the money. Then she made a strong remark: "This is more than God ever gave me," she said. The man looked at her in surprise and said: "Mrs. D—, I am surprised to hear you say that. You have abundance, and God has given you all you have." She smiled and replied: "I speak the truth, for God has not *given* me but *lent* unto me what I have, that I may in his name, bestow it upon those who are in need."—*King's Business, W. B. Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Are you as a Christian willing to take the responsibility of helping someone who is in great need?

THURSDAY, FEBRUARY 12

THE RIDDLE

Scripture Reading—Psalm 9:17

A lady in the west of England, on reading out the riddle from her cracker at a tea party, surprised her friends as well as herself at the great truth so jestingly written. "Question: Why is the devil like a pawnbroker? Answer: Because he claims all the unredeemed." Surely this would startle and arouse some poor careless souls. How often God uses the foolish things of this world for his wise purposes!—*Christian Herald (London), W. B. Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Has your soul been aroused by the in some way? If not, it is time to about it and get right with God.

FRIDAY, FEBRUARY 13

HOW TO DEAL WITH SATAN

Scripture Reading—Job 1:6

A number of simple people were ta of temptation, and the part which takes in the believer's temptations into discussion. Many good things uttered. A quaint old pilgrim was pealed to. The old man rose and "Well, my friends, you ask me what I to be the best way to deal with Satan tell you. Now, if you'll take an old grim's advice, you'll never parley him. He ain't wise; for if he had he'd have stopped in heaven. But he' ful, and he's had a pretty long spell six thousand years in studying the points of human nature. And so su you begin to parley with him, he'll o you and throw you. I'll tell you wh have done with him these many yea never speak to him at all, but just as as he comes to me, I always introduce to my betters."—*The Alliance Weekly, W Knight's Master Book, Eerdmans Publi Company.*

PRAYER THOUGHT

The devil is a mighty tempting t When he starts to bother you, just tu God and pray.

SATURDAY, FEBRUARY 14

SEEN THROUGH THE DOCTOR

Scripture Reading—Proverbs 19:6

A Navajo woman was taken to a ho in a dying condition. She was ten cared for for some time. Finally, she seemed on the road to life again missionary, in simple words presented claims of Christ for some time, but was no answer. The woman lay there fectly quiet, but it was evident that was thinking things over. After som tle time the door at the end of the opened and the doctor looked in ju make sure that everything was all with his patient. She looked up and bright eyes expressed the gratitude she as she softly replied in the liquid to of the Navajos, "If Jesus is anything the doctor, I can trust Him forever." had seen Christ magnified in a man, her heart was won.—*Sunday School T W. B. Knight's Master Book, Eerd Publishing Company.*

PRAYER THOUGHT

God is able to do anything for us. should trust in Him and give our hea Him.

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He who takes but never gives may for years but never lives.

EVENTS AT MICRO CHURCH

On November 23, 1969, the First Free Will Baptist Church of Micro, North Carolina, observed a special thanksgiving service. This service marked a very special occasion for its people. God has blessed the church in many ways through the year of 1969.

The Rev. Roland C. Cherry was called to serve as their first full-time resident pastor. Funds had been started for sometime to build a parsonage. In the spring of 1966 a lot was given by Mrs. Iva Hinnant and the funds were made ready to begin building. In November of that same year a beautiful brick home was completed, which was valued at $25,000. The home consists of three bedrooms, a study, two full tile baths, kitchen, a dining room, and a large living room. This is a total electric home.



Micro Free Will Baptist Parsonage

This was their first hope and dream. In just a short three years, the congregation was able to pay off all indebtedness.

On November 23, 1969, the church observed a mortgage burning and dedication service for their new parsonage.

The service was conducted by the pastor, Mr. Cherry. Dr. James Batten of East Carolina University gave a very inspiring message, reminding the people of the blessings that God had given them, and the challenge before them, yet to be reached. As the trustees of the church assembled around the altar, the pastor sang, "Bless This House." Mr. Joe Earl Creech, chairman of the Board of Trustees, burned the mortgage. Assisting him were two other trustees, Mr. Clerance Wellons and Mr. Walton Edgerton. The dedication prayer was given by the pastor. The congregation then dedicated the house to God, to be used for the service of God, and the upbuilding of His kingdom.



Pictured above, from left to right, are (seated) Dr. James Batten; (standing) trustees: Clerance Wellons, Walton Edgerton, Joe Earl Creech; and the pastor, the Rev. R. C. Cherry, behind the pulpit.

The church has been repaired and painted on the inside. On September 28, 1969, a new piano was dedicated to the church. It was given by Mr. and Mrs. Carl Bagley in loving memory of Mr. Bagley's parents, Mr. Fletcher and Ophelia Bagley. Also on this date, a beautiful brass altar set was dedicated, which was given by various members of the church. The cross was given by Myrtle and Edsel Godwin in loving memory of Leta Wellons Edgerton. The candles and Bible stand were given by Dr. and Mrs. Batten in loving memory of Dr. Batten's parents, Albert Lemay and Lydia Annie Batten. The brass urns were given by Mrs. Evelyn Hinnant Manning in loving memory of her parents, Dr. and Mrs. Milford Hinnant.

The pastor and congregation give thanks to God for all these blessings. The church has had several added to its membership by letter and several won to Christ, for which the church is grateful. The church is now enjoying a full-time program.

It is reported that Mr. and Mrs. Cherry are enjoying the pastorate very much. They have one daughter, Linda, a junior in North Johnston High School; a son, Ralph, attending Mount Olive College; and one married son and his family, living in South Carolina.

The people of Micro church desire your prayers, that God will add to the blessings of the church many souls for God during this new year of 1970.

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Selfishness with much can do little; love with little can do much.

GOD IS WITH US

● When one receives Jesus Christ as his personal Lord and Saviour, things are never like they were before. They can't be! As born-again Christians, we now have God with us. He is vitally interested and concerned about our everyday lives. How does this affect the Christian teen-ager, who now has God with him?

For one thing, we have God with us in times of danger. As wars continue to spread and grow, the teen-age boy is now faced with the immediate possibility of having to serve in the military. As violence and lawlessness increase here at home, more and more teens are realizing the dangers.

Yet Christians need not be afraid, for God promises us His presence. Isaiah 43:2 says, "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Of course, danger will always be here, but this verse assures us of God's presence in the midst of the danger.

However, God isn't with us only in times of trouble. When things are going fine, God is just as much here as ever! Our lives often show inconsistency, for it is easy to forget about God when everything is rosy. Many of us get misled into thinking that since we're not in any real danger, our need for God isn't quite as urgent as when things are a little rougher.

Nothing could be further from the truth. Our God isn't One who can be turned on and off like a faucet. Don't be tricked into letting a little "success" keep you from properly honoring your Guest! Rather, serve and love God all the more joyfully, realizing that He who is with us in danger is also the One who gives us prosperity and peace. —Al Ifsich.

A NEW YEAR–A NEW PAGE

by
MRS. JAMES SPELL
Dunn, North Carolina

As we begin the New Year, we are beginning a new page in our lives. The one we have just finished has been marred with the ink of sin so many times: the sins of omission and the sins of commission. So many times we have been led to do things for others, and we have put it off until a more convenient time. Many times we have said things, done things, and gone to places—and in so doing, we have caused others to err from the way.

In order that we may keep more of the ink stains from our new page, let us turn to the Scriptures for help. Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Now, may we look a little deeper into this verse to see just how much it points directly toward us. We have to search our own lives and apply this Scripture to us as an individual. (I beseech you), He is so gentle, winsome, tender. He is always persuading, inviting, entreating, and appealing to us. (Therefore, brethren), includes everyone alike: man, woman, boy or girl; red or yellow, black or white! Everyone is precious in God's sight. He is no respecter of persons. (By the mercies of God), His forbearance, compassion, and disposition or willingness to forgive and spare us are shown here. (That ye), a personal pronoun, it is singular and objective, pointing directly to "me." (Present your bodies), to offer, to introduce to a superior, but best of all, to lay before Him for consideration, is shown here. Our bodies include our whole being—not just our heart, but every member of our body. When we present our body, we will be putting hands and feet on our prayers. (A living sacrifice) is one that is active, awakened, and alert. Sacrifice to me means to surrender something in order to gain something better. We must sacrifice our lives unreservedly, if we expect to gain life eternal. (Holy) means without blame or reproach. (Acceptable unto God) means ready for inspection by one who created us. (Which is your reasonable service)—this is not impossible, but it is a small action compared to what Christ has done for us. So then, let us give our reasonable service by presenting our bodies to Him and reap the rewards that He has in store for us.

May we again turn to the Scriptures for our New Year's instructions. Matthew 7:7, 8: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And may we let the following be our New Year's prayer: "Please, dear Lord, grant me health enough to make work a pleasure, and work enough to earn my daily bread; patience enough to work on in spite of failure; humor enough to oil the chords of laughter; trials enough to keep me dependent on thee; courage enough to admit it when I make a mistake; grace enough to confess my sins and forsake them; love enough to make life rich and meaningful; compassion enough to share it; faith enough to make real the promises of the Bible; time enough to walk and talk with God about them; honesty enough not to rob God; wisdom enough to be a witness; sense enough to shut the door to yesterday; hope enough to believe in tomorrow; vision enough to recognize it when there is an absence of these virtues in my life; and faith enough to know that this New Year's prayer can become a reality in my life. In Jesus' name, amen."

OBITUARIES

Miss Elizabeth Potter

Miss Elizabeth Potter, better known to her friends as "Aunt Bet," made her entry into the portals of glory to join her heavenly Father during the early morning hours on December 18, 1969. She took her flight after living and serving her Master for 93 years.

Miss Potter was the oldest member of Sandy Plain Original Free Will Baptist Church near Pink Hill, North Carolina, and was faithful to the church as long as her health permitted. At the time of death she was living at Whaley's Rest Home, Kenansville, North Carolina.

The funeral was conducted at the Sandy Plain church by her pastor, the Rev. Wayne King, assisted by the Rev. Eugene Carmichael. Her body was laid to rest at Simpson-Harper Cemetery near Albertson.

Though we miss her, we feel that she has just moved out of her earthly house and gone to inherit that mansion which Jesus has prepared for her.

We grieve not as those who have no hope, for we know that in her living she pleased her Saviour. It is lonely without her, but now we look forward to heaven even more when we shall see her with Jesus.

"She has left a beautiful memory,
And grief too great to be told;
But to us who loved and lost her,
Her memory will never grow old."

Respectfully submitted,

Mrs. Coy Sumner
Mrs. Wilbur Sumner
Mrs. Carlton Jenkins

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In Memoriam

(Mrs. Hattie Pearl Sutton Isler)

This in memoriam is written in loving memory of my dear daughter, Mrs. Hattie Pearl Sutton Isler, who passed over on the other side to make heaven more beautiful, three years ago.

How I miss her lovely face and gentle smile! With sadness I recall she passed away from this life with a sweet smile on her lips. But thanks be to God, one day I will meet her; and with that sweet smile she will welcome me into that home where there will be nothing but peace and happiness.

Hattie Pearl was 42 years old at her death, and had been a practical nurse for 14 years. She was loved by all who knew her. It was a bitter trial to have to part from one so sweet and good. I miss her so much, and as time goes on I'm sure I will miss her more.

She was a member of White Oak Grove Free Will Baptist Church, La Grange, North Carolina.

A smile for all
And a heart of gold;
One of the best things
This world could hold.

But God had a plan
And He called her home;
He gave her to us,
But now we're alone.

The sad memories lingers on
In a mother's heart so dear;
But thank God for her life,
For in Him there is no fear.

Written by her mother,

Mrs. Pearl Sutton

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A lot of things can be preserved in alcohol, but one's dignity cannot!

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Is justification the same in both the Old and the New dispensation? —**N. R. T.**

Answer: Yes. "And he believed in the LORD; and he counted it to him for righteousness" (Genesis 15:6); "Even as Abraham believed God, and it was accounted to him for righteousness" (Galatians 3:6); "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:21, 22). Justification is the act of God whereby a man is declared righteous. It was this in Old Testament times as in New Testament times. So under both the Old and the New Testament dispensations it is the same thing. Under the Old all who rendered a faithful and acceptable obedience were justified. Faith was accounted to Abraham for righteousness. He believed God to the extent that he did what God bade him do (see James 2:20, 21).

Under the New we are taught, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36); "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31); "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). Hence, under the Old, Abraham believed God; and for this he was declared righteous and justified (just as if he had never sinned), so far as his standing before God was concerned.

Under the New, Jesus "came to bring life and immortality to light"; that is, to give us the spiritual illumination that disclosed to man the great scheme of God's redemption, ordained before the foundation of the universe. This false contention, therefore, that none save those who are of the New dispensation may attain unto immortality is untenable or groundless. Beside this the evidence of Scripture speaks out in no uncertain tones against such a false conclusion. Were not Moses and Elijah seen on the Mount of Transfiguration, and did they not talk with Jesus?

Paul held that while the race of man as a whole died in Adam's sin, it received life through Christ's redemptive work that was finished on Calvary. At the final resurrection of the just, the last Christian who is saved will sit down with Abraham, Isaac, and Jacob in the kingdom. Also Hebrews 11:4 names Abel as one that's saved by faith. All such are reckoned righteous, just, and are saved because the incarnate Son of God died on Calvary, bearing their sin in His own body. Therefore the Scriptures can truly say of Abraham and of Paul (as of all Old Testament and all New Testament saints) they are "justified by faith" —faith in Christ who in His incarnation, including all the works there of this incarnate life, won for us this sinless position. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: . . . For when we were yet without strength, in due time Christ died for the ungodly" (Romans 5:1, 6).

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Question: Do angels have wings?—**A. R. F.**

Answer: I do not think we could establish this as a fact when using only biblical data as our proof. The cherubim and seraphim apparently belonged to a different and a higher order of celestial creatures than those designed "angels," since the Bible represents them as always standing in the immediate presence of God in heaven, or of guarding His dwelling on earth. "So he drove out the man; and he placed at the east of the Garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Genesis 3:24); "And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be" (Exodus 25: 20); "And the cherubims lifted up their wings, and mounted up from the earth in my sight: when they went out, the wheels also were beside them, and every one stood at the door of the east gate of the LORD'S house; and the glory of the God of Israel was over them above" (Ezekiel 10:19).

The golden cherubims that watched over the mercy seat in the ark of the covenant had four wings each. Those whose outstretched pinions overspread and guarded the ark of the covenant in Solomon's temple were also four-winged figures. Ezekiel also mentions this kind of a four-winged creature. On the other hand, Isaiah in a vision when receiving prophetic information sees and accounts for seraphim standing above the throne of God declaring Him to be holy. "Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. . . . Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar" (Isaiah 6:2, 6).

Then, again in Revelation, John, the inspired writer of God, sees the same kind of creatures, I think, as those represented above in the Old Testament, having six wings; "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4:8).

Angels generally appeared in the form of men and came into their (men's) presence in this assumed visible form with a message from God to man. "And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground" (Genesis 18:2); "And there came two angels to Sodom at even: and Lot sat in the gate of Sodom: and Lot seeing them rose up to meet them; and he bowed himself with his face toward the ground" (Genesis 19:1). If you will read what else is said in these two chapters you will see that the same, who are called "men," are also called "angels." Also, when these messengers of God speak, what they say is that said by God. (Compare what is said and by whom this is said in 18:13, 17, 20, 22, with 18:9.) In the same way that it is God speaking

(continued on page fifteen)

STORIES

for our youth



A FEW DIMES

GLEEDA McCONAHAY

AMY bowed her head and repeated the closing prayer along with the rest of her Sunday school class, but her thoughts were not on the words.

Joan had done it again. Amy had seen her drop a nickel into the collection plate; then, pretending it was a quarter, she had taken out two dimes. This was not the first time Amy had seen her best friend do this. The Sunday before, the same thing had happened. Amy hadn't said anything because she just couldn't believe what she had seen. Now she knew it was true.

As the class walked toward the door of the sanctuary, Joan caught up with Amy. "Come over to my house with me," she said. "I'll give you some cookies and milk."

Amy looked at her friend. Joan didn't look like a thief. In fact, she looked exactly as she always had. How could she steal and not change at all?

"No, thanks," Amy said hesitantly. "I don't want to. I'm going to stay for church."

"Well, I'm going home this time," Joan said as she hurried out of the church.

Amy could hardly keep her mind on the minister's sermon. As soon as the service was dismissed, she slipped out ahead of her parents and ran home.

The house was very quiet. Amy rushed up to her room and threw herself across her bed.

"I just can't understand it," she sobbed into her pillow. "Joan looks the same and acts the same, and she is still my friend; but she is a thief. I thought a thief would look and act differently. I just can't understand it."

For the next week, Amy tried to avoid Joan. But this wasn't easy. They had been the best of friends for years, walking to school together each day and sharing their lunches and their secrets. But now it was different.

On Friday afternoon, Joan stopped at Amy's house at about four o'clock. "Hi," she called as she walked into Amy's room. "I thought you might like to go to the school concert tonight. I bought two tickets."

Amy spoke before she thought. "How could you buy two tickets? They cost fifty cents each."

Joan shrugged, "Money—that's never a problem for me. I manage to get what I need."

"You have exactly the same school lunch allowance I have," Amy protested. "I couldn't afford even one."

"Well, then you should be happy that I was able to get one for you," said Joan. "Now how about it? Do you want to go? You have been acting so funny all week, I was beginning to think you were sick."

Amy looked carefully at her friend and noticed that Joan did look different. She had the same smile on her lips, but her eyes held a frightened look.

Amy didn't want to lie to Joan, but neither did she want to go to the concert with tickets purchased by stolen money.

"You're right, Joan," she said. "I don't feel like going tonight."

"All right, have it your own way," Joan snapped. She turned and almost ran out of the room.

The hot sting of tears blinded Amy for a moment. It was so very hard to lose a good friend.

That evening at dinner, her mother asked about the school concert. "Why aren't you going?" she asked.

"I couldn't afford the ticket," Amy answered, hoping her mother wouldn' ask any more questions.

"Perhaps we would have managed a extra fifty cents," said her father with smile. "You should have asked me."

Suddenly, the tears poured out whic had been pushing against her eyelids fo hours. Amy rushed from the table an into her room. No amount of coaxin from her parents could draw from he the cause of her distress.

The next morning, a bright shaft c sunlight awakened Amy. She crawle from bed and quickly pulled on he clothes. It was Saturday morning—tim for raking leaves, making a big bonfir or going on a long hike to look at th beautiful trees. Saturday—the one da in the week when she was free to ju have fun.

Then, with one shoe on and the oth in her hand, she stopped. What cou she do on this beautiful Saturday? H good friend was gone, and there was n one to take her place, nothing to d Slowly she finished dressing and walke downstairs.

Her mother was in the kitchen, h forehead wrinkled in a frown. Oh, o Amy thought. Now come all the que tions.

"Amy," said her mother, sitting dov at the table and looking at her daughte "did you know that Joan had been ta ing money from the collection plate Sunday school?"

Amy couldn't trust her voice; she no ded "yes."

"Even our best friends can make m takes, Amy," her mother said. "That what Joan has done."

"How did her folks find out?"

"Mr. Harkness went to their hou last night and talked to them."

"And I thought she was lucky becau she got to go to the concert last nigh Amy sighed. "Why do you suppose s did such a thing? I wish she hadn't. really miss her."

"She's on her way here now," l mother said. "Maybe she can answ your questions."

"She's coming here?" Amy was sho ed. "Why?"

Her mother smiled. "Probably cause this is where her best friend live

At that moment, the doorbell ra and Amy ran to answer it. Joan st on the porch. Her eyes were red swollen from crying, and she looked unhappy, it almost broke Amy's hear

"Come in, come in," Amy said qu ly. "Mother has told me all about i

(continued on page fifteen)

Mount Olive News

(continued from page five)

Carolina; Mitchell College, Statesville, North Carolina; Chowan College, Murfreesboro, North Carolina; and Mount Olive College. During the conference, students will explore and discuss:

1. What I would do at my college if I were academic dean for a day.
2. What I expect from my junior college experience.

This conference should be a rewarding experience for each institution in helping to involve students in a significant way in improving the teaching and learning process.

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Calendar of Events at Mount Olive College

February 5—Registration, Spring Semester

February 6—Executive Committee Meets (Alumni Association), 6 P. M.

February 7—High School Day for Free Will Baptists, 10 A. M.

February 9—Registration, Class on Free Will Baptist Church

February 21—General High School Day, 10 A. M. (Anyone May Attend)

February 26—Religious Convocation, 11 A. M.

February 28—High School Day for Free Will Baptists, 10 A. M.

June 22—Registration, Summer School

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NEWS SHORTS FROM MOJC

Spring semester at Mount Olive College begins on February 5 with the first classes being held on Friday, February 6. Openings are available for both new and transfer students. Financial aid is also available. Interested persons should contact: Director of Admissions, Mount Olive College, Mount Olive, North Carolina 28365.

* * *

Mount Olive College has scheduled two High School Days on its campus during February. The two dates for Free Will Baptist students are Saturday, February 7; and Saturday, February 28. All high school students from your church are invited to attend. In addition, a general High School Day will be held on February 21 for anyone who wishes to come.

All events will begin at 10 a. m. in the Henderson Building. The program for the days will conclude with lunch in the College cafeteria. Those attending will be guests of the College. The program will include a tour of the campus, discussion of advantages of attending Mount Olive College, admission procedures, and available financial aid.

DO YOU NEED A FRIEND?

by
MRS. HERSEL BOWEN
Winterville, North Carolina

I LOOKED for my friend one day; that is, a friend I was so sure of, to find she was gone. Then I asked myself: What has happen? Did I offend her in some way? Have I hurt her, or has she found a new friend? The person in which my confidence grew and had lived for so many years, had suddenly gone. I could not help but brush away a tear. To have a dear friend and then lose her is like having a great gift taken from you.

To help us keep our friends, maybe this little recipe would help: "A little patience, a dash of kindness, and a big pinch of love."

So often this friend comes to mind, and with Dr. Joseph Clark I say:

"When I recall from time to time
How you inspired this heart of mine;
I find myself inclined to pray,
'God bless my friend this very day.'

"Someday I hope with you to stand
Before the throne at God's right hand,
And say to you, at journey's end,
'Praise God you've been to me a friend.'

"Thank God for you."

If you, like me, have lost a friend, there is a Friend that never forsakes us. Very seldom does a friendship last a lifetime. Friends move on to new friends, and so do we. But God's friendship will fill the lonely heart today, tomorrow, and on into eternity. This Friend will give you rich blessings from His storehouse. Just think of the gracious love and care He gives to us each day! With His love for us and our love for Him, what great things we can do for His glory! To this Friend we can tell all our troubles, our heartaches, our disappointments, and ask Him to guide us in the way He'd have us go. Listen, become still, and wait, and we can hear God's answer.

Do we need guidance? Do we need wisdom? Do we need good judgment? Yes, we need all of these along with a friend full of love for us. God can fill any need we have. What a Friend we have in Jesus! To know that "underneath us are the everlasting arms of Jesus" that will never fail us nor forsake us, is my prayer.

When asking God for His friendship, don't stop there, but ask, "What will you have me do, dear God?" He will then help you to show the love, concern, and hope you receive from Him to your friends.

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The Nation's Strength

I know three things must always be
To keep a nation strong and free.
One is a hearthstone bright and dear,
With busy, happy loved ones near.
One is a ready heart and hand
To love and serve and keep the land.
One is a worn and beaten way
To where the people go to pray.
So long as these are kept alive,
Nation and people will survive.
God, keep them always everywhere,
The hearth, the flag, the place of prayer.

—Author Unknown.

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ATTENTION FWB LEAGUERS!

The State League Convention will be held in March. All leaguers in both the junior and intermediate groups who are interested in competing in the State Sword Drill Contests are urged to contact Miss Deborah Hines, state league promotional secretary, at Mount Olive College, Mount Olive, North Carolina.

NOTICE

When sending pictures to be used with articles for publication, please send only sharp black and white prints. Color snapshots do not reproduce well. Also, please do not request the return of pictures unless accompanied by a self-addressed, stamped envelope. Thank you.

The Editor



God's Mighty Acts Through Jesus

Lesson Text: Matthew 8:5-17

Memory Verse: Job 37:14

I. INTRODUCTION

Jesus Christ did mighty works wherever He went, because God, His Father, was working through Him. He had great miracle-working power that healed the sick, gave sight to the blind, and even raised the dead. But Jesus did His mightiest works where the faith of the people merited it. Strangely enough, at some of the places where His greatest acts should have been witnessed, He did the least. There was a reason.

Matthew records a visit Jesus made to His own home city, Nazareth, where He grew up in the home of His mother Mary and her husband Joseph. On this visit He performed some miracles and taught the people many things. As they looked upon Him they recalled that He was one of their number, that His brothers and sisters, children of Joseph and Mary, were known to them. Matthew says the people were "offended in Him" because He assumed to teach them, when He was merely a carpenter's son. Then Matthew says, "And he did not many mighty works there because of their unbelief" (13:58).

Is not this a sad thing, that He was unable to bless those whom He naturally loved more than strangers He had never seen? But is it not a sadder thing that we, who have known Him to be indeed the Son of God, have missed the effects of His great acts in our lives because of our unbelief? Surely it would be less tolerable in the judgment for us than they. This lesson calls upon Christians to awaken to a new faith in the power of Christ in an age of skepticism and doubt, an age in which our Lord is bemeaned and belittled and outright denied and rejected.—The Bible Student (F.W.B.).

II. HINTS THAT HELP

A. Jesus holds out blessings to those who come to Him confessing their helplessness (Matthew 8:5, 6).

B. We may place full confidence in the Lord, since He possesses the divine attribute of omnipotence (v. 7; cf. 19:26).

C. In order to serve God effectively, we must recognize and submit to the authority of Jesus (8:8, 9).

D. When we extol the Lord with our faith, then God will begin to exalt us in the eyes of those to whom we witness (Matthew 8:10; cf. Joshua 3:7).

E. The Lord places a higher value on faith than He does on racial or ethnic ties (Matthew 8:11, 12).

F. When vital faith invokes a response from God, geographical barriers collapse (v. 13).

G. All problems in life, including illness, can be relieved by the Lord Jesus, who is moved by the feelings of our infirmities (Matthew 8:14, 15; cf. Hebrews 4:15).

—John Danilson.

III. ADDITIONAL TRUTHS

A. Christ is the Divine Healer. When we pray for healing we pray to God that He might perform the act of healing through His Son Jesus Christ. A Roman Catholic was contending with a missionary that one should pray to Christ through His mother Mary. The missionary replied by asking, "When you are sick, whom do you send for?" "Why, a doctor, of course." Then the missionary asked, "Why don't you send for the doctor's mother?"

Christ is the Great Physician and when the hands of human doctors are left helpless, His hands are mighty. When our earthly physicians are baffled over some strange sickness, we should remember that Jesus knows what the trouble is. We should give Him an opportunity to bless us in times of sickness.—The Advanced Quarterly (F.W.B.).

B. Christianity has always been concerned with the total well-being of men and women. Sickness is very real in this life. Jesus recognized this, and ministered to the physical and mental welfare as well as to the spiritual welfare of men. The sick came to the Great Physician and He healed them by His miraculous power.

We do not have Jesus' miraculous power of healing with us today; nor are we able to perform miracles of healing. Yet Christian people still help to heal the sick. Doctors put forth sacrificial efforts to learn the means of healing. Through the years God has permitted man to increase his knowledge of the human body and his ability to cure. God has graciously provided drugs and chemicals that physicians have learned to use. We have hospitals and other institutions, direct results of Christianity, at work for the relief of suffering. We cannot omit the place of earnest prayer in healing the sick. The Early Church expected healing to take place in response to prayer when it was accompanied by the best medicines available. Using all these means of healing, the followers of Christ have an obligation to reflect the compassion of God.—Standard Commentary.

C. Malancthon said, "If I had no care, I should have no prayer." Spurgeon said, "Sometimes God sends His love letters in black-edged envelopes." He allows us to taste the bitterness of want and the desolation of bereavement. If you have lived many years, you have passed through the narrows. We have all been there, and it is not always easy to see the Divine control. It looks as if things have got out of hand, and somehow or other we have been forgotten. When there is no one at hand to say it to you, say it to yourself, "God is faithful, who will not suffer the pain to exceed the measurement of my endurance."—Rev. John MacDeath.

D. "During the short course of Jesus' ministry, which according to the evangelists Matthew, Mark, and Luke, cannot have lasted more than a year and a half, one place always takes priority. Matthew, indeed, on one occasion calls it 'his own city' (Matthew 9:1): Capernaum on the Lake of Galilee. At the north end, not far from the spot where the fast-running waters of the Jordan pour into the lake, the shore curves into a small bay. Out of the dark greenness of eucalyptus bushes comes a glint of white stone flags with four pillars rising out of them. Tufts of grass sprout from between the paving stones of the courtyard; shattered columns and

(continued on page fifteen)

COACH'S TROPHY

(continued from page three)

eam. Each member sat quietly, reflecting upon their defeat. Seeing Chuck earby, he handed him the book and eplica.

Chuck studied the figure, then broke e silence. "Fellows, our coach won a ophy for his performance tonight."

Each gave his attention to Chuck as he rned the figure so that all might see. He won this trophy, and we should all e proud of him." Chuck hesitated, then ntinued: "Our coach is a man of his ord, and we should respect him for it. "Rick and I let him, you fellows, and r school down. We're sorry. Will u forgive us?"

There was a genuine spirit of humility teammates forgot their defeat and mbraced one another.

Finally Coach Bridge commanded the am to shower and dress. Then to huck and Rick he said, "I want to see u fellows in practice next week and good shape for the game with Parkood."

Coach Bridge proudly carried his troy as he boarded the bus with his team r the return home. But his real trophy as a team that endured discipline and rofited by it.—Gospel Herald.

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Questions & Answers

(continued from page eleven)

hen these celestial messengers called ngels bear His message, so it is true of en when they, like these angels, proaim the message of God that they are is messengers or angels. The human riters of the Bible were persons possessing a body just as you and I have a ody; but when we read the Bible, we e reading what God has to say to us nd to those He is sending us. When e Bible speaks, God is speaking. When e that are Christians are giving forth e unadulterated truth of God as it is ritten in the Bible, it is God speaking o His fallen creatures that truth which e has written and preserved by His omipotent watch care for this purpose.

The "angels" of the churches of Asia, entioned in Revelation, are thought y some to be the pastors of the churchs; therefore, the term "angels" seems o embrace both celestial and terrestrial eings that preach for God or carry the essage or good tidings of God to those e wishes to send it to. Missionaries, pastors, evangelists, teachers, and all Christians that faithfully take God's Word to those to whom they are sent are angels, messengers, or carriers; but so are these heavenly beings. (See Acts 1:8; Matthew 28:18-20; 1 Thessalonians 2:10.)

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Boys' and Girls' Stories

(continued from page twelve)

"I guess you knew, didn't you?" Joan said. "I thought I was being so smart. I thought money was more important than anything else. I don't know how I could have been so stupid. I'm going to pay it all back—every dime—out of my allowance, even if I have to go without lunches forever. I've asked God to forgive me, too."

"I'm glad it's over," said Amy, putting her arm around Joan and pulling her toward the kitchen. "Let's have some breakfast. It's so good to have my friend back."

"I'm very glad, too," Joan said. "To think I almost lost my best friend for a few dimes."—Guide for Juniors.

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St. Claire Bible Class

(continued from page fourteen)

blocks of basalt with carved ornamentation lie strewn around. All that remains of what was once the entrance are the broad steps of a staircase, the last remnants of one-time splendid synagogue.

"That is all that is left to bear witness to ancient Capernaum.

"Most of the inhabitants of the little town of Capernaum lived on the natural riches of the lake. Huts and houses in large numbers nestled quietly on the gentle slopes or surrounded the synagogue.

"Jesus often wandered up from the lake into the Galilean hills and preached in many of the towns and villages, but always returned to the little fishing town; it remained the main center of his mission."—The Bible as History by Werner Keller.

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One who gives much of his little becomes richer; one who gives little of his much becomes poorer. This is a spiritual lesson.

GETTING OLD?

You tell me I am getting old, but that's
not really so!
The house I live in may be worn, and
that of course, I know;
It's been in use a good long while and
weathered many a gale;
I'm therefore not surprised to find, it's
getting somewhat frail.

You tell me I am getting old; you mix my
house with me!
You're looking at the outside; that's
all that most folks see.
The dweller in the little house is young
and bright and gay,
Just starting on a life that lasts
through long eternal day.

—Sandy Dougal.

BOOK REVIEWS

by ELIZABETH HILL

THE FAMILY ALBUM edited by Arthur and Nancy DeMoss. Revell, 1969, 180 pages, $4.95.

"Back of the loaf is the snowy flour,
And back of the flour the mill,
And back of the mill is the wheat and
the shower,
And the sun and the Father's will."

—Malthie D. Babcock.

"Every morning lean thine arms awhile
Upon the windowsill of heaven
And gaze upon thy Lord.
Then, with the vision in thy heart,
Turn strong to meet thy day."

—Author Unknown.

The above are samples of spiritual gems, old and new, which have brought comfort and inspiration to thousands and are contained in this album. The reader will find his life spiritually strengthened as each page brings him into a closer walk with the Lord Jesus.

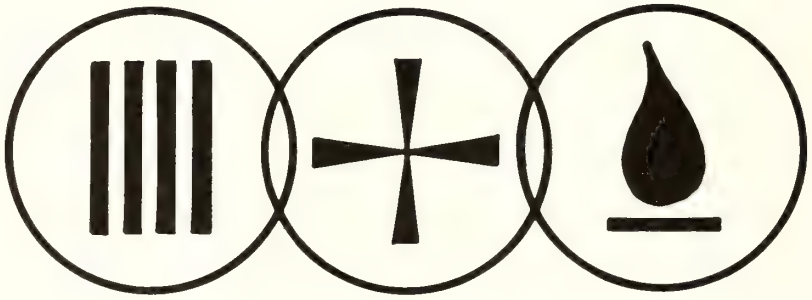
"Easter," "Home and Family," "Daily Life," "American Heritage," "Heaven," and "The New Year" are among the sections into which the album is divided.

Full-page colorful paintings and illustrations are among the special features. Attractively boxed, this is an ideal gift for an individual or family.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

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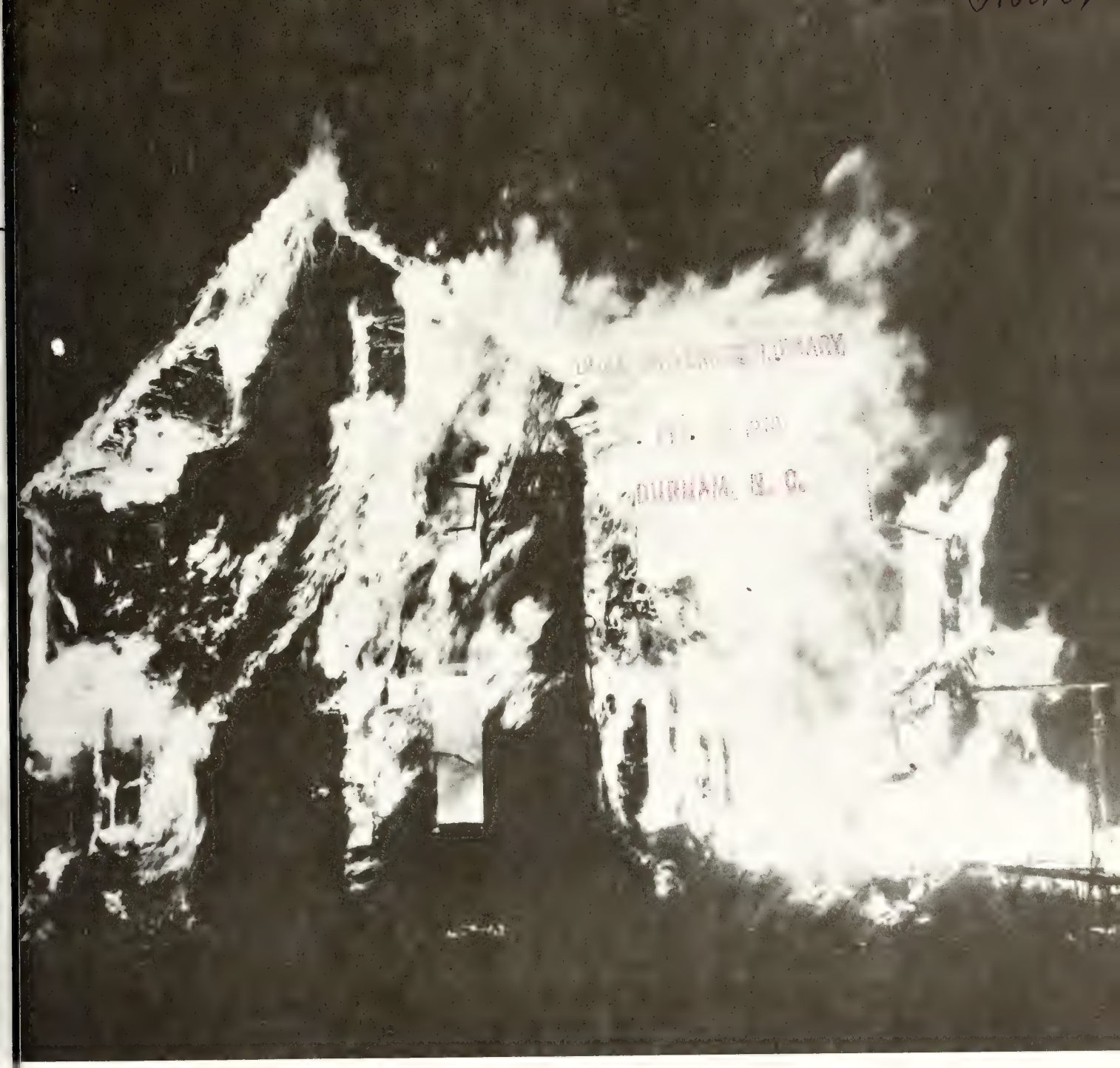
Mount Olive Junior College

announces

A Pre-Degree Program in Nursing

BEGINNING WITH THE FALL SEMESTER OF 1970, STUDENTS CAN ENROLL IN A PRENURSING PROGRAM AT MOUNT OLIVE COLLEGE AND EARN TWO YEARS OF CREDIT TOWARD A BACHELOR OF SCIENCE DEGREE IN NURSING. THEY MAY THEN TRANSFER TO ATLANTIC CHRISTIAN COLLEGE IN WILSON OR TO THE UNIVERSITY OF NORTH CAROLINA AT CHAPEL HILL FOR THEIR REMAINING TWO YEARS.

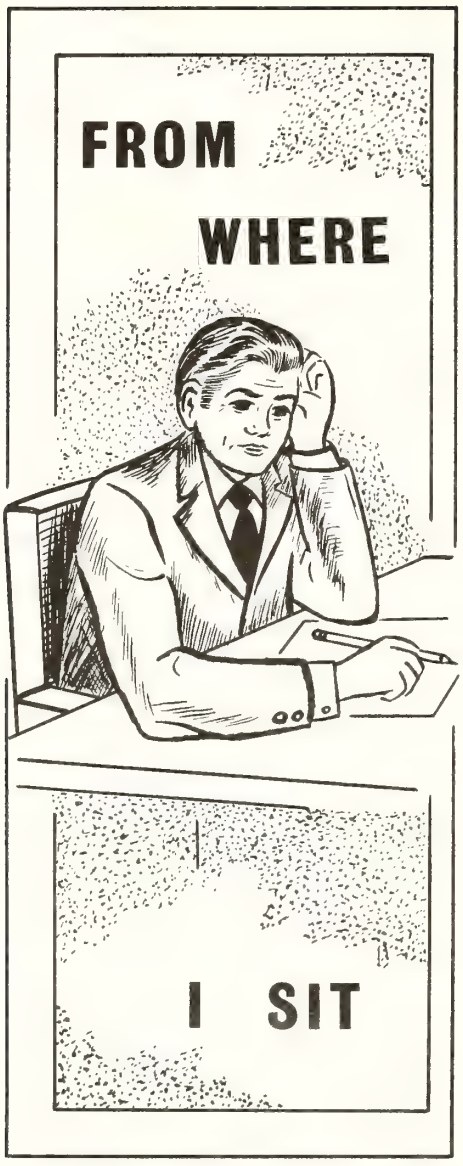
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TER THE HOUSE HAS BURNED, PUTTING THE MATCHES ON THE SHELF WILL NOT HELP!"

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 11, 1970



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TOMMY MANNING, *Editor*

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Editorial--

Cover Photo by Ed C

AFTER THE HOUSE HAS BURNED

In some circles they dance in the nude and chant profanities obscenities. But not in ours!

In some circles suggestive gestures, carrying base connotations, the standard behavior. But not in ours!

Some of us express shock and dismay at this type of exhibition. have no more sense than to express our disapproval and let it be kno Then we are told that we just do not understand—that times have cha ed—that this is realism—that this is normal.

Sin is sin, no matter how much it is dressed up in the sophistica clothes of art, education, or culture. If vulgarity and salaciousness normal, then it appears that the normal is sinful; and all of man's n sophisticated approach to religion, where no one shudders at the use the Lord's name in vain, is like so much air in a bottle. It cannot seen. Taking the Lord's name in vain has always been sinful; and tak the Lord's name in vain is taking the Lord's name in vain—whether be done in a theater production or in a back street parking lot. There no right time nor place for sinning!

Certainly we do not suggest that one should run and hide at first hint of offensiveness. We encounter much of this in life, and m of us are intelligent enough to know that we cannot close our eyes ears to the truth that there is evil in this world. We are saying, ho ever, that while we admit its being present, we do not have to cond it and sit passively by, indifferent to its effect. Nothing justifies scenity. Even if we appear old-fashioned, narrow, or behind the tim it is still our duty to speak out against corruption in any form—be diamond-studded or slimy.

It is strange how some people try to teach a good lesson by do something bad; but Jesus never did. Doing so is just like trying to w delicate crystal in a washing machine; it will be broken all to pieces. person can be chided without being hit. One can be taught that a cert liquid is poison without being made to drink it. One learns early in that a snake is dangerous without experiencing the bite. We learn get out of the way of an approaching car without having to be run do by one. In short, one does not have to indulge in sin to know tha exists.

Isn't it sad that our society has reached the point where the un ceptable has replaced the acceptable? Isn't it perplexing that we a people have become so broad-minded that wrong is no longer conside wrong, and that Christian ethics, modesty, and virtue have "gone w the wind"? If one ever needed to cry tears of remorse, now is the tir

The world attempts to coat all evil with the term "realism." As l as it is realistic, it is supposed to be acceptable. "Look at it," says world, "it's as big and as true as life." This means plays, movies, wh ever. Sad, isn't it?

Living is realistic, sure; but so is dying! One has to die as sure he is born. It is far better to die having avoided evil than to die hav indulged in it. It is far better to die having stood for the Lord Christian conviction than to die having compromised with Satan his demonic exhibitions.

We learn early in life that fire burns and that sin destroys. know that Satan deludes us many times into thinking that wrong right; and this behooves us to take a long, decided look at ourselves. know one thing for certain: It is dangerous to let children play w matches. After the house has burned, putting the matches on the sh will not help!

How Our LOVE Becomes CHRISTIAN

by
DR. RICHARD S. TAYLOR

OD created man with a natural dis- position to love. When Eve was sented to Adam, it was probably ve at first sight." Hate, for them, ld have been most unnatural. In- d, in the deepest sense, hate is en- ly incompatible with human nature. s is proved by the devastating effect ate on the personality. Then why is re so much hate in the world and so e true love—so much lust and so e devotion?

ove is one of the good and perfect s which come from God (cf. James 1: and it is intended to flow from God man and through man to others. But has spoiled man as a conductor. Psy- logically, man's "love mechanism" ply does not work right when he is of adjustment with God. Alienated his rebellion, he sinks into selfish- s, with its lust, avarice, and pride. diverts his love impulse from others self. Only a little love gets through others, much of it merely on the level instinct, and even that in an impure te.

Even the love of husband and wife is distorted by sin that too often their ationship becomes more of a mutual ploitation than a mutual self-giving. see the same thing between friends; for that matter, even in a mother's ve, when the concern for her child's lfare is tarnished by her almost equal ncern for her own pleasure and happi- ss. So she fondles and dresses the ild in such a manner as to accomplish t so much what is best for the child to indulge her own desires and feed r own vanity. If even mother love es not escape the distorting effects sin, it should not surprise us if all other relationships are twisted by feeble or selfish love, or worse, by its complete absence.

Love once again begins to flow as pure concern for the happiness of others only when we become reconciled to God through Christ. This is because in our conversion we begin to love God first. This is the great commandment. Those who fail to see love of neighbor as the second duty, not the first, will in the end not love their neighbor at all. If we put our neighbor ahead of God, we will end by loving him as we please. But we cannot be trusted to love as we please. Such love soon becomes a tool which is used for personal advantage. On the other hand, if we love God first, then we will love our neighbor as God pleases. This will be in several very definite ways.

For one thing, our love for others will be in harmony with God's law. Only love governed by a "good conscience" is Christian (1 Timothy 1:5). It is surely obvious to any thoughtful person that no emotion or sentiment or attraction can properly be called Christian love if it does not seek the highest welfare of its object. But that highest welfare can be found only in God's revealed will. Anything contrary to God's Word will, in some degree, in some way, at some time, hurt. Instead of enriching, it will impoverish; instead of ennobling, it will debase. But it is not in the nature of Christian love to want to do this; therefore it will seek always the lofty demands of righteousness. "Love is the fulfilling of the law," Paul says, because "love worketh no ill to his neighbour" (Romans 13:10).

Not only so, but if we love our neighbor in the way that pleases God, we will love all men, including the unlovable and the unresponsive. Much needless consternation has been aroused by our Lord's command, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48). Clearly, Jesus could not have been referring to any sort of absolute perfection, which belongs to God only. A clue is found in the previous verses. Jesus has been talking about loving everyone—including enemies—rather than restricting love to those who will return it or to those who deserve it. If we would be like our Father, we must have a love which is universal, for "he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (v. 45).

Does this imply that God is equally pleased with the evil and the good? By no means. But He is kind to all. Indeed, He is as kind in His general providences to those who hate Him as to those who love Him. We, too, are to be kind to all. We are to seek their welfare, not only without regard to desert, but without regard to race, class, or any other discriminating factor. If God-like love extended only to those who deserved it, where would any of us stand?

The example of God's love is instructive in another way also, and this is the greatest wonder of all. It is first, last, and always redemptive. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). If our love is Godlike, it also will be redemptive in its aim. Its chief concerns will be spiritual and moral issues. It will seek the salvation of those who are lost.

Such love never stops with sentiment. It acts. The good Samaritan illustrates love in action (cf. Luke 10:30-37). When he saw the wounded man by the roadside, he was moved with compassion to the point of action. It was courageous action: he was endangering his own life by stopping on such a thief-infested road. It was sacrificial action: he was losing time, maybe missing an appointment. It was generous action: he went beyond what might have been his duty and promised the innkeeper additional funds

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Words of Authority

(Reprinted from November 5, 1958)

". . . Never man spake like this man" (John 7:46).

We learn from this chapter that Jesus attended the Feast of Tabernacles, taught the people the way of salvation, and proclaimed on the last day of the feast, ". . . If any man thirst, let him come unto me, and drink" (Verse 37). Many who heard Him were so impressed with His teachings that they said, ". . . Of a truth this is the Prophet" (Verse 40). The chief priests and Pharisees were so chagrined at the Saviour's popularity that they sent officers to apprehend Him, that His teachings might be arrested. The officers went and approached Him, but the majesty of His appearance and the grandeur of His instructions rendered them powerless to seize Him. So they returned, the object of their errand unaccomplished, and when asked, ". . . Why have ye not brought him? The officers answered, Never man spake like this man" (Verses 45 and 46).

This then brings us to the consideration of the authoritative manner of His teaching. Others had indulged in doubtful speculations, and they had expressed themselves with hesitation, as they were satisfied with their own utterances. They felt that their teachings needed to be invested with an authority which philosophy could not give. Their teachings required a superhuman endorsement to give them the binding force needed to make them authoritative.

Moses and the prophets had said, "Thus saith the Lord." This was the preface to their communications. They never spoke in their own names. Their messages were not from themselves, but from the God of Israel. But when Jesus came, He said, "Verily I say unto you." In the Sermon on the Mount, He said, "Ye have heard that it was said by them of old time, But I say unto you." (See Matthew 5:27, 28 and a number of other verses.) And at the close of the sermon, ". . . the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes" (Matthew 7:28, 29). The authority of the apostles, and the Church to this day, to engage in their work, was derived from Him; for He said, ". . . all power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:18-20). So we see that never man spake like Him in the authoritative manner of His teaching.

And this brings us to consider the adaptation of His teachings to all people. Many are partial to the favored few, and look down with disdain on the overwhelming majority. The common people heard Jesus gladly. His teachings were suited to them. His parables, suggested by objects with which they were familiar, were easy to be understood. The most unlearned could understand them. They were simple, yet sublime. In Matthew 11:5 we read, ". . . the poor have the gospel preached to them." Jesus referred to this as the crowning proof of His Messiahship, and as a demonstration of His divine mission. It was so unlike anything the world had ever seen as to prove that it was not of the world; but that the author of such an arrangement was divine. Therefore, we can say, "Never man adapted his teachings to all the people like this Man."

"For as the Father hath life in himself; so hath he given to the Son to have life in himself; And hath given him authority to execute judgment also, because he is the Son of man" (John 5: 26, 27).

HAVE YOU RENEWED YOUR SUBSCRIPTION

"BEAUTY IS AS BEAUTY DOES"

by Margaret Sullivan
Greenville, North Carolina

(Mrs. Sullivan is an active member o Piney Grove Free Will Baptist Church Greenville.)

You know, whoever made the s ment, "Beauty is as beauty does," first time, must have really give some thought; because within those words are summed up all the tru often takes one years to learn. Y think about it now.

Have you ever met someone wh first impressed you as "ugly," per because that person had some unfa able physical feature and you tho him unattractive and difficult to upon? After awhile, when you go know that person and learned his w didn't you seek to see him for wha was as an individual instead of how looked? Soon, he was no longer u tractive. This means that you had fo the real person. Handicaps, unattrac features seemed to fall away, and person became attractive.

This single truth has proven more warding to me than any other as I h met people. It should be much enc agement to those who have no phys beauty to know that true attractiver comes from within the person—from soul—which is reflected by the things does. In the eyes of God, all are bea ful who have accepted His gift of sa tion. When you let Him guide your l the loveliness of a smile, sincerity, tience, kindness, generosity, and l will shine through the outer surface; you will become lovely. "Beauty is beauty does," and sincere, true bea comes from the love of God manifest your life towards your fellowman.

One of the loveliest ladies I have e known had a chest and back deformi yet, her Christian faith, her thoughtf ness, her courage, and love of life ha been a shining example to me. I s her as she was, not as she looked. me she was beautiful.

Too hastily we make our judgments people's beauty. Should one person re this and then look beyond the outer h man appearance of just one unattracti person, it will be worthwhile.

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It is more blessed to give than to r ceive—and it is deductible.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

EAN'S LIST NNOUNCED

ewis Cockerill, dean of Mount Olive ege, has announced that 41 students the College during the fall semester de the Dean's List.

he Dean's List honors students who ain high scholastic standings. It con- s the names of all students taking a imum of 15 semester hours who re- ve a grade point ratio of 2.0 with no de lower than a C. Forty-four per- t of the students receiving this dis- tion during the fall semester at unt Olive College were Free Will Bap- s. All those receiving this recog- on are from North Carolina and are follows: Barbara Jean Allen, Route 1, nceton; Nigle Bruce Barrow Jr., te 2, Snow Hill; Violet Elaine Bar- k, Route 2, Deep Run; Sylvia Fay tch, Route 1, Box 188, Aurora; Ken- h Earl Eubanks, Route 1, Box 491, ston; James D. Gay, 412 S. Sixth eet, Smithfield; Martha Kaye Good- n, Route 2, Mount Olive; Darrell Tal- dge Grubbs, Route 4, Box 14-A, Kins- ; Doris Rackley Grubbs, Route 4, lson; Priscilla Lynn Harris, Route 1, ntego; James David Hoke, Route 1, x 395, Bahama; Harry Allen Jones Jr., x 147-A, Greenville; Donna Kaye Potts, te 4, Box 253, Mount Olive; Kathy n Raper, Route 3, Kenly; Kathy Lynn rickland, Route 2, Box 125, Middlesex; ry Alane Vester, 1210 S. Tarboro eet, Wilson; Beverly Ray Whitfield, unt Olive; and James Quintin Wooten, ute 2, Box 309, Farmville.

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ECOND HIGH CHOOL DAY

Mount Olive College will hold its se- nd High School Day for Free Will Bap- t students on Saturday, February 28, 10 a. m., in the Henderson Building. e program for the day will include tour of the campus, discussion of ad- vantages of attending Mount Olive College, admission procedures, and avail- able financial aid. The program will conclude with lunch in the College cafe- teria and those attending will be guests of the College. Also a general High School Day will be held on February 21 for anyone who wishes to attend.

All high school students from your church may attend either of these pro- grams.

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Calendar of Events at Mount Olive College

February 12—Carl Boxer Trio, 8 P. M., Auditorium

February 13, 14—Student Conference, A. A. J. C.

February 21—General High School Day, 10 A. M. (Anyone May Attend)

February 26—Religious Convocation, 11 A. M.

February 28—High School Day for Free Will Baptists, 10 A. M.

March 3—Visiting Scholar

March 22-25—Holy Week Services

March 26-30—Easter Holidays

May 31—Graduation

June 22—Registration, Summer School

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BOARD OF DIRECTORS MEET

The Board of Directors of Mount Olive College met in the Moye Library Tues- day, February 3, at 10 a. m.

Miss Hilda Owens, chairman of the Self-Study Committee, presented to the board the self-study for Southern Asso- ciation of Colleges and Schools, which has been prepared by Mount Olive Col- lege for reaccreditation. After consid- ering the report of the intensive evalua- tion which has been made of the institu- tion, the Board of Directors approved the report to be submitted in a final form to the Southern Association. A visiting team for the Association will visit the campus later in the spring for further evaluation of the College.

In addition to hearing from the presi- dent and business manager concerning the financial affairs of the College, the board was presented information con- cerning programs underway at the Col- lege for the improvement of instruc- tion.

Dean Lewis Cockerill presented a recommendation to the board from a joint committee of faculty and members of the Board of Directors which had been delegated the responsibility to study the feasibility of a cooperative edu- cation program at Mount Olive College. The recommendation was as follows:

"We recommend to the faculty and Board of Directors that a program of cooperative education be inaugurated at Mount Olive College on a voluntary basis if available funds can be secured. It is understood that the College reserves the right to formulate the program as it thinks appropriate; and the College, fur- thermore, reserves the right to terminate the program after a proper period of time if it should be determined that the program is not in the best interest of the College."

This joint recommendation has been approved by the faculty and Board of Directors at Mount Olive College.

Another program of study was pro- posed by the Social Science Department which would provide for a European summer seminar with college credit available for those desiring to take ad- vantage of the tour. Additional informa- tion will be available later.

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SIX REASONS FOR TITHING

1. Tithing has scriptural authority.
2. Tithing is fair and businesslike.
3. Tithing puts all the membership on the same footing.
4. Tithing will lift the church out of the situation of a beggar.
5. Tithing enables the church to give itself to the supreme task of soul- winning.
6. Tithing has the promise of divine blessing.

—Copied, 1010 Illustrations, Poems and Quotes.

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We make a living by what we get, but we make a life by what we give.

News & Notes of DENOMINATIONAL INTEREST

Edward Miles Speaks At Crab Point Church

The Rev. Edward Miles, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, spoke at Crab Point Free Will Baptist Church, Route 1, Morehead City, North Carolina, Thursday evening, January 29. Mr. Miles gave some very interesting facts about the Home, and stated its current needs.

There were four other Free Will Baptist churches represented at this meeting: Faith, Otway, Mount Pleasant, and Betty.

Mr. Miles gave a cordial invitation for everyone who could to attend the fiftieth anniversary celebration of the Home on Saturday, May 23. Following a talk by a guest speaker, a picnic lunch will be served on the campus. This will be followed with a period of recreation. Mr. Miles is hoping that every Free Will Baptist church in the state will be represented at the anniversary.

Any church or auxiliary wishing to learn some very interesting facts about one of the denomination's most worthwhile enterprises should contact Mr. Miles at the Children's Home and he will be happy to set a date for you.

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Smith's New Home Member Honored by YFA

Mrs. Viola Blizzard of Deep Run, North Carolina, was honored Sunday, February 1, by the YFA of Smith's New Home Free Will Baptist Church. She was presented a certificate representing a book in her honor which has been placed in Moye Library of Mount Olive College. During the presentation, the YFA sang two of her favorite songs, "I'll Meet You in the Morning" and "Where We'll Never Grow Old." Mrs. Blizzard has been a respected member of Smith's New Home church for many years.

Members of the YFA are as follows: Doyle Parrish, president; Saborah Hill, vice-president; Greg Cauley, treasurer; LaVerne Cauley, piano player; Willard and Judy Grady, directors; Marsha Grady, secretary; Wesley Taylor and Judy Waller, song leaders; LaWanna Taylor, program chairman; Wade Parrish, Gary Smith, Mary Susan Smith, Melvin Smith, Nelson Smith, and Raeford Smith, members.

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The devil's credit plan: Sin now and pay later.—David Lee Hall.

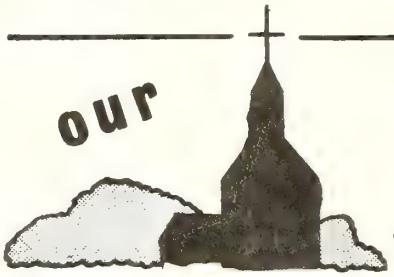
"A POEM"

by Mrs. Irene J. Brown
Pleasant Plain Free Will Baptist Ch
Route 2
Selma, North Carolina

I am on life's ocean sailing;
Christ is ever by my side;
With His Word my shield and buck
Bears me safely o'er the tide.

Though the clouds may hover o'er
I shall never fearful be;
For if I would reach the harbor,
I must cross the stormy sea.

I keep sailing, sailing, sailing,
Ever on and on and on;
And each day I'm drawing nearer
To my one eternal home!



COMING SOON!!!

The General Conference Woman's Auxiliary Convention is coming to Virginia Beach, Virginia, in July. Make your plans now to attend. If your auxiliary has not been represented and participated in the convention before, please send me your name and address and I will see that you get a report blank for the 19 convention.

A great program is being planned; come for rest and sweet fellowship w the Lord's people. Please pray for u

Mrs. Norman Ard, Presiden
Route 1
Pink Hill, North Carolina 285

NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

The following is a report from Mrs. Raymond T. Sasser, treasurer of the No Carolina Woman's Auxiliary Convention, for the third quarter of the fiscal ye November 1, 1969—January 31, 1970:

Balance in Bank October 31, 1969		$1,684
Receipts		
Convention's General Fund	$ 9.77	
Pormotional (CSF)	168.69	
Interest	30.27	
Denominational Enterprises	4,613.65	
Total Receipts		4,822.
Total to Account For		$6,506.
Disbursements		
Convention Expenses and Allocations	$ 458.74	
Denominational Enterprises	4,613.65	
Total Disbursements		5,072.
Balance in Bank January 31, 1970		$1,434.

Summary of Bank Accounts

eral Fund	$1,202.94
rest	231.17
Total	$1,434.11

Banks

ecombe Bank and Trust Company	$ 702.94
boro Savings and Loan	731.17
Total	$1,434.11

DENOMINATIONAL ENTERPRISES REPORT

	Itemized	Received	Disbursed
he Missions		$ 229.36	$ 229.36
eign Missions		120.50	120.50
sions Designated:			
Harold Jones	61.10		
Mexican Institute	21.34		
Mexican Missionary Salary	135.00		
J. E. Timmons	23.30		
Missionary's Christmas Gift	18.00		
Central Conference	43.00	301.74	301.74
. Joe Barrow Fund		855.75	855.75
nt Olive College:			
General Fund	213.52		
Alice Lupton Scholarship	86.00		
J. C. Griffin Scholarship	74.00		
Chapel Fund	11.00		
Piano	39.00		
Books	5.00		
Albemarle $1,000 Club	56.00		
Development Fund	52.25	536.77	536.77
e Will Baptist Children's Home			
General Fund	583.22		
Clothing	100.00		
Floors	30.50		
Sheets and Blankets	135.00		
Piano Lessons	24.00		
Spending Money Pot	2.00		
Thanksgiving Offering	536.36	1,398.08	1,398.08
erannuation:			
General Fund	219.06		
Widows and Ministers	36.85	255.91	255.91
gmont Assembly:			
General Fund	103.75		
Debt	30.00		
Ice Maker	6.25		
Mattress	19.10		
Repair Floyd House Roof	25.00	184.10	184.10
e Membership Fee (Cragmont)		20.00	20.00
na Phillips Loan Fund		7.98	7.98
J Fellowship		17.45	17.45
urch Finance Association		5.25	5.25
lyn Herring		3.00	3.00
y Hill		3.00	3.00
istian Service Funds:			
Missions	168.69		
Mount Olive College	168.69		
Children's Home	126.52		
Cragmont	126.51		
Superannuation	84.35	674.76	674.76
Totals		$4,613.65	$4,613.65

Moretz to Serve in Fund-Raising Capacity

As announced in the "Churches and Ministers Available" column of this paper, the Rev. Willet L. Moretz, pastor of the First Free Will Baptist Church, Roanoke Rapids, North Carolina, is in semi-retirement effective January 1, 1970. Mr. Moretz and his family will continue to make their home in Roanoke Rapids, and the membership of the church wishes to express sincere appreciation for the leadership, love, and friendship which they have enjoyed since Brother Moretz and his family came to work with them.

The First Free Will Baptist Church of Roanoke Rapids is a young church, but it has a sincere outlook for the future. The membership of the church has asked Brother Moretz to continue to serve the church in the capacity of soliciting funds for the building program. Brother Moretz will be an asset to the church in this work, and he will be in touch with the churches that he has pastored, as well as the many friends that he has come to know and love throughout his ministry.

The members of the church wish Mr. Moretz every success in his continued work with them, and they solicit the prayers of everyone in his behalf. Any correspondence with Mr. Moretz regarding this work should be addressed to P. O. Box 846, Roanoke Rapids, North Carolina 27870.

(Mr. Moretz will relinquish his pastoral duties when the new pastor assumes leadership of the church.)

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THREE KINDS OF GIVERS

Some witty person once said, "There are three kinds of givers——the flint, the sponge, and the honeycomb." To get anything out of a flint you must hammer it, then you only get chips and sparks. To get water from a sponge you must squeeze—the more you squeeze the more you get. But the honeycomb just overflows with its own sweetness. Some people are stingy, some yield to pressure, and a few give without even being asked. "The Lord loveth a cheerful giver." Are you a flint, a sponge, or a honeycomb?—Copied, 1010 Illustrations, Poems and Quotes.

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"It costs to follow Jesus Christ, but it costs more not to."



SUNDAY, FEBRUARY 15

THE WORD LIVES

Scripture Reading—Deuteronomy 31:26

Ingersoll held up a copy of the Bible and said, "In fifteen years I'll have this book in the morgue." Fifteen years rolled by, Ingersoll was in the morgue, and the Bible lives on. Voltaire said that in one hundred years the Bible would be an outmoded and forgotten book, to be found only in museums. When the one hundred years were up, Voltaire's house was owned and used by the Geneva Bible Society. And recently ninety-two volumes of Voltaire's works—a part of the Earl of Derby's library—were sold for two dollars!—Rev. Eugene M. Harrison, *Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

The Word of God will never die. We should read the Bible everyday and live as it teaches.

MONDAY, FEBRUARY 16

IS GOD TOO BUSY?

Scripture Reading—Psalm 145:18

"Do you suppose," querried Johnny, as his little cousin laid away her rosiest apple for a sick girl, "that God cares as much about such things as we do? Isn't He too busy taking care of the big folks to notice us?"

Winnie shook her head and pointed to Mother, who had just lifted the baby from his cot.

"Mother is not so busy with the big folks that she forgets the baby," she answered. "She thinks of him first 'cause he's the smallest. Surely God thinks as much of little folks."—*Exchange, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God is never too busy to notice what people have done for Him, whether it be something small or something large.

TUESDAY, FEBRUARY 17

A MINISTER'S DREAM

Scripture Reading—Hebrew 13:17

It is said that a minister dreamed he was hitched to a covered wagon, and was laboriously, but slowly, pulling it along, until he reached a place in the road where the mud seemed to get deeper, and it was with much difficulty that he moved the wagon a few inches at a time. He thought it rather peculiar, as the last time he looked back he thought he saw the entire congregation pushing. But the longer and harder he pulled, the more difficult it became to move the wagon. Finally, almost exhausted, he went to the rear to examine the source of the trouble. All the church members had quit pushing. Not only had they quit pushing but they were sitting in the wagon and were criticizing the pastor for not pulling the church along faster.

Well, was it a dream . . .?—Cumberland Presbyterian, Knight's Master Book, Eerdmans Publishing Company.

PRAYER THOUGHT

Are you guilty of sitting back in the pew and criticizing the pastor for what he is doing, when perhaps you are not doing your Christian duty?

WEDNESDAY, FEBRUARY 18

SHE DID WANT HER NAME KNOWN

Scripture Reading—Matthew 10:32

George Pentecost used to tell of a timid little girl who came to the leader of a meeting and said, "Will you pray for me at the meeting, please, but do not mention my name." When every head was bowed and there was perfect silence he prayed for her and said, "O Lord, there is a little girl here who does not want her name known, but thou dost know her; save her precious soul." There was stillness for a moment and then way back in the congregation a little girl arose and a little pleading voice said, "Please, it's me, Jesus, it's me." She did not want to have a doubt. She wanted to be saved and she was not ashamed to say, "Jesus, it's me."—*Sunday School Times, W. B. Knight's Master Book, Eerdman's Publishing Company.*

PRAYER THOUGHT

We should never be ashamed of God; He has done much too much for us.

THURSDAY, FEBRUARY 19

HE WILL NOT CRUSH THOSE WHO TRUST HIM

Scripture Reading—Romans 6:16

A young lady stood talking to an evangelist on the subject of consecration. "I dare not give myself wholly to the Lord," she said, "for fear He will send me out to China." The man of God said: "If some cold, snowy morning a little bird should come, half frozen, pecking at your window, and should let you take it in and feed it, thereby putting itself entirely in your power, what would you do? Would you grip it in your hand and crush it? Or would you give it shelter, warmth, food, and care?" A new light came into the girl's eyes. "Ah, I see, I see!" And her face shone as she went away. Two years later she again met the clergyman and called to him the incident. With a c tenance all aglow with holy joy, she "And, do you know, I am going to Chi —*Record of Christian Work, Knight's ter Book, Eerdmans Publishing Compa*

PRAYER THOUGHT

Can we truthfully sing, "I'll Go W You Want Me to Go, Dear Lord," or d refuse to let God take control of our l

FRIDAY, FEBRUARY 20

TRUE TO HIS PROMISE

Scripture Reading—1 Corinthians 16:

The new errand boy was sent out by proprietor of a store to deliver a sui clothes. When he reached the plac delivery he found it was a saloon. He ed a man to tell the proprietor to c outside to get his package. The sal keeper was angry and telephoned his in nation to the clothing store. Upon his turn the boy was threatened with the of his job if he ever disobeyed orders a "Job or no job," replied the lad, "I w go into such a place. I promised my m er that I would never go into a saloon; I won't." The time came when that owned that same clothing store.—*Free M odist, Knight's Master Book, Eerdmans lishing Company.*

PRAYER THOUGHT

The Bible says, "Avoid the appearanc evil." Are we seen in places we ought to be?

SATURDAY, FEBRUARY 21

TOILERS WITH GOD

Scripture Reading—Jeremiah 9:23

God can grow trees, lift mountains, space with shining stars, people the e with bright-eyed babies, stretch the from continent to continent, weigh the tions as dust in the balance, and fill earth with His glory; but He has so ranged things that He needs our hel the salvation of a lost world, in comfo a broken heart, in making the desert blossom as the rose for those out of w lives the light has gone and into w lives the night has come. Let us help with His work.—*Selected, Knight's M Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Let us place our lives in God's hand be used at His will.

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NOTICE

When sending pictures to be used articles for publication, please send sharp black and white prints. C snapshots do not reproduce well. A please do not request the return of tures unless accompanied by a sel dressed, stamped envelope. Thank

The Editor



Ben H. McLawhorn
Member, Troop 362
Sponsored by Moose Lodge

WHAT BECOMING AN EAGLE SCOUT MEANS TO ME

by
BEN H. McLAWHORN
Ayden, North Carolina
Age 13

EDITOR'S NOTE: February 8 was Scout Sunday, marking the sixtieth anniversary of Scouting. Scouts all over the country are celebrating this week, which is set aside for the recognition of Scouts' yearlong devotion and service to God and country.

Ben H. McLawhorn achieved the Eagle Scout Award at the age of twelve, and we think it very commendable that he achieved this goal at such an early age. We are aware of the fact that this achievement required much hard, unselfish work; and surely, his parents are justly proud of his accomplishments. We salute Ben and all other Scouts who concentrate their energies toward this worthwhile program. In an age when young people are destroying and tearing down, it is gratifying to know that the Scouting program is dedicated to molding good citizens and the preservation of true Americanism.

Since our denomination supports and commends the Scouting program, it is most fitting that we publish the following article by this young Eagle Scout.

I STARTED Scouting at the age of eight and completed Webelos at eleven. This ended my Cub career and had prepared me for Boy Scouting. My motto has been "to complete what I started."

As a Cub, my goal was Webelos; and in Boy Scouting, my goal was Eagle.

I didn't feel, when I started Boy Scouts, that I could get true meaning from Scouting unless I moved forward. So, I climbed steadily up the ladder, learning interesting things to carry into the schoolroom, and later into adult life:

"Be Prepared," "Do a Good Turn Daily"—my Scout laws, Trustworthy, Loyal, Helpful, Friendly, Courteous, Kind, Obedient, Cheerful, Thrifty, Brave, Clean, and Reverent—these things to feed my spiritual life;

Personal Fitness, Swimming, Camping, and Cooking to satisfy my physical and mental needs;

Lifesaving, First Aid, and Safety to benefit myself and my fellowman;

Citizenship in the community and Citizenship in the nation—to learn about my community and my nation so I will be of value to serve them to the best of my abiiity;

Conservation of natural resources and nature—I learned about air, water, the forest, etc., so I would know how to help preserve them and take care of them.

There are eleven requirements for Eagle, and I have learned much; and in my learning I have a desire for more knowledge.

Eagle is a stepping stone in Scouting. My desire is to move forward. Many doors are open to me that would not have been open had it not been for moving forward in Scouting.

I hope now to encourage and help other boys to set themselves a goal in Scouting and strive to meet the goal.

Today I say to you: "On my honor, I will do my best to do my duty to God and my country, and to obey the Scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally straight."

WHAT BECOMING AN EAGLE SCOUT'S PARENTS MEANS TO US

by
MR. AND MRS. OLA RAY McLAWHORN

NOTE: Mr. and Mrs. McLawhorn are the parents of Ben McLawhorn. In the following article they express their feelings at being the parents of an Eagle Scout.

We are fortunate enough to be the parents of an Eagle Scout. When our son was born, he was entrusted to us; and it became our duty and privilege to guide him. As parents, we have tried to see that he had the best physical, mental, emotional, and spiritual help. We have tried to teach him to love God, respect the opinions of others, and to accept "The Golden Rule" as a guideline for everyday living.

At the age of eight, Cub Scouting was opened to him; and this brought new experiences with people, different types of activities, and a sense of accepting responsibilities. We worked with him in Cubs, encouraging and helping him over the difficult spots. We have attempted at all times to teach him to set goals and strive to obtain them. He achieved Webelos, and we as a family were happy and proud.

Then, a new world opened for him—"Boy Scouting." Everything began to have broader and enriched meaning for our son. We as parents had to take a look at ourselves and think deeply about what we should and could do to encourage him. Our thoughts were how to make him:

1. Trustworthy—This had to be achieved through example.

(continued on page thirteen)

CRAGMONT ASSEMBLY NEWS

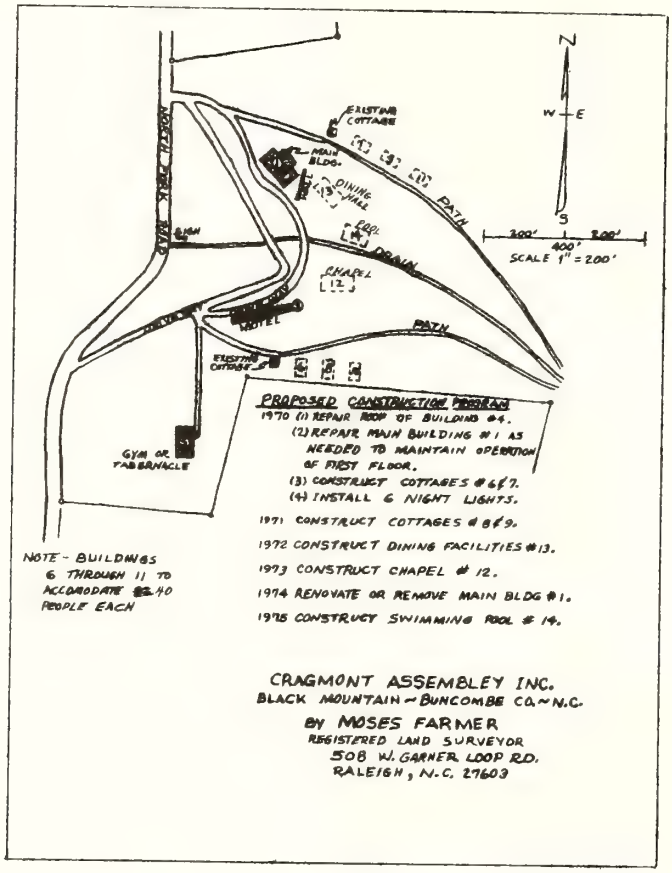
THE REV. and MRS. HERMAN GRUBBS

Managers

Black Mountain, North Carolina

CRAGMONT STOCKHOLDERS APPROVE DEVELOPMENT PLAN

Plans are now underway to begin developing our camp, Cragmont Assembly, Inc., Black Mountain, North Carolina. Hopefully we will have new cottages ready for use when our first conference assembles in June.



On January 5, 1970, the stockholders of Cragmont approved general plans for development as outlined in the map shown above. The long-range plan calls for four cottages, a dining hall, a chapel, a swimming pool, and a recreational area. However, our most immediate need is for two new cottages.

In the past there has been much talk of wanting new buildings at Cragmont; now we need to pool our resources and throw our full support into the program. The better we support this plan, the faster we will be able to move forward. Watch "The Free Will Baptist" for further news and for the cottage floor plans.

Robert Browning, in "The Ring and the Book," tells of a pitch-dark night in Naples when ". . . the night's black was burst through by a blaze." One flash of lightning revealed the surrounding mountains, the city thick with spires, and the sea white as a ghost. "So," says the poet, "truth may be flashed out by one blow," and in that instant the despairing soul may see and be saved.—John Sutherland Bonnell.

Cragmont Treasurer's Report for January, 1970

Mrs. Fountain Taylor Sr., treasurer f Cragmont Assembly Inc., Black Mou tain, North Carolina, reports as follov for the month of January, 1970:

Balance December 31, 1969 $6,895.9

Receipts

Churches	$370.19
Sunday Schools	32.33
Personal Gifts	119.00
North Carolina State Woman's Auxiliary	12.00
Unions	30.00
Youth Rally (Selma, N. C.)	11.30
Total Receipts	574.8
Total to Account For	$7,470.7

Disbursements

Operating Expenses	$ 229.30
Insurance	273.15
C. P. A.	200.00
Debt Retirement	2,000.00
Interest	120.00
Total Disbursements	2,822.4
Balance in Checking Account January 31, 1970	$4,648.3
Savings Account	2,069.4
Grand Total	$6,717.8

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In order to live a life of depth, one must give in depth.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Do the Scriptures teach that here were two kinds of wine in the days when the Bible was written? This is what I have heard but haven't found anyone to explain the difference. Will you please do this?—**S. M. Jones, Tennessee.**

Answer: Yes, I believe that it is safe to say that there are to be found in our Bible two kinds of beverage; one alcoholic and the other nonalcoholic, or one higher in alcoholic content than the other as the case is in some instances that have been translated "wine." There is a great deal of difference, however, to be found among scholars as to just which passages of Scripture that mention wine have reference to fermented and which to nonalcoholic. In other words, the solution to this problem isn't quite as simple as some might think who read your question.

We have several words in the Old Testament that are translated wine. Some of them vary quite widely in meaning from others. "Yayin" and "tirosh" are the chief words so translated. Both of these are sometimes used to describe nonintoxicating beverage; and again both are in some passages used to identify what is quite evident an alcoholic beverage. So in such a case we are generally dependent upon the context to determine if the beverage mentioned is fermented.

In the New Testament we have two words that are translated wine. One is "gleukos," which means a new, sweet wine and is employed only one time in the New Testament where clear properties of intoxication are associated with it. "Others mocking said, These men are full of new wine" (Acts 2:13). The other is "oenos," which is sometimes used when intoxication is in mind, and sometimes when it isn't necessary for us to draw that conclusion from its use in the passage where it appears.

As to the consensus of Bible scholarship on this very important question, we find no such thing in print, if by that we mean a unanimity of opinion. There have been untold volumes written on both sides of the question, and doubtless there will be those who will continue to write dogmatically, offering one side or view; and a like number affirming their opinion as being directly opposed to that of the first.

Dr. Julius Mantey, an eminent scholar and author under whom I took four years of Koine Greek, didn't believe that the wine Jesus made from the water with which the servants filled the six water pots at the wedding of Cana of Galilee, as found in John 2:2-13, was intoxicating. He gave as one of his reasons for this belief that Jesus talked against and opposed drunkenness, and He would not have aided anyone in entering a drunken condition that the men who partook of the wine to their fill would have been brought into if the wine they drank were fermented. He also pointed out passages in Old Testament books that Jesus subscribed to that condemned the promiscuous use of inflamatory beverages when He quoted from the divisions of the Scriptures from which such passages are found: "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder" (Proverbs 23:29-32); "Their wine is the poison of dragons, and the cruel venom of asps" (Deuteronomy 32:33).

We are exhorted in Proverbs 23:20 "Be not among wine bibbers; . . ." which indicated that a true child of God should not only refrain from drinking wine that is intoxicating, but that he should not keep company in a social way with such.

Of course, the teaching of the Bible in general when adhered to restricts a person quite narrowly in his realm of social friends as well as his business associates, as may be seen by the following: "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Corinthians 5:14); "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. . . . Be not ye therefore partakers with them. . . . And have no fellowship with the unfruitful works of darkness but rather reprove them. For it is a shame even to speak of those things which are done of them in secret" (Ephesians 5:5, 7, 11, 12).

Let's not forget that Jesus himself said: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matthew 7: 13, 14).

It is much better that one accept Christ as both Saviour and Lord while here on this earth and restrict his friends and associates to that type Jesus limited Himself to in His activities, and to go to heaven, (that wonderful place of tranquility) in which he will be happy and completely satisfied throughout all eternity; than to give way to the desires of the flesh the hundred years or less that he shall live here in the realm of carnality, and spend eternity in that flame of fire the Bible speaks of as being that place where the fire is not quenched and the worm never dies, where there will be weeping and wailing and gnashing of teeth. Those, among whom are the drunkards, have their part in the lake which burneth with fire and brimstone.

It is quite interesting to note that the Bible shows the counterpart of being drunken with wine as being filled with the Holy Spirit. To be drunken with wine brings the victim's mind and body into a state of perfect obedience and subjection to the carnal nature, and therefore, to the satanic powers of the evil spirits; whereas, being filled with the Holy Spirit brings an individual into a state of perfect obedience to God's Word and will. "And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Ephesians 5:18). (Compare this with Acts 2.)

The man who is drunken with wine will utter expressions and do things he never thought of or did before, and so

(continued on page fifteen)

STORIES

for our youth



VALENTINES FOR NINA

MATILDA NORDTVEDT

BILLY watched the new girl. He was looking over the top of his history book. Yes, what the boys said about her was true all right. Her hair was stringy, and she was so very skinny. She certainly wasn't a pretty girl, and she wasn't smart either. He couldn't remember whether she'd ever raised her hand to answer a question since she'd started school a few weeks before.

That evening after he had finished his homework, Billy spread his valentines out on the kitchen table. Tomorrow was Valentine's Day, so he'd better get his valentines ready tonight.

Billy had written on nearly all the valentines when Mother appeared. She looked over Billy's shoulder for a minute. "Which one is for Nina, Billy?" she asked.

"I'm not giving her one, Mom," Billy answered firmly.

"Why not, Billy?" Mother asked.

"Nobody likes her, Mom. She looks real odd, and she's kind of stupid too," replied Billy.

Mother sat down across the table from Billy. "Let me tell you a little bit about Nina," she offered, "and then you can decide whether you want to give her a valentine or not.

"She lives in a shabby little house down by the big warehouse with her parents and four brothers. Her father is a cripple and can't work. Her mother does washing and ironing for a living. Maybe that explains why Nina's hair doesn't look so nice and why she doesn't have pretty clothes like the other girls."

Billy was silent, staring at the valentines but not seeing them. What he did see were the white sacks with the red hearts pasted on them, standing on the table in the fifth-grade classroom. His sack was nearly full, but he had seen only one valentine in Nina's. It was probably from the teacher.

"We want to try to win the Lancy family to Jesus, Billy," Mother continued. "I'm afraid Nina will never come to Sunday school unless the Christian children are friendly with her."

"But, Mom," protested Billy, "you don't understand. If I give Nina a valentine, all the boys will tease me."

"Couldn't you take a little teasing, Billy, if it helped somebody come to know the Lord Jesus?" Mother asked.

Billy drew a deep breath and fingered his valentines thoughtfully. "Do I have to, Mom?" he questioned at last.

"No, Billy, you don't have to," replied Mother. "You think it over and see what you think Jesus would want you to do."

Billy already knew what Jesus wanted him to do, but he wasn't willing to do it until the next day at school when he saw Nina leave for the lunchroom all alone.

"She's just as important to Jesus as any of the rest of us," he reflected, feeling ashamed of the way he'd felt about her. "I'll give her a valentine even if the whole class teases me."

At first Billy thought of fixing the valentine right then and slipping it into Nina's sack when nobody was looking. Then he had a better idea.

After lunch, when the boys and girls were coming back to the room and his pals were swarming around his desk, Billy calmly took out a valentine and wrote on the back in big letters, "To Nina from Billy."

He did it slowly enough so the fe lows could see what he was doing.

"Hey," teased Pete, "are you givin **her** a valentine?"

"Sure," answered Billy evenly. "Wh not? She's just as good as you are How would you like to come to a nev school and have everybody snub you?"

Pete looked bewildered, and Jake an Bob were uncomfortable.

"I'm going to give her one, too," de cided Freddy, who always followed th leader.

Lively Sue Frank, one of Billy's admir ers, peeked over his shoulder. "I thin it's a great idea. It would make her fee welcome. I hope the girls have som extras. If they don't, we can buy can dy bars or gum at the corner store." She was off like a flash.

Billy couldn't keep his mind on spell ing that afternoon. All he could thin about was how surprised Nina would b when she opened her valentine sack. H could hardly wait. When the teache asked for volunteers to pass out th sacks, Billy raised his hand so high an looked so eager she couldn't refuse him

Billy peeked into Nina's sack as h carried it triumphantly to her desk. Th girl gave a little gasp of delight whe she saw the many valentines and candy She smiled shyly at Billy. Billy gave he a friendly grin, then went back to finis his job. His heart was light and happy —My Pleasure.

Churches and Minister Available

(NOTE: This column is provided, whe needed, for any church that is seeking pastor and for any minister who is seekin a church to serve and would like to giv such notice. Please send the necessary in formation to the editor of "The Free Wi Baptist." Each notice will run for two i sues only.)

The First Free Will Baptist Church c Roanoke Rapids, North Carolina, wishe to announce that it is seeking a pasto The Rev. Willet L. Moretz, the preser pastor, is in semiretirement effectiv January 1, 1970, and will be in full re tirement when the new pastor assume leadership of the church.

If there is a minister interested an feels that God would have him serve a Roanoke Rapids, please write Mr. Fran R. Marlowe, Route 2, Box 129, Littletor North Carolina 27850; or telephone hir at 537-8360.

WHAT BECOMING AN EAGLE SCOUT'S PARENTS MEANS TO US

(continued from page nine)

We as parents had to live honestly and let our lives be an example of trustworthiness.

2. Loyal— We are loyal to each other in our household. Things do not always suit us, but we try to be loyal to family, friends, neighbors, and acquaintances.

3. Helpful— We have taken courses, "First Aid" and "Home Nursing," presented by the Red Cross, in order to prepare ourselves to help others and to help save lives. We do not hesitate to use these skills when necessary.

4. Friendly— We try to set an example of friendly courtesy in dealing with other people. A warm smile and a friendly hand is extended to our fellowman.

5. Courteous— We know the value of "Please," "Thank you," "Yes sir," "No sir," "Yes m'am," and "No m'am." We feel that these simple expressions show others that we care and want to be friendly.

6. Kind— We have tried at all times to see that our son is kind. We have dogs and cats, and they are the four-footed members of our family. We have bird feeders to help look after God's creatures that are all around us.

7. Obedient— We obey the law to the best of our ability. We take no part in protest groups and activities that hurt other people.

8. Cheerful— We try to keep our family discords to a minimum; and each one carries his share of the load with a smile. Sometimes it is difficult to do this, but we have found it to be the most rewarding way of life.

9. Thrifty— We work for a living, so we know the value of money. We try to use our money wisely. By doing this, we have been able to give our son the necessities and comforts of life, and some of the luxuries.

10. Brave— We know the value of minding our own business, but we must stand up for what we believe is right. We know how to accept defeat and start over again. We strive to be good winners, but at the same time also show good sportsmanship as a loser.

11. Clean living— We try to avoid evil companions. We know that we must keep our bodies clean, and be morally straight. We try to speak good English, avoiding slang and vulgarity.

12. Reverent— We believe in one God. We respect the beliefs of others, and we try to lead a Christian life seven days a week and twenty - four hours a day.

So, the Boy Scout laws have become our family laws; and it would be difficult to find better laws to follow. We have reached one goal: "The parents of an Eagle Scout," but this only opens other doors in Scouting and in life. Scouting is a way of life—a good way of life; and we hope that our son will carry the Scout laws through his life as a guide. By doing this, his worries will be few; his friends many; and his life rewarding.

BOOK REVIEWS

by ELIZABETH HILL

WHISKEY AT THE WHEEL by J. Marse Grant. Broadman Press, cloth edition, 1970, 127 pages, $1.50.

"Whiskey at the Wheel" deals with the scandal of driving and drinking—a book which everyone should read, especially those who dare to expose themselves and others to death by driving under the influence of alcohol.

"One of the next 50 drivers coming your way is drunk. He may kill you. THE DRUNK DRIVER. KNOW HIM AND YOU'LL FEAR HIM."—Selected.

How supremely confident the drunk driver is! Yet he is 25 times more likely to cause a crash than when he is sober. He was responsible for at least half of the 55,000 Americans killed in crashes last year.

A giant computer cannot begin to catalog the heartaches that follow whiskey at the wheel. Imagine a drunk murdering his best friends. Consider rearing boys without a father, or three young children without a loving mother. Haunting memories, bankruptcy, bedridden and hospitalized victims (sometimes for life) are often brought about by this mixture of alcohol and gasoline.

The author, who is editor of the "Biblical Recorder," North Carolina Baptist state paper, thinks it is high time for citizens to get mad and do something about this permissiveness and leniency on the highways. Among the questions he proposes are:

"Should the alcohol industry bear the responsibility for the effects of its product?"

"What can parents and churches do?"

"Am I my brother's keeper?"

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR FEBRUARY 22



Jesus Calls for Decision

Lesson Text: Matthew 16:13-23

Memory Verse: Matthew 16:16

I. INTRODUCTION

The opinion which men have of us and our ministry should always be a matter of grave concern to us; for the reception that we receive and the influence that we are able to exert will be dependent in a large measure upon men's attitude toward us.

Jesus was very much concerned about what men thought of Him and His ministry. Though He knew that the world and worldly men were likely to be much confused in their opinions of Him. He strove to make sure that this confusion did not exist in the minds of His followers; for they would be charged with the responsibility of carrying on the work which He had started. The success or the failure of this work will be dependent upon the attitude of men toward the person and the ministry of Jesus; thus it is of paramount importance that this attitude be correct. Our attitude toward Jesus will determine our attitude toward the church, toward our own ministry, toward the world at large and humanity in general, and toward lost humanity. We, as followers of Christ, cannot afford to entertain wrong, nor confused attitudes about Him and His relationship to God, the Father, and to man, the creature.

Our lesson text for today's study is built upon that portion of our Lord's ministry when He inquired of His disciples as to the opinion which men had of Him, embracing also Peter's confession of Him as the Christ and the remarks of Jesus concerning this confession.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. The disciples had followed Jesus completely up to this point.
2. No profession of faith in Christ or the Messiah had been made.
3. The disciples had to make a decision, and so do we as to who Jesus really is.

B. Peter's Confession (Matthew 16:13-16)

1. Jesus' question was about who He was (v. 13).
2. Men had various ideas regarding Jesus' identity (v. 14).
3. Jesus made the question personal (v. 15).
4. Peter's confession was that He was the Christ (v. 16).

C. First Mention of the Church (Matthew 16:17-20).

1. Jesus' response to Peter's confession was good (v. 17).
2. The establishment of the Church was built (v. 18).
3. The keys of the kingdom were given (v. 19).
4. The disciples were charged to tell no one (v. 20).

D. Jesus Calls for Decision (Matthew 16: 21-23)

1. Jesus asks the disciples to decide (v. 21).
2. Jesus expressed the need for more workers (v. 22).
3. The disciples were asked to pray for more workers (v. 23).

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. Mr. J. C. Penney is one of the most successful and best known merchants in America; stores all over the nation bear his name—and the imprint of his character. He tells a story of how he almost failed in the early days of his career. He bought a butcher shop—almost with his last dollar. It was a good shop, with a good business; its largest customer was the biggest hotel in town. He was hardly established in his new shop, when one of his employees told Mr. Penney that there was a catch in keeping the hotel account: every week the chef in that hotel expected a quart of whiskey as an indication of the goodwill of the butcher. No whiskey, no order! Penney bought the quart of whiskey—just once. He says:

"After I, a nondrinker, had turned over this bottle of whiskey to the chef who had the power to stop the hotel's purchase of my meat, a strange feeling of having done wrong came over me. I determined then and there never again would I bribe that chef or anyone else to get business. You're right—I lost the trade of that hotel, and because of that I also lost the butcher shop and the $300 I had saved . . . I might have become a successful butcher and, having gained the whole world, lost my own soul."

Yes, such bribes are offered and accepted everyday; many Christians in business see nothing wrong with it. But there is only one J. C. Penny in the United States. . . .

When have you ever denied yourself prosperity based on a bribe?—Intermediate Quarterly (F.W.B.).

B. There are many unanswered questions in the Bible. Here are just a few: Mark 8:37; Luke 18:8; 1 Peter 4:17, 18.

But today's lesson presents two questions that the apostles were able to answer. Jesus first asked, "Whom do men say that I the Son of man am?" The apostles said that some thought He was John the Baptist, and others that He was Elijah, or Jeremiah, or one of the other prophets.

Then Jesus asked them another question: "But whom say ye that I am?" Peter confessed, "Thou art the Christ, the Son of the living God."

The same questions are asked yet today. In answer to the first, some say that Jesus was an imposter; others acknowledge that He was a good teacher; still others that He was merely a wandering preacher who incurred the wrath of the Jewish authorities and was crucified because of it.

But who do you say that Jesus was? Upon the answer to this question rests your eternal destiny. (Read Matthew 10:32, 33.) On the basis of all the evidence of Scripture and history, we cannot but stand with Peter and confess that Jesus is the Christ, the Son of God —Standard Commentary.

C. At the beginning of the fifteenth century, Martin of Basle came to a personal experience of God's grace but was afraid to make a public confession of

(continued on page fifteen)

HOW OUR LOVE BECOMES CHRISTIAN

(continued from page three)

needed. It was also responsible action: he didn't "wash his hands" of the affair as soon as he could but made plans to follow up the case. This kind of love is persistent. It isn't easily dampened by obstacles. It follows through.

Why isn't there more of this kind of love among Christians? It is because our love for God is too tepid. For love to become dynamic, it must reach a certain temperature, a certain intensity. A young man and a young woman may love each other, but their love will not lead them to the marriage altar until it reaches an inescapable dominance which not only excludes all rivals but completely masters both of them. When we begin loving God that way, we will begin acting accordingly—and those around us will be the happy beneficiaries. Our love for others will be dynamic exactly in the measure that our love for God is whole. Then the voltage of our love for others will be stepped up, and we will find ourselves enabled to love with an intensity which breaks through the barriers and reaches people.

This is "perfect love" (cf. 1 John 4: 17, 18)—love which is fixed on God with an unimpeachable loyalty and an undeviating devotion. Such love is the foundation for everything else in the Christian life, whether it be discipline, service, or stewardship. It is also the secret of growth in grace. It is the only drive strong enough to give a man courage to face his own faults with ruthless honesty and to make humiliating adjustments which make mincemeat of his ego. Such a man learns, grows, and adapts himself to new light. He is in a living dialogue with God, a dialogue which may at times be both costly and painful. As a mother will suffer out of love for her child, or a man will bear pain out of love for life, so will the man who is mastered by the love of God submit to chastening in order to become better fashioned into His likeness. The anguish which is often the price of growth will be shunned by those whose love is slight. Only "perfect love" will give the soul that measure of strength to struggle out of the chrysalis of outgrown notions, childish fears, and immature prejudices into the spiritual stature of a mature man in Christ, with a nobility and compassion like His.

Although we must choose to love God and cultivate our spiritual devotion, we must not suppose that we can succeed unless the love of God is first "shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5). It is a gift of grace, not an acquirement of culture. We find it not in some kind of "transcendental meditation" or spiritual gymnastics, but at Calvary.—Gospel Herald.

(Richard S. Taylor, Th.D., is professor of theology and missions at the Nazarene Theological Seminary, Kansas City, Missouri.)

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Questions & Answers

(continued from page eleven)

will the person filled with the Spirit. The former being controlled by intoxication and the latter by God through His Word. Jeremiah, who was bashful and timid, spoke boldly to organized groups who were set forth in an evil political array against him when the Spirit had filled him for that purpose. We, like the disciples at Pentecost, shall speak with the Holy Spirit that men and women to whom we minister shall take knowledge of us that we have been with Jesus. Wine that makes one physically drunk and mentally stupid will be left out of our experiences and we will always be seeking the mind of the Spirit.

St. Claire Bible Class

(continued from page fourteen)

his trust in Christ. So he wrote on a piece of parchment, "O most merciful Christ, I know that I can be saved only by the merit of thy blood. Holy Jesus, I acknowledge thy sufferings for me. I love thee! I love thee!" Then he hid it behind a stone in the wall, where it was found over a hundred years later.

At that time, Martin Luther had come to experience personal faith in Christ. He said, "My Lord has confessed me before God; I will not shrink from confessing Him before kings." Today the world honors the memory of Luther; but who remembers Martin of Basle?—Bible Expositor.

ATTENTION FWB LEAGUERS!

The State League Convention will be held in March. All leaguers in both the junior and intermediate groups who are interested in competing in the State Sword Drill Contests are urged to contact Miss Deborah Hines, state league promotional secretary, at Mount Olive College, Mount Olive, North Carolina.

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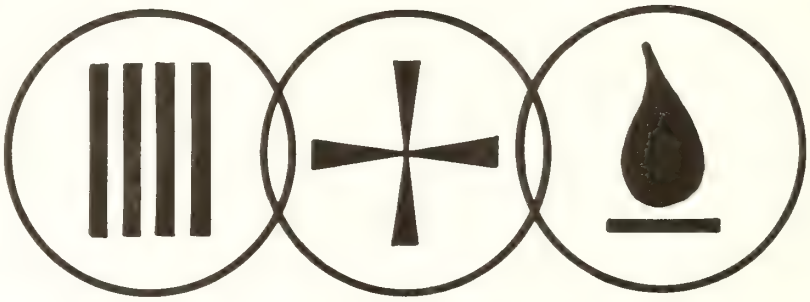
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the Free Will Baptist

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Editorial--

Cover Photo by Ed Ca

LIKE SO MANY WRECKED LIVES

The foreboding machine pictured is a fragmentizer, a compl mechanism whose hungry jaws can convert wrecked cars into usa scrap. Its appetite is so insatiable that six hundred wrecked cars d can be fed into its waiting mouth. They are pressed and repressed, c pacted and molded; and after the wrecks are converted into scrap, scrap is remelted and used as one of the important raw materials in st making. The iron and steel industry in the United States alone u about 55,000,000 tons of scrap yearly—and most of this comes from wrecks which have become too much of an accepted part of the every scene. Look at these wrecks. You find them piled one upon anothe junk yards. They sit beside houses and flower gardens and in vac lots.

No one is too aghast anymore at the screeching of tires and the cr of broken glass. No one is too queasy anymore at the sight of gap wounds and spurting blood. No one turns around twice anymore at sound of a siren blazing the path for a rescue truck which is rush some poor, seriously or critically injured soul to a hospital emerge room. No one takes a second look anymore at a car being hauled down the highway, a monument to wasted money—and many times, stroyed lives. It happens so often that it is not considered worthy undue attention.

Thus, we have gotten accustomed to wrecks; and we have cor tioned ourselves to the consequences of these wrecks—the tormented c and the writhing of the bruised and the maimed. Everything moves fast, and all too often an abrupt stop is caused by a head-on or a si swipe collision. Screams pierce the air; and after the impact, there i period of stillness and deathly silence. Then there is the buzz of ex ed voices, agonizing moans, anguished cries, the ache of broken bo and the stabbing, burning pain of torn flesh.

The reasons? There are many: Youth takes hold of the wheel soon, and old age lets go of the wheel too late; there is no time to somewhere fast; there are sleepy eyes and slow reactions, caused by t "one for the road"; there is the desire to see how fast the thing will and then, there is just plain carelessness.

Twisted steel and twisted bodies, broken glass and broken bo punctured gas tanks and punctured lungs, leaking radiators and leak veins, scraped paint and scraped skin, cracked frames and cracked sk —these make the picture. Frequently the car is marked off as a t loss, and so is the life!

Yet, one does not have to be in a wreck to make a mess of his l He can live quietly and serenely, never roaring down the highway a hundred miles an hour. He can live comfortably (and perhaps passive in his little house on the hill and still make a wreck of his life.

Nothing is ever wrecked unless it is used improperly. True, our c may be wrecked through no fault of our own and because of some unp ventable outside force—but this is not so with our lives! The wreck of our lives is always our fault. Outward and inward pressures may c tribute toward our making a mess of things, but if we "wreck" ourselv we are always to blame. If we live too fast; if we "drive" too hard, a in the wrong direction, we are almost certain to wreck our lives and l our souls!

Fortunately, a wrecked car can be used again. It can be melted do and applied toward the making of a beautiful, new, shiny vehicle. Li wise, a wrecked life can be remolded by the hand of Almighty God i a beautiful, new, changed creation. The danger is, however, that often we allow the wrecks to rust out completely before we consi "remaking" them.

Someday, when you're passing a junk yard, look over there at t pile of sad, broken cars, crying their silent message. Look at them ly there, still and unattended—like so many wrecked and wasted lives.

Abraham Lincoln and Missions

by
CHARLES LUDWIG

LTHOUGH President Abraham Lincoln never joined a church, he did join a ionary society. Not only did he join society, but he also became a life di- or of it. In addition to this, his dy- son Willie gave all that he had to his lay school class for missions.

issionary work was honored in the e House. Many Christians were sur- d that though their Chief Executive many unusual strengths that are lly associated with a strong-evan- al movement, he never formally d a church.

hose who study Lincoln closely do marvel at his Christian attitudes at Any careful study shows that he a man who believed in prayer, ied the Word, and was always sym- etic to those who preached the gos-

oung Abe learned to read the Bible is mother's knee while the family liv- n Kentucky. At age seven, he took turn reading the Bible during family ship.

ooks were very precious items in the oln cabin. The Bible and Weem's of Washington were favorites of He read the Bible again and again committed many portions to memory. y obscure passages, missed by the rage person, stayed in his mind ready instant recall.

1864, a friend dropped into the te House with the interesting news the third party convention had just inated John C. Fremont for Presi- t and that the attendance was only ut four hundred. Lincoln reached for worn Bible.

fter a brief search, he turned to 1 uel 22:2 and began to read to his nished visitor. "And every one that in distress, and every one that was debt, and every one that was discon- ted, gathered themselves unto him; he became a captain over them: and re were with him about four hundred n."

Abe's mother, Nancy Hanks Lincoln, d when he was only nine. She had n able to steer him toward the Bible Christian thinking. He never forgot last words to him as she struggled h the last phase of "milk sickness." isting on her cornhusk mattress, she ispered, "I am going away from you I shall not return. I know you will a good boy. Be kind to Sarah and ur father. I want you to live as I have taught you and to love your Heavenly Father."

After he was elected President, Abe and his family attended the New York Avenue Presbyterian Church in Washington. Pastor Phineas D. Gurley became a close friend and confidant. Lincoln said, "I like Gurley. He doesn't preach politics. I get enough of that during the week, and when I go to church I like to hear the gospel."

President Lincoln also attended the prayer meetings.

Other preachers were also favored by him. Among these was Bishop Matthew Simpson of the Methodist Church. Simpson was a great orator of the old rhetorical style. His conclusions were frequently so eloquent that the entire congregation would leap to their feet.

In 1863, Lincoln went to hear Bishop Simpson at the Foundry Methodist Church in Washington. The bishop's sermon on this occasion was about missions. At the conclusion of his stirring appeal, someone made the startling suggestion that Lincoln be made a member of their missionary society. Within minutes, twenty dollars was raised.

Lincoln then got to his feet, faced the pulpit, and said, "Bishop, this is the first time I was ever put on the block—here is my money; take me down." And so the President joined. But that wasn't the end!

Later, he paid one hundred and fifty dollars and was made a "life director." A framed certificate indicating this has been found. Also it is recorded in the yearly reports for the missionary society.

One cannot assume that Lincoln gave his money to missions because he found himself on the spot, or for political reasons. Abe Lincoln believed in the teachings of Christ. He once said, "When any church will inscribe over its altars, as its sole qualification for membership, the Saviour's condensed statement of the substance of both law and gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength; and with all thy mind; and thy neighbour as thyself' (Luke 10:27), that church will I join with all my heart and soul." He took the golden rule very seriously.

When Lincoln was running for Congress, his Democratic opponent was Peter Cartwright, the Methodist circuit rider who had previously defeated him for the Illinois State Legislature. In the campaign, Cartwright insinuated that Lincoln was an infidel. It was a harsh judgment, even though the word was commonly used and didn't have quite the same meaning then that it does now.

Lincoln distributed a handbill refuting Cartwright's statement. In the recently discovered handbill, he said: "I have never denied the truth of Scripture . . . . I have never spoken with intentional disrespect of religion in general, or of any denomination in particular. . . . I do not think I could be brought to support a man for office whom I knew to be an open enemy of, and scoffer at, religion."

Then Lincoln proceeded to vote for Cartwright! The vote, of course, was secret—known at that time only to Lincoln and his Maker. However, the fact came to light later when the pollbook of District 2 in Springfield was examined.

Lincoln's prayer life, magnanimous spirit, and study of the Word had a

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

GROWTH OF THE SPIRITUAL LIFE

(Reprinted from February 18, 1959)

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen" (2 Peter 3:18).

There is no such thing or experience as maturity in the spiritual life in the sense as it applies to the cessation of growth and the acquiring of spiritual knowledge and development. Therefore, we should never think of or seek for a spiritual state so mature that spiritual growth can cease. We should ever keep in mind the fact that the more knowledge we possess, the easier more knowledge is acquired; and in the same light the more grace we acquire, the more rapidly we may grow in grace and in the likeness to God.

Instantaneous or gradual development into such a state of perfection that we cannot develop into still higher attainments is impossible. But, though this is true, there are states in the Christians' lives spoken of as states of spiritual infancy, youth and manhood, and these conditions are strong arguments for spiritual growth, because we do not suddenly jump from infancy into manhood, but we grow up through all the stages of life. There are babes in Christ, who are to be fed with milk; and there are adults, who have grown to be stronger, and who require stronger food, meat, to be able to do the work of men in the service of God. When we think of mature Christians, in the sense that they have reached a state of maturity that does not permit larger growth and greater development, it becomes a dangerous error. There are no sudden leaps, or experiences, that land the Christian into a state of maturity, or perfection, that permits nothing higher. Neither can we grow into such a state of perfection that growth ceases because the soul has obtained all that there is of the grace and knowledge of God for it. Such an experience is not attainable in this life. That would limit God in His provision for His people. It would limit us in seeking and obtaining any thing greater and better in the future. The surrendered child of God never ceases to grow in grace and knowledge.

Growth in grace is not the same in every Christian. Experiences vary both in rapidity and in spiritual comprehensiveness, but every regenerated person should grasp everything in sight from the very beginning of his spiritual life. Whatever is recognized as sinful must be quickly and firmly forsaken, and whatever is good and known to be the duty of the child of God should be done without hesitation. As the Christian grows, his perception of truth and duty increases, and, at the same time, his knowledge of sin and sinful things and his desire and power to overcome them, increases.

As rapidly as our imperfections are revealed to us by divine light, we should strive to set ourselves free from them and come up with a more perfect ideal. The child of God is not under any condemnation as long as he repents of every discovered sinful thought and feeling as well as every sinful act. By this he knows his relationship to God, for if, when a revelation of existing sin comes to him, he immediately repents of, forsakes and renounces it, he is, thereby, strengthened for future victories. He must do this or part company with the Holy Spirit. In this way only he grows less sinful as he grows more in grace and in the knowledge of our Lord and Saviour Jesus Christ.

To grow in our spiritual lives we must increase our knowledge of the things of God. In Ephesians 3:14-19 we read, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, t ye might be filled with all the fulness God." Here in his matchless prayer the Ephesian church we find the idea spiritual growth in its very highest pression. Here is the strengthening the indwelling Spirit, the abiding Chr the soul rooted and grounded in love the enlarged comprehension, until soul takes in, with all saints, breadth, length, depth, and height of love of the ever-present Christ.

And now one final statement. Wh we are exhorted to grow in grace and the knowledge of Christ, the matter this growth is something we need concern ourselves about. All we ne to do is to meet the conditions, and growth will take care of itself. A he thy Christian will grow spiritually the same way that a healthy child v grow physically.

"Howbeit when he, the Spirit of tru is come, he will guide you into all tru for he shall not speak of himself; b whatsoever he shall hear, that shall speak: and he will shew you things come" (John 16:13).

Churches and Ministe Available

(NOTE: This column is provided, w needed, for any church that is seekir pastor and for any minister who is see a church to serve and would like to such notice. Please send the necessary formation to the editor of "The Free Baptist." Each notice will run for tw sues only.)

Mr. Clinton Davis has been licer by the Central Conference of Orig Free Will Baptists of North Carolina, is available for supply work and w end revivals. He is recommended by Harrell's Chapel Free Will Baptist Chu Route 3, Snow Hill, of which he i member. Mr. Davis can be contacted writing Route 3, Snow Hill, or by t phoning 747-3087.

NOTICE

When sending pictures to be used v articles for publication, please send sharp black and white prints. C snapshots do not reproduce well. A please do not request the return of tures unless accompanied by a self dressed, stamped envelope. Thank y

The Editor

Joseph Ingram
irector-Treasurer

MISSIONS

E BARROW WRITES

The following is a letter written by onary Joe Barrow to Director-Treas- Joe Ingram, January 18.)

r Brother Ingram,

We trust that God is both using you keeping you well. I'm sure that you busy. We pray that God will keep safe as you travel. Please give our rds to all your family.

was encouraged very much today. a preaching service, we had about who responded to the invitation to pt Christ as their Saviour. The ser- took place about twenty-five miles Biriiri (over half the distance was rt road). The meeting wasn't in a ding. I went to a large farm estate sing compound. In fact, there was a hall with plenty of business where eached. Many were drunk or 'under influence.' However, some were er. Those who responded were males heir teens and early twenties. Yes, lieve in a 'go to them' ministry. If ns that today our philosophy or hodology is to have a 'come to us' istry, and we wonder why the lost 't come to be saved. Please pray that will enable. I plan to take the pel to the drunkards, adulterers, then (there are many in bonds with fear of evil spirits), those who prac- witchcraft; or in short, to all the . Satan will fight back. Pray that 's power will prevail.

Brother Joe, it seems that there will another FWB missionary. Faye is ecting in July. So far, she has been a great deal. One week she couldn't and had to stay in bed most of the e. She lost seven pounds that week. e is better now. However, she is hav- much more trouble with this one n she did with Sheila. Please pray t God will bless the child with nor- lity, good health, and an easy en- nce into the world. Also ask that e will get along okay.

'Mr. Ingram, school starts January I will be teaching Bible, history, ography, and physical education. As on as I start I will write an article ex- plaining my work. I will also explain my weekend preaching services and other spiritual outreaches.

"Also, I will accompany this letter with an article thanking the Free Will Baptists for their Christmas cards and gifts. (Thank you notes will be sent to those who gave gifts.)

"Well, we are about settled in at Biriiri now. We like the house. It is comfortable and spacious.

"It was good to hear of the fruitful Bible Institute ministry for our Mexican pastors. May God supply the money for the Bible Institute debt. Please give Brother Timmons and the two Mexican workers our greeting, well wishes, and encouragement.

"We pray God's blessing upon the coming mission rallies in the state. Give our greetings to our fellow FWB brethren. Brother Ingram, we thank you for your efforts, prayers, and continual assistance. Be assured that we are grateful. When your job seems depressing or unrewarding, remember that God has chosen you for this ministry. Remember also, that without your ministry, our ministry here, Harold's ministry in the Philippines, Brother Timmons, etc., would not be fulfilled. Again, thank you; and May God bless you.

"Yours in Christ,
"C. J. Barrow."

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THE BARROWS HAD A MERRY CHRISTMAS

Why? Because God blessed us richly. We had plenty (too much) to eat. Our thoughts were directed to the real cause for celebrating this special holiday. We were reminded of home by the many Christmas cards that we received. There were the gifts to open that our families and friends sent. (Sheila seemed to enjoy the "opening of gifts" most.) From our hearts—thank you for helping make our first Christmas away from home as enjoyable as possible. We appreciate each prayer, Christmas card, and gift. Your concern made a difference in our Christmas abroad.

The Barrows

MISSION RALLIES A SUCCESS, BUT SHORT $950 OF GOAL

Through the efforts of our churches and laymen, we were able to schedule and hold twenty-three services in behalf of our Free Will Baptist Bible Institute. During these services, the churches gave $9,058.69 of a goal of $10,000. We realize that it was impossible for all of our churches, auxiliaries, and individual members to make a contribution to the rallies; but for those who did give, we are most grateful. Those who for some reason were not able to contribute during the rallies, if you will help just a little now, we will be able to liquidate the indebtedness.

The rallies were held throughout each of our conferences and in the state of Georgia. The following were the financial results of the rallies in each of the conferences:

ALBEMARLE	$ 614.86
CAPE FEAR	743.33
CENTRAL	1,667.30
EASTERN	1,624.25
PEE DEE	419.50
PIEDMONT AND ROCKFISH	250.36
WESTERN	3,169.75
FLORIDA	10.00
GEORGIA	559.34
Total	$9,058.69

As you can see, the exact amount needed to finish the goal is $941.31. We want to pay this indebtedness on March 1, 1970. It will need your immediate attention for us to be able to do so. Thank you very much for the support of the past; and please realize that the current operation of the mission program must go on, and this can only be done by your continued support of the work.

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NEWS FROM THE JONESES IN THE PHILIPPINES

In a recent letter from Missionary Harold Jones, the following was a prayer request. This is a paragraph from a personal letter written from Mr. Jones to Mr. Ingram: "The field here needs expanding. More missionaries are needed. The General Baptists are not strong enough to do this, but if God wills

(continued on page sixteen)

News & Notes of DENOMINATIONAL INTEREST

Valentine Banquet
Held at Elm Grove

The fellowship hall of the Elm Grove Free Will Baptist Church, Route 1, Ayden, North Carolina, was the scene Thursday night, February 12, of a valentine banquet sponsored by the ladies' Sunday school class of the church. A valentine motif was used throughout, including hearts, flowers, and burning tapers. A total of thirty-eight persons were in attendance, including husbands; and special guests, the Rev. and Mrs. Walter Reynolds. A good time in Christian fellowship was enjoyed by all.

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Kindergarten Registration
At Kinston Church

The First Free Will Baptist Church, corner of Lenoir Avenue and College Street in Kinston, North Carolina, has begun registration for kindergarten.

There will be three separate classes. Weekly there will be two-day classes for three-year-olds, three-day classes for four-year-olds, and five-day classes for kindergarten students who will be five years old by October 16, 1970. All classes are from nine in the morning till twelve noon.

For information, please call JA7-0619 during the morning hours; and call JA3-9644 in the afternoon. This announcement was submitted by Mrs. John W. Taylor, director.

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First Church, Wilson
Announces Sale of Bonds

The First Free Will Baptist Church of Wilson, North Carolina, announces the sale of negotiable church bonds, at seven percent interest, paid every six months. These bonds may be purchased to mature from one to fourteen years. This is a wonderful opportunity to build up a fund for educational purposes or for retirement.

Those desiring further information should write to: The Rev. C. F. Bowen, P. O. Box 549, Wilson, North Carolina 27893.

Feb. 18—2t.

CARD OF THANKS

May I take this opporutnity to say "Thanks" to woman's auxiliaries and friends for the cards and gifts which I received at Christmastime. I also appreciate the remembrances on the occasion of my eighty-sixth birthday, February 8. Also, I would like to express thanks to the board of superannuation. I especially appreciate the welcome and friendship of the auxiliary of the First Free Will Baptist Church of Greenville. God bless each of you for your kindness.

Mrs. Duffy Toler
131 North Eastern Street
Greenville, North Carolina 27834

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CHRISTMAS GIFT TO CHURCH

On Sunday, December 7, 1969, something very wonderful and exciting happened to the members of Otter's Creek Free Will Baptist Church near Macclesfield, North Carolina. As everyone was getting into the Christmas spirit and in a hustle, our pastor, the Rev. C. R. Etheridge, asked us, "As you are considering giving one another gifts for Christmas, have you ever considered giving the church a Christmas gift?" He then suggested that we give to the church a piano for a Christmas present. Right then the Lord spoke to the members and they very generously donated enough money to purchase the piano. Within the next few days we were very happy and pleased to see a new piano delivered to our church.

On Sunday, January 18, 1970, we held a dedication service, dedicating our new piano to be used to the glory of God.

We, the members of Otter's Creek church, are very proud and thankful for our Christmas gift to the church.

Mrs. Edna Ruth Pittman

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Why worry? God is a prayer away.

Out of the Ordinar

The Rev. Donal Walsingham, pa of the Holly Grove Free Will Ba Church, Marianna, Florida, extende invitation to Evangelist Arnold Woo to attend the evening evangelistic vice in his church Sunday, Februar requesting that he bring the eve message on the subject, "The Pr That Brought the Rain." It seems about the time Mr. Walsingham ent the ministry, he heard Mr. Woo bring this message and he testified he learned a lesson on prayer tha had not previously given much tho to.

At the close of this service, as th vitation hymn was being sung, a t age Christian girl came forward to dedicate her life to God. This was lowed with the majority of the C tians present submitting themse anew to God to do His will; thus, right approach for a revival was witn ed. The highlight of the service the expression of the longings mad having a spiritual rain in this th land.

Mr. Walsingham states: "Chur that would like to use the Rev. Ar Woodlief in the field of evangelism contact him at 410 West Milton Ave Marianna, Florida 32446."

HAVE YOU RENEWED YOUR SUBSCRIPTION

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on o grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Pres
P. O. Box 158
Ayden, North Carolina 28513

Ministers' Feeling Toward Space Program

by
KAREN REGISTER

(Miss Register is an active member of the First Free Will Baptist Church, Kinston, North Carolina, where she serves as assistant organist and librarian of the church. She is majoring in music at East Carolina University, Greenville. The article is based upon a recent, personal survey made by Miss Register.)

OD intends for man to make every- thing possible of himself. Moon ex- ations further our knowledge and efore should increase our faith in ."

Christ's command to the Christian is go into all the world and preach the pel to every creature. Going into ce is not going to people, the lost s for whom Christ died. People, lost ers, are the ones God is concerned ut, and so should we."

he speakers are two Free Will Bap- ministers; the issue, America's space gram. In an age of rapid scientific ancement, how and where does Chris- ity fit in? What attitudes should a istian have toward space explora- ?

A survey of Free Will Baptist minis- reveals widely differing opinions. the fourteen ministers questioned, r are under thirty years old; one, be- en thirty-one and forty; four, be- en forty-one and fifty; three, be- en fifty-one and sixty; two, over six-

Concerning personal opinions of man's loration of the solar system, eleven rove, two disapprove, and one both proves and disapproves.

Ten feel that it is God's will for man go beyond the boundaries of earth, ile two feel that it is against His will. e said, "If God gives man wisdom or elligence enough to do these things d man does them for the good of his lowman and to the glory of God, then think it is His will. Anything which done for self-gratification or self- ry and is not done for the glory of d is certainly not His will." Another lied, "I do not believe God has a will her way. Such decisions are left to e discretion of man as scientific knowl- ge is obtained."

All but one think that the government spending too much money on the ace program. Suggestions for better use of the money include water and air pollution, the aged and poverty-stricken, medical research, helping the world's needy (missions), hunger, overpopulation, urban renewal, housing, and schools.

All of the ministers readily approved of the reading from Genesis as Apollo 8 orbited the moon in December, 1968. One pastor's reaction was, "Wonderful! I never heard the Bible read from the moon before!" Another said, "I think it represented hope for America and Christianity." Another was "pleased that these men of science honored God publicly." Many felt that it was a recognition of God as the Creator of all things.

Five reported that their congregations were interested in developments in the space program; eight, that their churches were disinterested. One was uncertain.

If scientists prove that the moon was once part of the earth, how will it affect people's opinions of the biblical account of the creation? "As is always the case, some will weaken in their faith. I am a strong believer that some of the most important things in life cannot be proved in scientific laboratories. They must be accepted on faith," answered one. Replied another, "The Bible teaches that God created; it does not tell us how. If the moon were once part of the earth, perhaps this was God's method. This should strengthen our faith." Another responded, "I couldn't care less how God created, and my duty is not to proclaim how, but WHY! This is where faith lies."

Six feel that the Christian religion will benefit from exploration of the moon; five, that it will not benefit. Three are uncertain.

When asked to name the benefits one replied, "Any truth discovered can only cause us to marvel more at the genius of Him who is 'Truth'—Christ the Creator." Another feels that "in the end, it will probably serve to prove the creation story." Another thinks that "it will show man that no matter how much he achieves, it is very little compared to the attributes of God." Another cited the indirect benefits: "Man's weightless movements help substantiate our belief that we will transcend space and time in heaven."

Four believe that there is plant or animal life on other planets; six, that there is none. Four are undecided.

Opinions concerning the effects on Christianity if life is discovered on other planets also vary. "If God created the heavens and earth and all that is in them, He has power to create other planets and life." Several others agreed: "God created the whole universe. If He chose to place life on other planets, He did." One expressed fear that such a discovery might "become disastrous to the ministry of the gospel. Many persons could not understand the power and omnipresence of God and would lapse into nonbelievers because of limited knowledge." One progressive pastor foresees "the opening of new mission stations in space if there are intelligent creatures."

Seven ministers would encourage Christian young people to enter the space program; six would not. One answered, "I feel that each young person should ask God's guidance and choose his own field."

The need for Christian service on earth was the reason most often given for discouraging space careers. "I would urge them to enter a soul-winning program and leave space to heaven. The Lord is coming soon, anyway," explained one. Another replied, "We must learn to live with each other and for each other. We need workers here to help man find his relationship with God."

Reasons for encouraging space careers were centered around the need for Christian influence in that field. "If they were Christians to begin with and

(continued on page ten)



SUNDAY, FEBRUARY 22

SLOWING DOWN

Scripture Reading—John 15:5

A boy named Donald observed that the grandfather's clock was striking the hour very slowly, and heard his Uncle John remark, "Sounds as if the striking part of it is nearly run down." The following Sunday morning Uncle John's wife came into the room where he was reading, and asked him if he were going to church. He replied, very slowly, "Oh, I—I suppose so." Then Donald remarked: "Why, Uncle John, that sounds as if the chapel part of you is nearly run down. Is it?" Uncle John flushed as he threw the paper aside, saying, "Maybe it is, Donald; but we'll wind it up again, and get a little stronger movement."—*Methodist Recorder, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Has the chapel part of you run down? If so, it is time to rewind and start moving toward God and living for Him.

MONDAY, FEBRUARY 23

HAVE YOU BEEN CHOSEN?

Scripture Reading—1 Peter 2:9

Christ was at the everlasting council: He can tell you whether you were chosen or not, but you cannot find it out in any other way. Go and put your trust in Him, and His answer will be, "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." There will be no doubt about His having chosen you, when you have chosen Him.—C. H. Spurgeon, *Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

As an individual, it is up to you to chose God. Living for God is the best thing you will ever do during your lifetime.

TUESDAY, FEBRUARY 24

THE BEST WAY

Scripture Reading—Proverbs 22:24

Not long ago a Hindu woman was converted, chiefly by hearing the Word of God read. She suffered very much persecution from her husband. One day a missionary asked her, "When your husband is angry and persecutes you, what do you do?" She replied: "Well, sir, I cook his food better; when he complains, I sweep the floor cleaner; and when he speaks unkindly, I answer him mildly. I try, sir, to show him that when I became a Christian I became a better wife and a better mother."

The consequence of this was that, while the husband could withstand all the preaching of the missionary, he could not stand the practical preaching of his wife, and gave his heart to God with her.—*Evangelical Visitor, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

One of the best ways to win souls to Christ is to be kind to them and live a faithful Christian life before them.

WEDNESDAY, FEBRUARY 25

A PRAYER LIST

Scripture Reading—Isaiah 54:13

There was once a little cripple who lay upon her deathbed. She had given herself to God and was distressed because she could not labor for Him actively among the lost. Her pastor visited her, and hearing her complaint, told her that from her sick bed she could pray earnestly. He went away and thought of the subject no more. Soon a feeling of religious interest sprung up in the village and the churches were crowded nightly. The little cripple heard of the progress of the revival and inquired anxiously for the names of the saved. A few weeks later she died and among a roll of papers that was found under her pillow was one bearing the names of fifty-six persons, everyone of whom had been converted in the revival. By each name was a little cross, by which the poor crippled saint had checked off the names of the converts as they had been reported to her.—*Gospel Herald, Knight's Master Book, Eerdman's Publishing Company.*

PRAYER THOUGHT

Strong prayers from the lips of weak people can bring great results.

THURSDAY, FEBRUARY 26

"GOD KNOWS HIS BUSINESS!"

Scripture Reading—Ezra 9:9

There were three children in the home, one of whom was much younger than the others. A terrific storm came up and the two older ones were greatly frightened and cried very hard. The little fellow paid no attention to the storm and finally said to them: "Oh, stop your bawlin'! Don't you s'pose God knows His business?"

The small boy realized that God can take care of you just as well in a storm as when the sun shines.—*Gospel Herald, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God looks out for us no matter what may come our way. He is with us always.

FRIDAY, FEBRUARY 27

ALL IN THE BIBLE

Scripture Reading—Colossians 3:16

"The religious knowledge of too m
adults resembles, I am afraid, the relig
knowledge of little Eve," said Bishop
at a Nashville picnic.

"So you attend Sunday school regu
ly?" the minister said to little Eve.

"Oh, yes sir."

"And you know your Bible?"

"Oh, yes sir."

"Could you perhaps tell me somet
that is in it?"

"I could tell you everything that's in

"Indeed," and the minister smiled.
tell me, then."

"Sister's beau's photo is in it," said l
Eve, promptly, "and Ma's recipe for
ishin' cream is in it, and a lock of my
cut off when I was a baby is in it,
the ticket for Pa's watch is in it."—
*Angeles Times, Knight's Master Book, E
man's Publishing Company.*

PRAYER THOUGHT

*The Bible is a book to be read and li
by. It is not to be used only to k
things in.*

SATURDAY, FEBRUARY 28

NO MASTERPIECE

Scripture Reading—Hebrews 10:1

An elderly gentleman, who was v
nearsighted, prided himself on his abi
as an art critic. While accompanying so
friends through a large gallery, he sou
to display his real or fancied knowledge
pictures to these friends. He had left
glasses at home and was not able to
things very clearly. Standing before
large frame, he began to point out the
artistic features of the picture there
vealed. "The frame," he said, "is al
gether out of keeping with the subject, a
as for the subject itself (it was that of
man), it is altogether too homely, in fa
too ugly, ever to make a good picture.
is a great mistake for any artist to choo
so homely a subject for a picture if
expects it to be a masterpiece." The
gentleman was going on like this when
wife managed to get near enough to int
rupt. She exclaimed, "My dear, you a
looking into a mirror." He was quite ta
en back to realize he had been criticizi
his own face. Now the Word of God
such a mirror. It does not hide our d
formities.—*Knight's Master Book, Eerdma
Publishing Company.*

PRAYER THOUGHT

*If we are prone to criticize our fello
man, just take a look into a mirror. A
we justified in our criticism?*

= = = =

The Lord loveth a cheerful giver, ar
a grateful receiver.

A Principle for Christian Ethics

(ROMANS 12:1, 2)

by
THE REV. BILL FUTCH
Kenly, North Carolina

LAST summer while I was involved in studies at Dorothea Dix Hospital, the chaplain proposed a question that would do well for us all to consider. Suppose that the wife of one of your best friends has a disease, say cancer of the pancreas, from which there is little hope of ever recovering. Although the doctor has told her nothing, he has discussed the seriousness of the case with her husband, and the husband in turn has talked with you. Suppose that one day when you go to visit her, she inquires whether you have been told anything about her health; what would you say? Would you tell her that you really know; would you seek only to encourage her; or just how would you handle the situation? Although few of us will ever be in such an extreme case as that just described, we do have to make decisions that may be just as difficult to make. The questions then become: "What principle or principles do we use to formulate our decisions in life that involve other persons? What is our base of operation for deciding what is the right or wrong thing to do?"

Assuming that we all have a basis of operation, a principle to guide us in making ethical decisions, and that we often forget about it or ignore it, let us think through the underlying principle of Christian conduct.

In every one of Paul's major writings, there is a section devoted to the behavior of Christians. The Book of Romans is no exception. Since Paul was planning soon to go to Rome, he wrote a letter to the Christians in Rome to introduce himself and to explain his theology. After writing eleven chapters explaining his theology, Paul also wrote four chapters on Christian ethics. The question might be asked, "If Paul is introducing himself and explaining his theology to people he did not know at the time, why did he write so much about ethical considerations?" The answer to this question penetrates to the very heart of the Christian faith: To be Christian, to have a sense of personal commitment to the Christian faith, involves ethical considerations; for separating ethics from Christianity is like building a house without sides. Therefore, in Paul's mind, an honest investigation into the Christian faith or into one's own Christian commitment must include an understanding of Christian behavior.

Often that which we believe and that which we do are worlds apart, but not so for Paul. The connective sentence between the two divisions of Romans shows the two to be interdependent. Christian conduct is without meaning if there is no reason underlying it. Christian theology is without essence if there is no life to demonstrate it.

Making his appeal on the grounds of God's gracious act in Christ, Paul then sets forth the primary aspects of Christian ethics. To accomplish this task, Paul uses the religious practice of animal sacrifice current in the Near East of the first century. "I appeal to you, therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship" (see Romans 12:1). The life of the animal was given to the diety by shedding its blood in a sacrificial death. Paul, however, urges his readers to give themselves to God, not in death but in life. "Present your bodies a **living** sacrifice."

To give our bodies is to give our lives, our very selves, to God. What is offered is reckoned as "holy" because of the gracious mercy of God exemplified in the life and death of Christ. To give ourselves to God is a service of worship appropriate to a new spiritual life given to us through Christ.

Paul is interested in ethics because he is aware of the influence of one's social environment. His concern for the Christians in Rome was that they not conform to the standards of the world in which they lived. The Christian today must not let himself be molded by the standards of the world in which he lives either.

What standard then is the Christian to use as a model? **What** standards then **are** Christians' to use as a guide for their behavior, their conduct, their Christian ethics? Does Paul give a key to this question? I think so, for in the alternate reading of the Revised Standard Version of chapter twelve, verse two of Romans, we find ". . . be transformed by the renewal of your mind, that you may prove what is the good and accepted and perfect will of God." God's will then is the standard for Christian ethics, the principle of God's love. How then can we know when this principle is at work? When we seek and do that which is good and beneficial for someone else. Any other standard is inadequate.

All too often ethical standards are expressed by law, either religious law or moral law; but Paul sets forth the idea that all law is fulfilled by love. One can rightly conclude, for example, that the Ten Commandments are obeyed if one loves his neighbor; for if one loves a neighbor, he will not steal from him or lie about him. It is important to notice that a person can obey the law or the Ten Commandments without love, for one can do without stealing from a neighbor and still not love him. Thus Paul stresses the fact that Christian ethics is more aggressive and more positive; for love is a force of life that seeks to do that which is good for a neighbor rather than refraining from doing that which is harmful to him.

As one attempts to define and clarify his own system of ethics, he soon learns that no one can decide for him as a person that which is the most loving thing

(continued on page ten)

MINISTERS' FEELING TOWARD SPACE PROGRAM

(continued from page seven)

continued in the Christian faith, they could study from this standpoint and report to the public their findings as opposed to those who leave God out of their findings, discoveries, and final analyses," said one. Another added, "Christian faith should be woven into every area of scientific research. Much more valuable research can and will be done in sincerity and for the advancement of man." Answered another, "As they participate in the exploration of God's great universe, this can have dynamic witnessing effect upon mankind everywhere." One stated, "Science is teaching more of the things of God than many pulpits are proclaiming. More power to those who are in this position."

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A PRINCIPLE FOR CHRISTIAN ETHICS

(continued from page nine)

to do in a particular situation. This truth about Christian ethics is not a form of individualism, rather it is an expression of individual involvement in and concern for the lives of other persons. "Love thy neighbor as thyself."

Paul does not write in a vacuum, but gives practical application. He places a large degree of trust in the ability of the ordinary man to make decisions that involve the good and the decent in day-by-day living. Listen as he writes: "Bless those who persecute you; bless and do not curse them. Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited. Repay no evil for evil, but take thought for what is noble in the sight of all. If possible, so far as it depends upon you, live peaceably with all. Beloved, never avenge yourselves, but leave it to the wrath of God; for it is written, Vengeance is mine, I will repay, says the Lord. If your enemy is hungry, feed him; if he is thirsty, give him drink; for by so doing you will heap burning coals upon his head. Do not be overcome by evil, but overcome evil with good" (see Romans 12:19-21).

To realize one's full membership in Christ, one must relate to the society in which he lives, yet not conform to all the standards of that society. The Christian cannot withdraw from society as did the monks of the Medieval Age. To withdraw from society is to defeat Christian ethics. When one separates himself from others of a society, then he focuses his life on himself. But Christian ethics focuses on others; therefore, the Christian must stand in the mainstream of life. The ultimate design of ethical standards is seen in the saying of Christ, "He that would find himself must lose himself." By losing oneself to Christ, he discovers his true "self."

With all of this in mind, let us now return to the question asked us by the woman with the terminal illness. What is the principle upon which we decide what to do or say to this woman who has asked us whether we know about the seriousness of her illness? The decision would be much easier to make if we could fall back on some predecided rule to follow, but such is not the case. We are compelled to strike out into the mainstream of life with only a principle supplied by the Spirit of Christ—the principle that having given ourselves to Christ we will seek to do His will, a will of love. We will seek to do that which is the most loving thing to do in this particular situation. Only after considering such factors as the depth of the woman's trust in God, her need for hope and comfort, or her desire for the cold facts about her health, and other factors which can only be known in context of a relationship with the woman, can we make such a decision based on love.

How we act with and react to the people with whom we have relationships in the world today is of major concern for Christians. Although the non-Christian may not be concerned with maintaining right relationships with others, doing that which is beneficial for others, the Christian should seek **and** do that which is right according to the principle of love.

= = = =

What you give to others in need will always return to you multiplied.

= = = =

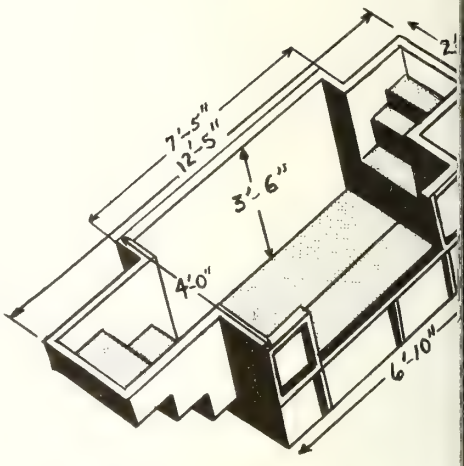
Ugliness begins with "U" (you).—David Lee Hall.

"I had rather be a dirty book than dusty one."

= = = =

It is better to live rich than to d rich!

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Why was it that Jesus re-used to go to Jerusalem with His "breth-en" to attend the Feast of the Taber-acle and then went later? Of what mportance was this feast?—**W. Smith.**

Answer: The answer as to why Jesus hrist our Lord and Saviour did not go o Jerusalem at the time His "brethren" uggested is simple. We find the an-wer in: "Then Jesus said unto them, Ay time is not yet come: but your time s alway ready. . . . Then they sought o take him: but no man laid hands on im, because his hour was not yet come . . . Then said Jesus unto them, Yet a ttle while am I with you, and then I o unto him that sent me. Ye shall seek e, and shall not find me: and where I m, thither ye cannot come . . . . Then ame the officers to the chief priests nd Pharisees; and they said unto them, Vhy have ye not brought him? The of-icers answered, Never man spake like his man" (John 7:6, 30, 33, 34, 45, 46).

Notice that even at a later hour the rresting authorities could not take Je-us. In John 18:1-5, we have the ac-ount given of Jesus being in the place vhere it was destined that He should e arrested on false charges, and where oth His betrayer and the arresting of-icers were with orders to take Him; ut, "As soon then as he had said unto hem, I am he, they went backward, and ell to the ground" (John 18:6). The in-ervening power of God struck them to he ground; but when the exact time ame, by God's clock and not man's, ook what happens and none can hinder t: "Then the band and the captain and fficers of the Jews took Jesus, and ound him" (John 18:12).

They could not arrest Him until God's xact time; and they could not execute im except at the time, place, and nethod foretold by God's Old Testament rophets. Pilate had no power of de-ision and no way of doing differently han that allowed by God concerning esus. "Jesus answered, Thou couldest ave no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin" (John 19:11).

This should clearly finalize an authentic answer as to why Jesus did not go to that particular feast ahead of God's schedule regardless to who else might have tried to persuade Him. In the incarnate state He was subject to the Father and obeyed Him perfectly, knowing and acting in accord with all the Bible teaches concerning His life and the Son of God and Saviour of the world, and letting all this be displayed to His followers and to the lost world as a driving force to save the lost and caused those who are saved to so live as to get every benefit possible here and hereafter; also to bring the greatest glory to God.

The Feast of Tabernacles was one of the three great yearly feasts that all obedient Jewish males above twelve years of age attend regularly.

Dr. Wilbur M. Smith in "Peloubet's 1968 Select Notes" gives this interesting and accurate observation on Pages 54, 55: "This was the last of three festivals at which the men of Israel were required to present themselves in Jerusalem, beginning late in September or early in October, a harvest festival and a historical memorial of the earliest days of Israel (Leviticus 23:39-43). It was a season of great rejoicing. The brethren of Christ urged Him to depart for Jerusalem, with His disciples, for the celebration of this feast, and for the purpose of manifesting Himself to the world, though we are told that His brethren did not even believe that He was the Messiah, the Son of God. To this our Lord replied, 'I go not up unto this feast, because my time is not yet fulfilled.' Some texts read, 'I go not up yet unto this feast,' etc. But then we read that when His brethren had departed for Jerusalem, He also went up, not publicly but privately. Did our Lord contradict Himself here? The words of Professor Tenney are excellent on this passage. 'Time **(kairos)** in 7:6 referred to a suitable hour for public manifestation rather than the date of His death. Verse 30 of the same chapter uses the word "hour" **(hora)** and connects it with His appointed destiny rather than the psychological moment for action. If these two terms had different meanings, then any idea of deception is removed from the text. As it stands, Jesus told the brethren that He was not going up to the feast, and then it made no particular difference when they arrived; but in His case, He could appear only at the time appointed by the Father.' "

We, as Christians, need to let the Scriptures influence us to profit by all the Jews are said in the Scriptures to have done. We should so read and interpret the Scriptures as to let their faithfulness and obedience cause us to be faithful and obedient to all that we are taught in God's Word to do, and we should allow the things they did wrong and suffered in judgment for doing warn us to refrain from all disobedience as well as their acts of belligerence did then and will determine how God dealt with them in judgment, bring hardship at the time; and that finally brought eternal separation and doom to all who continued disobedient. "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16); "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Revelation 21:8).

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STORIES for our youth



GRAHAM'S the Name

ESTHER L. VOGT

ALEXANDER GRAHAM stood near the entrance of Riverton's buff brick grade school and fidgeted. How he hated to go inside and go through all this business of enrolling again!

The strong February wind blew around the corners of the building and drove icy needles into his round face. That settled it. He'd have to go in if he didn't want to freeze to death!

"New school—new home—new state—and snow!" he mumbled, and he noticed how his breath looked like puffs of smoke. He didn't know what would be worse—trying to get used to the snow and cold, finding new friends, or living down his name.

Alexander Graham—could be a good name, he supposed—sort of like he'd been named after the inventor of the telephone, except that the Bell part had been left off.

But most people poked fun at his name. He wondered what the people at Riverton would call him. It really wouldn't matter too much, if he could only find friends!

He sighed and made his way to the principal's office with his report card from Florida somewhere in his jeans' pocket. Everything was new here. About the only things that weren't new here were his parents, his sister Lois, and his dog Cheeko. And he wished he was with Cheeko right now! The dog's short, black curls and long head gave him a rather "cheeky" look, which resulted in the name. Cheeko was a cross between a Newfoundland and a poodle, a retriever, but a great dog.

Alex presented himself to the principal. "Graham's the name," he said in a low voice.

The principal nodded, after examining the reports from Florida carefully. "I'll take you to the fifth grade now, Alex," he said kindly.

Alex! No wisecracks about a telephone or anything! Alex followed him to the fifth-grade classroom where he was introduced as "Alex Graham, recently from Florida."

Nobody said much to Alex all day, and at recess, he tried to join in the games. Only, he didn't know how to play fox and geese in the snow, and the cold soon drove him inside.

After school, he hurried to his new home to check on Cheeko. The dog was running around the snowy yard as far as his leash would let him go, smelling the exciting new smells and longing to track them down. As a retriever, he was always bringing things home, like dead rats and old shoes and bits of paper.

"Hi, fellow!" Alex unsnapped the leash after Cheeko had run crazy circles around him. Cheeko barked with all the dog words he knew as he romped in the snow, begging Alex to play with him.

"Sorry, fellow," Alex said wistfully. "I guess I'm plain lonesome for the old gang. And besides, it's too cold. I don't feel like playing outside."

He went indoors and pulled off his warm gloves. "Florida was never like this, Mom!" he said crossly.

"Wait until you've become acquainted, Alex," his mother said, tying a pink apron around her slender waist. "You won't mind the cold weather. If you want to, you can help me bake some cookies. They're the raisin-nut kind you like so much.

"Cookies!" Alex muttered. "That's Lois' job!"

Mrs. Graham smiled. "I just thought—well, maybe you'd better go and feed Cheeko, and put him into the garage fo the night. We'll have to get a kenne for him," she said, measuring flour int a blue mixing bowl.

Alex picked himself up listlessly an started toward the door. He stopped a the cupboard for a can of dog food. "I'r sorry, Mom. I guess I'm just lonesome.

"We'll pray about it and ask God t send you some real friends soon," Mrs Graham replied, pressing the switch o the electric mixer.

Would God actually care whether h had any friends? Alex wondered, as h opened the door. "Here, Cheeko!" h called hoarsely.

"Cheeko! Here, Cheeko!" Alex calle again, anxiously peering around th yard. He saw the leash trailing in th snow where he had forgotten to faste it to Cheeko's collar again.

He noticed that the gate was open Cheeko was gone!

"Oh, no! Must I lose my dog, too?' he moaned as he drooped back into th house.

Mrs. Graham tried to console him "Maybe he's found a dog friend, Alex.'

Lois was licking cooky dough from he fingers. "Maybe they're playing do games, like bury-the-bone, and chase the-cat."

"Huh!" Alex snorted. "I don't think that's so funny!"

"Or maybe," Lois continued gleefully "maybe they're eating—you know, chop ped dog-food patties on lettuce."

"On lettuce!" Alex exploded, hi round face stinging from the words.

"He'll turn up," Mrs. Graham said taking a panful of cookies from th oven. "Remember, he's been tied u ever since we came here. He's prob ably exploring."

Heavy-hearted, Alex went to bed tha night, sorrier than ever that they' moved to cold, snowy Riverton, where everything was all wrong!

When his dad suggested that the pray for both Cheeko and some friends Alex paused briefly. Well, if God wish ed to be bothered about things like tha —"All right," he said. "I'll ask Him."

The next morning when Alex went t the porch to get the milk, there wa Cheeko, sleeping peacefully, his woolly nose resting on a hunk of leather witl a red X in the middle between his paws

"Cheeko! Where have you been?' Alex cried out happily. Then he saw tha the hunk of leather was a baseball mitt

"Cheeko! Have you been retrievin again?" he scolded his dog playfully

(continued on page fifteen)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

CHURCH - COLLEGE SCHOLARSHIPS

(Please note the important changes in his article concerning matching scholar-ips for Free Will Baptist students at ount Olive College.)

In order to make it possible for more ee Will Baptist students to attend ount Olive College, the College has in-gurated a special scholarship program hich may cover the full amount of ition ($500) * a student must pay each cademic year. The program is on a luntary basis for those churches which ish to participate.

To qualify, a student must present at e time of his registration, or the urch must send in advance, a check gned by the treasurer with the specifi-ation that the check is for a scholarship r the student named. The College will en provide an equal amount, up to 125 per semester, as a scholarship. nce there are two semesters in an cademic year, one beginning in Sep-mber and another in February, a stud-nt may receive up to $250 from his urch and another $250 from the Col-ge for a total of $500 under this pro-ram.

Gifts sent to the College for this pur-ose will not be listed toward meeting e "Challenge" assigned that church for e College, but will be recorded as "Re-tricted Income for Church-College Schol-rships."

It is the hope of the College that this rogram will encourage and help make it ossible for more Free Will Baptist stud-nts to attend Mount Olive College. Poli-ies governing the "Church-College cholarships" are outlined in the follow-ng resolution approved by the Board of irectors.

*(The amount of this scholarship was ncreased from $400 to $500 at the Feb-uary 3, 1970, meeting of the College oard of Directors.)

RESOLUTION CONCERNING COLLEGE-CHURCH SCHOLARSHIPS

Whereas, Mount Olive College is the only institution of higher education sponsored by the Free Will Baptists of North Carolina; and

Whereas, it is believed that it would be to the advantage of the student, the church, and the College for more Free Will Baptists students to attend Mount Olive College; and

Whereas, the tax support of public institutions of higher education makes possible a lower tuition charge than is possible at Mount Olive College; and

Whereas, many Free Will Baptist students consider that they must attend other colleges because of financial consideration;

Therefore, be it resolved: That the Board of Directors of Mount Olive College authorize for those churches which wish to participate a joint scholarship program between the church and the College that will include the following policies and principles:

First: That the College will provide a matching scholarship in an amount not to exceed $125 per semester to each student who is granted a scholarship by his church;

Second: That the scholarship from the church shall be clearly identified and the recipient named at the time the money for this purpose is received by the College;

Third: That the College may use its own funds or any funds administered by it in matching the scholarship from the church; and further, that if the student qualifies for a scholarship already provided by the College, that scholarship shall be considered as fulfilling the College's matching responsibility. In addition, it is understood that the College retains the right to determine the student's academic eligibility for admission and/or continuation in college quite apart from the matching scholarship; and

Fourth: That if the student is ineligible to use the grant for academic reasons or health reasons, the funds provided by the church will be refunded by the College.

ADDITIONAL INFORMATION

Persons who have questions or who wish additional information should consult or contact Mr. Charles H. Harrell, Business Manager-Treasurer, Mount Olive College, Mount Olive, North Carolina 28365. (Telephone Code 919, 658-4933.)

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College High School Days

Mount Olive College has scheduled two High School Days on its campus during February. The date for Free Will Baptist students is Saturday, February 28. All high school students from your church are invited to attend. In addition, a general High School Day will be held on February 21 for anyone who wishes to come.

All events will begin at 10 a. m. in the Henderson Building. The program for the days will conclude with lunch in the College cafeteria. Those attending will be guests of the College. The program will include a tour of the campus, discussion of advantages of attending Mount Olive College, admission procedures, and available financial aid.

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When a man enlarges his efforts, God enlarges him.

Bookstore Hours

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR MARCH 1



THE NEW PEOPLE OF GOD

Lesson Text: Matthew 18:10-20

Memory Verse: Matthew 18:20

I. INTRODUCTION

The Jews had been God's chosen people ever since their father Abraham had begun the Hebrew nation. They had been designated by several names, including Israelites, Hebrews, and, in Jesus' day, Jews. The latter was actually a nickname given to them in derision and came from the more correct term "Judah." The Jews were strongly opposed to any other race of people and considered themselves in a class above all others. This accounts for the hostility between them and the Samaritans whom they hated intensely.

There had been a time, under some of the early kings of Israel and Judah, when the Hebrews were considered a mighty people and were feared by their neighbors. But the kingdoms fell because of weak kings and the sins of the people and were taken into captivity hundreds of years before Christ came. When He did come He found His people bound not only by the chains of Roman rule but also by the unscriptural oral traditions that were heavily oppressive to His people.

With the coming of the Messiah there would be instituted, following His death, resurrection, and ascension, the Church of the living God. Christ would be its head and the Spirit of God its life. The new people who would make up the Church would be the ecclesia, the "called out ones." They would be called out from the world by the Spirit of God and reborn into the new organism and would be considered God's new people. They would be composed of some Jews at the beginning, but later mostly of Gentiles. This lesson serves as an introduction to these new people of God.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Proper spiritual care for young lives is vitally important in the eyes of the Lord Jesus (Matthew 18:10).

B. The Lord is so interested in bringing salvation to the lost that He takes the initiative to come to them (v. 11).

C. God calls some to go outside the church to reach people in need of His protective care (vv. 12, 13).

D. The evangelization of children evidently is a precious activity in the sight of God (v. 14).

E. It is far better for two Christians to settle a difference privately than to dispute it publicly (v. 15).

F. If two believers find it necessary, they should seek help from the Christian community in solving their case (Matthew 18:16, 17; cf. 1 Corinthians 6:1).

G. God always stands behind disciplinary decisions made in His will (Matthew 18:18).

H. Christ is always present in an assembly of believers (vv. 19, 20).

—Bible Expositor.

III. ADDITIONAL TRUTHS

A. "Albie Pearson won fame in athletics as a member of the Angels baseball team of Los Angeles. He is said to be the smallest man in professional baseball, but he stands ten feet as a Christian. He is a Baptist, and a former church-school teacher. He has three daughters. Recently he said this:

" 'When my kids say grace, they say, "Dear Lord, bless this food, bless mommy and daddy, and please help the Angels win and help daddy get a hit. Amen." 'I am,' says Pearson, 'a firm believer in the Bible and the Ten Commandments. I try to live by them without making myself obnoxious. I live my life as an example and I am not ashamed of it. I want to be careful that I don't ruin my image as the little guy's idol. I get letters from mothers telling me how proud they are of me because they haven't seen my picture in a cigarette ad. I am no prude and I don't knock ball players who smoke or drink. I, too, live my life to the fullest, but I do it in a different way.'

"This is what should be different about a Christian: he doesn't think of Christianity as a plan for denying himself this or that, but a plan for positive action. He lives a different way. . . ."—1968 Tarbell's Teacher's Guide.

B. ". . . where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20). These words have brought comfort and peace of mind to countless followers of Christ through the ages. However, today they are still fresh and meaningful to us.

Today may we consider the word or words in bold type and have a class discussion on each.

1. **Remission of sins,** Acts 10:38-43; ". . . all have sinned, and come short of the glory of God" (Romans 3:23); ". . . the wages of sin is death; . . ." (Romans 6:23). We could have no hope beyond the grave if our sins were not forgiven. Remission is another name for forgiveness, and this we have in the name of Jesus Christ.

2. **Justification,** 1 Corinthians 6:11. There was a time when we were unrighteous, sinful, and unredeemed. But with the forgiveness of our sins we are cleansed, dedicated, and made righteous. To be justified is to be made just, even though our actions have been unjust. And this is done in the name of Jesus.

3. **Life,** John 20:30, 31. God has called a new people and given them the opportunity to have new life through the name of Jesus. Blessed indeed are we if we are in this group.

"Jesus, oh how sweet the name!
Jesus, ev'ry day the same;
Jesus, let all saints proclaim
Its worthy praise forever."

—Adapted from the Standard Commentary.

C. A bank manager had discharged an employee whose books had been found to be in error. A minister was urging that the action be reconsidered. "No," said the manager, "our directors have ruled that a mistake like that is final." "Well," said the minister, "you and I can be thankful for one thing." "What is that?" "We can be thankful that God is not like the directors in the bank," the minister replied.—Bible Teacher (F.W.B.).

BRAHAM LINCOLN ND MISSIONS

(continued from page three)

ong effect on the members of his staff d those who lived in the White House. s sons Willie and Tad both became very ssionary minded. They were constant- preparing baskets of food for the edy. Often they invited so many waifs the White House kitchen that the oks became exasperated.

The boys set up a business table from ich they sold candy and fruit to the ious office seekers. Willie carefully ored his profits in a little bank. Dur- his final illness, he told Dr. Gurley at he wanted the contents of his bank be given to the mission Sunday school. d this was done. The total amount s five dollars. The notation of this n still be seen in an old record book the New York Avenue Presbyterian urch.

Tad had the same spirit. After Lee's rrender, Lincoln spoke to a large wd from the balcony of the White use. He told them about the consid- ate policy he had in mind for the uth. At the end of his speech, Senator rlan asked, "What shall we do with e rebels?"

The vindictive crowd shouted back, Hang them!"

Tad then turned to his father and id, "No, no, Papa. Not hang them. ng on to them!"

"That's it!" replied Lincoln joyfully. ad has it. We must hang on to them!"

At the time, Tad was only eleven. He ust have acquired his compassionate irit from his father!—Gospel Herald.

= = = =

oys' and Girls' Stories

(continued from page twelve)

And how will we ever get this mitt ck where it belongs? We don't know soul around here!"

After another day in school—a day of lent whisperings and curious stares of s classmates—Alex bundled up early nd went up and down the street, stop- ng at each house on the block to ask hether the mitt belonged there.

A grizzled old man opened the door t one house. "Do I look like I'd be tching flies?" he chuckled.

Up and down the street Alex walked nd looked. Now, who would have a oy around here? He paused before a pink, ranch-style house and twirled the mitt in his hands. There was a bike in the open garage. Maybe this—

"Hey, what are you doing here?" A tall, curly-haired boy, about a year older than Alex, came out of the house. "That's my mitt!"

Alex's mouth hung open. "It is? I mean—I'm glad it is! I was trying to find the owner—"

"What do you mean?" The boy eyed him curiously.

"My dog's a retriever. That's why he brings back things. He ran away last night. I guess he saw I wasn't very happy, because I wouldn't play with him. So he decided to bring me a present, like he used to, back home in Florida."

"Must be a smart dog," the boy said, grinning. "My name's George Worthington. What's yours?"

Alex felt a funny feeling steal over him. "Graham's the name. Alexander Graham. Tell me, does anyone ever call you 'the father of our country,' or something?"

"No. Why Alex? Are you worried about nicknames?"

"Not really, I guess. I just wondered, because we're new here. We live on the next street."

George laughed. "Great! There are hardly any kids on this block. We ought to have some real fun together. Do—do you go to Sunday school? I'll take you to church with me next Sunday, if you want to."

"I'd like to!"

Alex gasped at the way things were happening so fast! No nicknames. A friend. A church. All in one breath! God had cared a lot more than Alex had figured He would.

"Aren't you cold out here, Alex? If you're from Florida—"

Funny thing. Alex didn't notice the cold one bit. "I just hadn't bothered to notice, George."—Story Trails.

= = = =

I don't believe that "dog is man's best friend"; I believe you get man's best friend when you spell "dog" backwards. —David Lee Hall.

ATTENTION FWB LEAGUERS!

The State League Convention will be held in March. All leaguers in both the junior and intermediate groups who are interested in competing in the State Sword Drill Contests are urged to contact Miss Deborah Hines, state league promotional secretary, at Mount Olive College, Mount Olive, North Carolina.

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MISSIONS

(continued from page five)

through our combined efforts, God can do great things here for His glory."

It is very encouraging that God is using the efforts of Free Will Baptists in that part of the world. May we ever pray that God will give leadership in the future of the mission program. God only knows the need, and we can help to fulfill the need if we will only remain in the will of God and listen when He is ready to speak to us. Pray for Harold and Sandra as they labor for the Lord in the Philippines.

Pray also that God will bless Harold as he begins his teaching for this next year. He will be teaching a full load during this semester, and he will also be responsible for the evangelistic efforts of the program in the Philippines. Pray for him that God will give the leadership necessary for this task.

According to the latest news, Sandra is getting along fine and awaiting the last few days until the birth of the second child. Let us pray that God will give normality to the child and good health to the mother. These are long days for both Sandra and Harold, so remember them to God each day in prayer.

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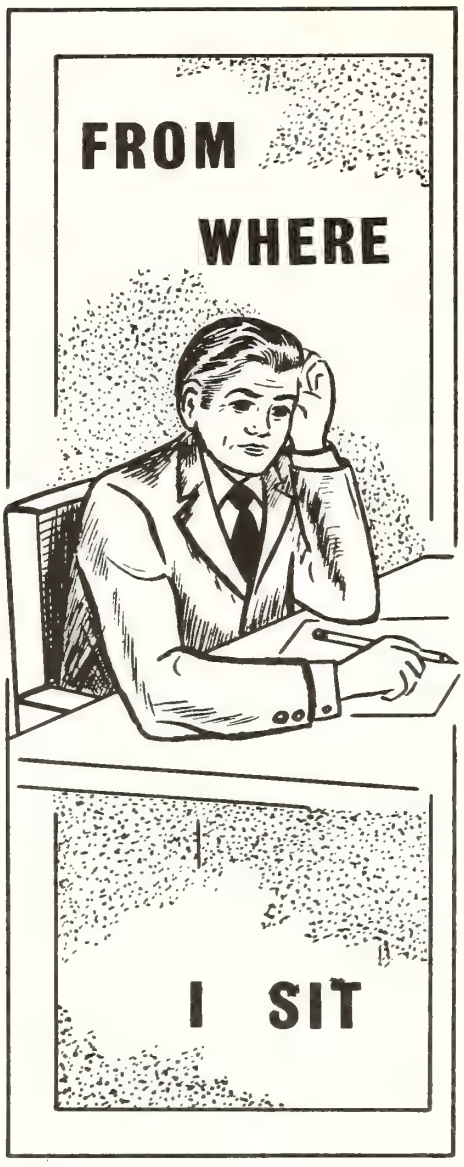
LISTEN TO THEM IF YOU WANT TO

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, FEBRUARY 25, 1970



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Editorial--

Cover Photo by Harold M. Lamb

LISTEN TO THEM IF YOU WANT TO

There are a lot of people in this world. In fact there are over 3,3 600,000 people living on the plains, in the mountains, in the cities, an the dirty little towns which surface our planet. In the course of life don't come in contact with all of the people of the world, but we do counter many of them who have something to tell us; and they all to talk at once.

The world is full of people who think they know what is best for y They think they know your duty. They'll tell you what to do; they'll you where to go; they'll tell you what to say and how to say it; they'll you how far to go and how fast to get there; then, they'll tell you w to get up and when to go to sleep. Sure, they want to help you. T don't want you to make the same mistakes they've made. They d want you to be guilty of the same crimes they've committed. They d want you to hang your head in shame for some embarrassing situat you might have avoided. They don't want you to cry tears of reg when you could be dry-eyed and happy. They don't want your heart break like theirs. They don't want your shoulders to stoop under weight of some unbearable burden. They care for you, so they ad you. You mean something to them, and they want to mean someth to you.

We are not trying to say that advice should not be appreciated; are we trying to say that aid is ill-given, for many people are helped al the way by a strong hand and a noble heart. Many are helped to conq inward and outward wars by the wisdom of experience. What we trying to say is that many of those who attempt to solve all the wor problems by the "soundness" of their advice are not qualified. Many those who would tell us not to do this or that do it themselves—and w out any reservation. Certainly there are some things which can be ri or wrong, depending upon the manner in which they are done; but th are other things which are wrong no matter how you try to do them, regardless of how you look at them. Those of us who sin freely and g ly have little right to try to steer someone else in the right direction. we are going down the road backwards, we can't expect those who fol us to go down the road frontwards! Our image is important. If we down in the midst of sin and make ourselves comfortable, it is saf assume that our onlookers will consider us sinners. Then, if we get and make great noises about the right and the wrong of certain thi few people will listen. "Jesus did it; He sat down with sinners," s will argue. Jesus did sit down with sinners, but He did not sit in t sin! We repeat: Jesus sat down with them, but He didn't sin with th

Many times the only way we can reach the erring is to search t out, sit down with them, look at them face-to-face, and talk to them he to-heart. This is a proper way of witnessing, but if that sinner to w we are talking has heard us use some of the same language, seen us tend some of the same movies, and drink some of the same hard li that we are rebuking him for; then, we might as well be quiet. Talk loud and long, and crying pitiful tears for his softening up will not h We can't be instant in season unless we are instant out of season; ot wise, we can never hope to influence another person for the right. L at and listen to the next five people you see today. What do you s What do you hear? Are they bent on mapping your life and direct your soul? Are they intent on straightening your tie while their crooked? Are their mouths full of sweet words and good sounds?

Just listen to them if you want to. Listen to all those know-i do-gooders who can tell you the why, the how, and the wherefore. J listen to them make their noises when they are not "tuning" themse in. Look at them as they try to "teach" without a degree and "doct without a license. Indulge them if you must and listen to them polit for they mean well. But, while they're so busy talking, just look up listen for that still, small voice which, like a strain of music, penetr the thunder of their advice. That will make the difference!

BEWARE

by Guyla J. Corbett
Age 10

ARK 8:15 reads, ". . . Take heed, beware of the leaven of the Phari- and of the leaven of Herod."

uteronomy 6:12 reads, "Then be- lest thou forget the LORD, which ght thee forth out of the land of t, from the house of bondage."

uteronomy 8:11 reads, "Beware that forget not the LORD thy God, in not ing his commandments, and his ments, and his statutes, which I mand thee this day."

odus 23:21 reads, "Beware of him, obey his voice, provoke him not; for ill not pardon your transgressions: my name is in him."

uteronomy 15:9 reads, "Beware that e be not a thought in thy wicked t, saying, The seventh year, the year lease, is at hand; and thine eye be against thy poor brother, and thou t him nought; and he cry unto the against thee, and it be sin unto ."

his list of "bewares" did not only to those in the times which they e written, but they also apply to us . Let us see now how they would: Beware, lest ye forget the poor." Jewish farmer would go o v e r his s twice. Whatever was left in the s after the harvest was left for the . (We see this truth exercised in case of Ruth and Boaz, when Ruth ned the fields for grain.)

Mark 12:1 we find these words, d he began to speak unto them by bles . . . ." (This begins the parable he husbandmen.)

he parable of the husbandmen is a d illustration of t o d a y—wolves in ep's clothing. Christ warns us to be e of these.

Corinthians 11:14, 15 reads, "And marvel; for Satan himself is trans- ned into an angel of light. Therefore s no great thing if his ministers also transformed as the ministers of teousness; whose end shall be ac- ding to their works." In this portion, Paul, the writer of this second letter to the church at Corinth, tells them (and us) to beware of false doctrines.

Notice Luke 12:15: "And he said unto them, Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth."

Beware of selfishness!

Matthew 10:17 reads, "But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues." This verse plainly says, "Beware of wicked men!"

Look at Mark 12:38: "And he said unto them in his doctrine, B e w a r e of the scribes, which love to go in long clothing, and love salutations in the marketplaces." This verse gives us two bewares:

1. Beware of the scribes, and
2. Don't get conceited.

Also, we are to beware of neglecting supernatural signs of Christ's Second Coming as foretold by Christ and the prophets.

Colossians 2:8 reads, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.".

Beware lest we backslide!

Those rejecting the truth and who are willfully forgetting are lower than the backslidden.

Now that we have discussed these points, let's take a look at our list of bewares.

We are to beware of:

1. Forgetting the poor,
2. False doctrines,
3. Wolves in sheep's clothing,
4. Selfishness,
5. Evil men,
6. Scribes and conceited people,
7. Neglect of supernatural signs of the Second Coming of Christ,
8. Backsliding, and
9. Rejecting the truth and willful forgetting.

Let our daily prayers be to "beware" of these nine things!

= = = =

(Note: This essay was adapted by Miss Corbett from a prayer meeting discussion which was delivered by the Rev. James Lupton, pastor of the Winterville, North Carolina, Free Will Baptist Church, where she is a member. Guyla is active in all phases of church work, including: Sunday school, AFC, L e a g u e, and Youth Chorus. She was recently a winner in the Central District Sword Drill Contest and will compete in the state finals in March. She is a fifth grade student at Ayden Elementary School, Ayden, North Carolina, and is the daughter of Mr. and Mrs. Guy Corbett.)

New Mission Plane Dedicated By Senator Hatfield

A new airplane destined for the use of Wycliffe Bible Translators in Brazil was dedicated at a ceremony January 27, in Washington, D. C. Principal participants were Senator Mark Hatfield, representing the people of the state of Oregon, who are giving the plane; and Secretary Carlos Alberto Pardellas of the Brazilian Embassy, who spoke for the Indian people who will benefit from the services of the plane.

Appropriately the new plane was named the "Spirit of Oregon." Literally hundreds of persons in that state have been contributing over the past year to make the plane a reality. The plane is a Cessna 206 on floats and with a STOL conversion. It is equipped with a full complement of navigational and radio gear.

Also participating in the ceremony was Harold Goodall, executive director of the Jungle Aviation and Radio Service, which will provide the volunteer crews that will operate the plane. James Wilson, with ten years of service in Brazil directing the tribal linquistic program of the Summer Institute of Linguistics, the academic affiliate of Wycliffe, gave a picture of the role the plane will have in carrying Bible translators to isolated locations, and opening up communications with some of the most primitive tribes of the Amazon jungle.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

PRAYER

(Reprinted from July 1, 1959)

". . . men ought always to pray, and not to faint" (Luke 18:1).

Prayer is defined as being the act of addressing thanksgiving, adoration, supplication, or intercession to God. If in our prayers we will constantly remember these four methods of praying, we will be most likely to approach the throne of God in a way that will be pleasing to Him and bring His answer.

Prayer is one of first and sweetest duties and privileges of the Christian toward God. It is in this way that he approaches the personal attention of his Maker, pouring out his thanks for life, for preservation, for salvation and all its attending blessings. It is in this way that we can live lives that are glorifying to God. By prayer we ask God for aid, assistance, grace, and strength for the tasks of life. Much of our praying should be intercession for some other person or persons. For Christ's best example of this type of prayer read the seventeenth chapter of John.

Prayer is one of the surest means of attaining a higher plane of spirituality, as well as one of the strongest of staffs upon which to lean when we are weak or troubled. Prayer, reading God's Word, and faith make a great defense against Satan. When we are at war with ourselves, earnest and continued prayer will invariably bring peace; for God fails not to listen to the call of those who come to Him in faith, in distress of mind, and ask Him to give of His infinite strength to support them. But in asking God for things, we must never forget that His knowledge and wisdom are infinitely greater than ours, and that we must not expect Him to grant our wishes if in His sight they are contrary to His will or will be harmful to us. In the Garden of Gethsemane His own Son addressed Him from the human side of His nature and asked Him to let the cup of Calvary pass from Him, if it could be His will. But Jesus was willing to let everything rest in the hands of His Father, obeying Him in all things. What an example for the sons of God today! We should never let a prayer pass our lips without the thought, either spoken or in the heart: "Thy will, O Lord, not mine, be done."

James Montgomery wrote the following beautiful lines which are well worth committing to memory:

WHAT IS PRAYER?

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that re
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice
And cry, "Behold, he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer thyself hast trod:
Lord, teach us how to pray!

—Selec

"Watch ye therefore, and pray alw
that ye may be accounted worthy to
cape all these things that shall come
pass, and to stand before the Son
man" (Luke 21:36).

INFORMATION ABOUT FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

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THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of January, 1970. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered.

Religious Contributions Received
(Includes Gifts for All Purposes)

Albemarle Conference	$ 378.98	
Blue Ridge Association	15.60	
Cape Fear Conference	365.03	
Central Conference	1,872.57	
Eastern Conference	1,750.01	
Piedmont Conference	10.00	
Rockfish Conference	82.25	
Western Conference	1,093.63	
Total Religious Contributions		$5,568.07
Farm Income	$ 527.93	
Canteen Sales	310.89	
Parents and Relatives	265.00	
Miscellaneous	778.83	
Total Other Income		1,882.65
Total Income for the Month		$7,450.72

Special recognition is hereby given the following who made gifts of $10 more during the month:

Honor Roll

Cape Fear Conference	
Shady Grove	$11
Central Conference	
Black Jack	$10
Ayden	11
Edgewood	29
Peace	13
Reedy Branch	10
Spring Branch	29
Eastern Conference	
Holly Springs	$12
Mount Zion (Pamlico Co.)	23
Pearsall's Chapel	10
Rock of Zion	15
Sarecta	10
St. Mary's (Craven Co.)	14
Wintergreen	13
Western Conference	
Mt. Zion (Nash Co.)	$25
Pleasant Hill	10
Sherron Acres	16
Wilson	20
Friends and Others	
J. D. Fleming	$10
T. Emmette Stancil	20



SUNDAY, MARCH 1

BANKBOOK OR ACCOUNT BOOK

ripture Reading—Matthew 6:1

woman, working as a housekeeper, sent to the mission in the Sudan. She had ived this sum as a legacy. Later, after death, relatives, who had regarded her eing overreligious, and had had very to do with her, came to her funeral, asked for her possessions. They went ugh her trunk looking for a book, evily a bankbook, for she had been long loyed at good wages. The little book found was quite a different one, and its own story. On the one side she entered the wages, month after month, on the opposite side, following the ll amounts of her expenditures, were entries as these: "For Bible woman India, $50." "For native worker in na, $50." Turning over the pages to date she had received her $300 legacy, found opposite it, "Paid out for the an, $300." She needed no executors; had been administered right up to date. neday we will wish we could produce a book in the presence of Him to om we must all account for our steward-.—*Evangelical Christian, Knight's Mas- Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When the Lord comes, we will all have give an account of what we have done.

MONDAY, MARCH 2

NOBODY WOULD KNOW

Scripture Reading—Leviticus 24:22

'My father came into our house soon er I was married and looked around," s Dr. Campbell Morgan. "We showed n every room, and then in his rough way said to me: 'Yes, it is very nice; but body will know, walking through here, ether you belong to God or to the devil.' went through and looked at the rooms in, and I thought: He is quite right. we made up our minds straightway that ere should be no room in our house, nceforth, that had not some message, by ture or wall text, to tell that we served King."—*King's Business, Knight's Mas- Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Just think, when someone comes to your house, can they tell whether or not you belong to the Lord?

TUESDAY, MARCH 3

WHY SHE DIDN'T WANT PRAISE

Scripture Reading—Deuteronomy 15:15

A young woman recently converted, and whose holy life was noted in the church, sang a solo at one of the services that brought much blessing. The minister commented on it, at length. On leaving the church at the close, she was overheard saying to the minister, "If you please, sir, I don't want you to praise me." "Oh," said the minister in surprised tone, "why not?" "Because," said the singer, "it's Christ I want to glorify. Since I found Him as my Saviour, I want everything about me to point to Him, and when I sing I want people to see Him."—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If you are truly a born-again Christian, people will be able to see the love of Christ in you.

WEDNESDAY, MARCH 4

WHAT HE COULD NOT PACK

Scripture Reading—Proverbs 11:15

A young minister was leaving a North County town, and was bidding an old lady good-bye. "Well, sir," she said, "you'll be busy packing up your belongings, I expect?" "Yes," he replied, "I have only a few things to get into boxes now."

"There's one thing you won't be able to pack up, sir," said the old lady; "you'll have to leave that behind." "I don't know —whatever is that?" questioned the minister. "You can't pack up your influence, sir," she answered quietly.—*Christian Herald, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

You never know what impression or influence you might have upon somebody who is seeking the Lord.

THURSDAY, MARCH 5

HER SERVICE

Scripture Reading—Daniel 9:3, 4

Dr. J. H. Jowett used to tell of a little servant girl who applied for membership in his church. He asked her what she was doing for her Lord. She explained that she had very little time off and could seldom attend services or meetings; but, she said, she always took the daily paper up to her bedroom with her at night. Dr. Jowett asked what good that did. "Well," she explained, "I always turn to the Births and Marriages and Deaths. I read over each of these births and pray that these little babies may be early led to the Saviour and made a great blessing to their parents; I read of each wedding and pray that these brides and bridegrooms may be very happy and may always be true to each other; and, reading each of the death notices, I pray, one by one, for all the bereaved that they may turn in their sorrow to the only source of lasting comfort."—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Are you doing your service for the Lord and leading people to Christ?

FRIDAY, MARCH 6

TRAPPED IN A CLOSET

Scripture Reading—Psalm 68:20

Awakened when his bed caught fire, Edward Sweeney of New York City ran to the door, opened it, went through and slammed it behind him, only, to discover that he was in a clothes closet and could not get out. Meanwhile other tenants smelled smoke, sounded the alarm, and the firemen not only extinguished the blaze but released Mr. Sweeney from the closet when they heard him pounding on the door.

How like human beings! Caught in the sleep of death, they race to any door and rush through only to be trapped in their false hope. Is it any wonder, that the Lord cries through the prophet, "Turn you to the stronghold, ye prisoners of hope" (Zechariah 9:12)? Christ is the stronghold and the only door. Any man who attempts to find safety by any other door will find himself trapped forever.—*Revelation, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Sometimes we find ourselves trapped in the world of sin, but with God's help we are able to find the way out.

SATURDAY, MARCH 7

HOW HIGH?

Scripture Reading—1 Chronicles 6:11

It was time for evening prayers. Buddy's busy day was over, and, with Daddy, he was ready to pray. The usual words were prayed, and the "for Christ's sake, Amen," added; then: "Daddy, how high did we pray? Did God hear us, Daddy?" Daddy was accustomed to the task of trying to answer difficult questions—that rare privilege that daddies have—and tried his best with this one, assuring Buddy that God heard every word; that He always hears everything we say. Soon Buddy slumbered, but Daddy remained awake for a time, thinking about the question of how "high" prayers go. How high we pray is an important thought, because there are things that weigh down our prayers sometimes. Jesus told of several of them—the man, for instance, who, at the altar, remembered something, and had to hasten off to make it right.—*Gospel Messenger, Knight's Master Book, Eerdmans Publishing Company.*

(continued on page fifteen)

News & Notes of DENOMINATIONAL INTEREST

First Church, Wilson
Announces Sale of Bonds

The First Free Will Baptist Church of Wilson, North Carolina, announces the sale of negotiable church bonds, at seven percent interest, paid every six months. These bonds may be purchased to mature from one to fourteen years. This is a wonderful opportunity to build up a fund for educational purposes or for retirement.

Those desiring further information should write to: The Rev. C. F. Bowen, P. O. Box 549, Wilson, North Carolina 27893.

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Smithfield Church to Host
State Sunday School Convention

The Executive Board of the North Carolina State Sunday School Convention has accepted an invitation from the First Free Will Baptist Church of Smithfield to hold the 1970 session with them. They invited the convention last year, but carried the invitation over when it was found that an agreement had been made in 1968 to hold the 1969 convention in Wilson.

The established time for the annual meeting is Saturday before the third Sunday in April, and this year the date is April 18. (Note: An error was made in an initial announcement which was prepared to go out with a recent mailing of "The Sunday School Reporter," and several copies got into the mail before the error was discovered and corrected. Those to whom the erroneous copies were sent are being sent a corrected copy, and are asked to advise their schools accordingly.)

A committee designated by the executive board is now working on a tentative program for the meeting, which will be submitted to a meeting of the board to be held in March for the purpose of completing plans. The early announcement, sent to Sunday school superintendents and pastors, appealed for suggestions from Sunday school leaders regarding the program. This invitation is extended generally to readers of "The Free Will Baptist." Suggestions may be sent to the field secretary of the convention, The Rev. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina 27834. It is the desire of the program committee to make the program for this session one that will meet general approval of the Sunday school leaders over the state.

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Sweetheart Banquet
Held at Palmer Memorial

The Woman's Auxiliary of Palmer Memorial Free Will Baptist Church, Raleigh, North Carolina, honored their husbands and several friends on Saturday night, February 7, at their annual Valentine "Sweetheart Banquet." The event was held at the Woman's Club in Garner, North Carolina.

The building and tables were very beautifully decorated with a red and white color scheme throughout. The main table was centered with a valentine floral arrangement.

A very delicious meal, which had been prepared by the ladies, was enjoyed by everyone. After dinner the group took part in playing several games. The winners were awarded traditional valentine candy.

A very inspiring program of singing was rendered by several members of the group. Using the topic, "Praying at the Cross," the pastor, the Rev. R. W. Allman, gave a discourse on prayer—how to pray and for what to pray. In closing the group sang a verse of "Blest Be the Tie That Binds," followed by the benediction by Mr. Allman.

According to Mrs. Betty R. Strickland, secretary of the auxiliary, who speaks for the group, the people at Palmer Memorial are very thankful for their church and for their new pastor and his wife. They urge every Free Will Baptist to join with them in prayer for Mr. and Mrs. Allman as they continue their new work and as they strive to win the lost for Christ.

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Parliamentary law is common sense used in a gracious manner.

Coming Events

March 7—North Carolina State Le
Convention, Community Church,
don, North Carolina
March 22—Palm Sunday
March 27—Good Friday
March 29—Easter Sunday
April 18—North Carolina State Su
School Convention, First Church, Sn
field, North Carolina
May 2—Vacation Bible School Works
Ayden

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Change of Address

Please note the change of address
Dr. and Mrs. J. P. Barrow. Their
dress has changed from 3824 Rich
Avenue, Nashville, Tennessee 37205
7934 Charlotte Pike, Nashville, Ten
see 37209.

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For Me and For You

by Jean Lamm
Saint Mary's Church
New Bern, N. C.

Each morning when I look at the sun,
I know this is only a part of what
has done.
Then I see the grass all sprinkled v
dew—
God made this for me and He mad
for you.

Then when the stars come out at ni
And the moon shines forth with a
diant light,
It gives a glow only noticed by few-
God made this for me and He mad
for you.

Have you noticed the trees that stand
tall?
The leaves all turning brown late
the fall?
You hear the birds sing, you feel
wind too—
God made this for me and He ma
it for you.

I see the mighty ocean, its white c
of foam;
Then I feel once again I am ne
alone.
I see the roaring waves so clear and
blue—
God made this for me and He made
for you.

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A full hand cannot take God's gift

KEEP CLIMBING

by Margaret N. Freeman

DID you ever climb a mountain or ride in a car along a high mountain road? The fresh, crisp air seems to flood the body with energy. There are uncluttered paths, indescribable peace, and a strange quietness. The view is majestic and beautiful! There is something awesome in the atmosphere of a mountain top.

During the last one hundred years, many strong men have attempted to climb Mount Everest. As far as is known, no human feet stood upon the highest peak of the world until 1953. On May 29, 1953, Sir Edmund Hillary and Tenzing Norgay thrilled the world when their expedition was successful in the final struggle to the summit of the 29,028-foot mountain after more than two months of climbing.

The climb required tremendous stamina and courage! These men faced obstacles and dangers that made their feat look impossible. Where did they get the strength and endurance? A cold, rare atmosphere, steep, ice-clad slopes, gigantic loose rocks, and dangerous crevasses were some of the obstacles these men conquered.

As veterans in the sport of climbing, they had faced dangerous obstacles before and had learned how to overcome them. Each new test taught them a lesson that strengthened and prepared them to face courageously and with endurance their greatest test. Bravely they set their faces and sights upward, and they were successful!

Three things can be assumed about these mountain climbers: (1) They were prepared. (2) They approached their task with enthusiasm and courage. (3) They kept climbing.

There are varieties of climbers in this life. Some reach for gratification of personal pleasures. Others grasp for power. Some seek riches. Some strive for fame. Many pursue a high social position. All struggle to achieve their goal.

But the highest possible climb in life is one which I hope you have already started. This is the climb of the Christian life with a mountain peak much higher than Mount Everest!

We watch with amusement the first faltering steps of a young child just beginning to walk. He falls down, picks himself up, starts over, and keeps at it! Believers start the Christian life as babes in Christ. As they progress and mature, their footsteps grow steadier and more secure.

Teen-agers today are searching for an answer to life. Seeking new experiences, some occupy themselves with wild parties, alcoholic beverages, questionable movies, narcotics, and even riots. Still the emptiness inside continues because they overlook the real purpose of life.

God's Word tells us that we are here on this earth to have fellowship with God and to glorify Him. The first step in this richer life is to receive the Lord Jesus Christ as Saviour. Next, we must learn to apply His teachings to daily living.

Goals are important. The runner runs with his eyes on the finish line; the athlete takes the ball and darts for the goal post; and the student studies to get a good grade. Christianity is the only life that leads to a glorious future. In order to attain the goal, it is necessary to keep moving, growing, and climbing in the right direction.

A guide, taking tourists through Mammoth Cave, warned, "Keep close to your guide!" Those following him soon realized that if they did not take his advice, they could easily get lost. God knew that we would need Someone infinitely wise to guide us in the right pathways, so He sent His sinless Son, Jesus, to show us how to live.

All young people who choose God's plan for their lives and who prepare themselves adequately are able to approach their tasks with enthusiasm and courage. Such people keep climbing upward until they reach the summit of success.

The teen-age period is a good time for preparation. It is an excellent time in life for a person to get to know himself and, especially, to know God. As a person gets to know God, he learns more about himself, for God exposes all the blemishes in his character. But not only does God expose the problem, He also gives the solution.

As God's children, we are told to bring our problems to Him. He is always available for immediate consultation by prayer and reading of the Bible. When problems arise, we should ask, "Lord, what wilt thou have me to do?" (Acts 9:6).

We should develop to the fullest potential so as not to stand ashamed before Him someday. We must learn to **know** Him and become like Him.

Oliver Wendell Holmes once said, "The greatest thing in this world is not so much where we stand, but in what direction we're moving."

We are told that the reason only a small percentage of people fulfill their potential is because they are unwilling to commit themselves completely to God. Perhaps procrastination is the greatest foe to full achievement. The Bible tells us to be "doers" of the Word (James 1:22). That means shouldering responsibility to live for Jesus **now, today.**

Establishing a definite time, a certain spot, and a regular plan for prayer and Bible study will fortify you, prepare you, and engender enthusiasm. Jesus said He came that we "might have life, and . . . have it more abundantly" (John 10:10). Let us **glow** for Him!

We must keep going on. Much of the Christian life is rugged, uphill climbing because of sin. Satan is on a twenty-four-hour prowl, trying to get us to give up, doubt, and follow his way instead of God's way. The Bible compares him to a roaring lion which seeks to devour us. But Jesus guides our way and makes it possible for us to achieve the goal.

Perhaps you feel that the **Christian** life is hard. Maybe you wonder at times whether it is worth it. The best way to find out is to observe that those who live in obedience to God are always triumphant. The Apostle Paul said, "I press toward the mark for the prize of the high calling of God in Christ Jesus" (Philippians 3:14).

One of the hardest places to live the Christian life is at home, but our witness must be consistent. As J. Hudson Taylor said, "A candle that won't shine

(continued on page fifteen)

GOD IS AT WO

DRIVE Slowly. Men at Work."

Many times we see this sign as we hurry along the highways that are being repaired.

When Paul wrote to the Philippians, he placed before their minds a sign which told them, "God is at work" (Philippians 2:13).

The evidence of this great truth is verified for us as we reflect on nature. When the psalmist observed the world of nature, he cried with ecstasy, "The heavens declare the glory of God" (Psalm 19:1). The believers at Colosse, on reading for the first time the espistle addressed to them, discovered that Christ is the Creator of all things and the cohesive power of the universe (cf. Colossians 1:16, 17).

Recently our papers have carried articles that graphically illustrate what is happening in space, confirming the truth that **God is at work in His universe.**

In these critical days, when nations are being shaken, it is a great assurance to be aware of a truth often forgotten, that **God is at work in history**. The Proverbs writer spoke of this when he said, "The king's heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will" (Proverbs 21:1). When Nebuchadnezzar, first of the Gentile world rulers, held the concept that his reign was the result of his own personality, his prestige, and his ability, God taught him a lesson which could well be written indelibly in history: "The most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men" (Daniel 4:17).

We can be assured that the God of the ages has not lost His grip on history and that the words of William Cowper, the great hymn writer, are true:

> His purposes will ripen fast,
> Unfolding every hour.

As we observe God's work in nature and in history, we are confronted with the inescapable fact that **God is also at work in His church.**

When Christ stood with His disciples and looked across the centuries, He saw the martyrs of all the ages; He knew the defeats and the victories, and with voice triumphant He cried, "I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

This is the age of the church, the age of grace. Nowhere is there any indication given in the Word of God that there would be universal acceptance of the gospel. In fact, the opposite is true. When our Lord looked upon the world, He saw four types of soil. These were all to be sown, but only one out of four would receive the seed. The reception was therefore relative, partial, and fractional. These are critical hours for the church of Jesus Christ. The powers of hell attack, but the promise is sure: "I will build my church." The day of her completion may be near, when she will appear before Christ, a "glorious church, not having spot, or wrinkle, or any such thing" (Ephesians 5:27).

Great as is the movement of God in nature, in history, and in the church, Paul's word to the believers at Philippi brings into sharp focus **God's work in the individual believer.** Just for a moment, slip with me through an inspired album of portraits of the people of the church at Philippi, found in Acts 16. A society woman; a girl who was formerly demon-possessed; a hard and tough jailer—these are the people who were charter members of the "First Church of Philippi." What could a pastor do with such a crowd—Lydia, rich and highly cultured; the damsel, poor and emotionally unstable; the warden, with a background sadly lacking in cultural advantages? What could be done with them? Well, just one thing—they could allow God to work in them.

As the aged apostle reflects upon those first days at Philippi, he reminds them that he thanks God upon every remembrance of them (cf. Philippians 1:3). He sees the riverside where he first met Lydia; he hears the anguished cry of the jailer; he remembers the little damsel who was the human instrument for demon possession. And above these unlikely lives is written, "God has begun a work in you" (cf. v. 6).

What was the work God desired to perform in them? In the light of the context, there can be only one answer, and that is to produce in them the mind of Christ (cf. Philippians 2:5).

We have often sung Katie B. Wilkinson's lovely hymn:

> May the mind of Christ my Saviour
> Live in me from day to day,
> By His love and power controlling
> All I do and say.
> May His beauty rest upon me
> As I seek the lost to win,
> And may they forget the channel,
> Seeing only Him.

This desire can be accomplished only as we allow the indwelling Spirit of God to take control of our lives as we present ourselves to Him.

The mind of Christ will manifest itself in us in a fourfold way. There will be evidenced in our lives humility (cf. Philippians 2:3). There will be a growing obedience to the Word of God (cf. v. 12). There will be freedom from murmuring and disputing (cf. v. 14). We shall shine as lights in a world of moral darkness (cf. vv. 15, 16). God is at work through the lives of believers.

A LIFE OF HUMILITY

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Philippians 2:3).

This admonition must have fallen on the ears of the Philippian church with force, for factions and divisions had reared their ugly heads, with two of the churchwomen being at odds with each other (cf. Philippians 4:2).

The families of Euodias and Syntyche are long-lived, and even in this present hour they share in the population explosion. Some of their children are loose in every congregation. What can be done to restore peace and harmony? One thing is needful; one ingredient is essential. We must allow the Holy Spirit of God to work in us the humility that is in Christ Jesus.

Jonathan Edwards was right when he said, "Nothing sets a person so much out of the devil's reach as humility." The word literally means "low lying." When people walked along the river and saw that it rested beneath its banks, they said the river was **humble**—running low. Always in the New Testament, the word is used in a good sense.

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by
THE REV. HOWARD F. SUGDEN, Th.D.

Wouldn't you have enjoyed being present the day our Lord Jesus talked with the Pharisees about this? Whenever they were invited to important functions, there was a mad scramble for the best seats. No bleachers for this crowd! They rode roughshod over others to gain the ends they desired. How penetrating were our Lord's words: "But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:10, 11).

Peter never forgot that day. The word so startling lingered in his memory, and as he penned his epistle to "strengthen the brethren," the Spirit of God prompted him to say again, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Peter 5:6).

The accumulated evidence of divine revelation assures us that the more we reflect on the wonder of God, the lower will be our estimate of self.

John Flavel should be heard at this point: "They that know God will be humble; and they that know themselves cannot be proud." Oh, that God would teach us to "run low"!

John Bunyan knew the true meaning of humility and put it this way:

> He that is down, needs fear no fall;
> He that is low, no pride;
> He that is humble ever shall
> Have God to be his guide.

As God works in us a life of humility, He will also produce

A LIFE OF OBEDIENCE

"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure" (Philippians 2:12, 13).

A note of praise falls from the lips of the apostle as he reflects upon the obedience he has noted in the lives of the believers at Philippi. Whether Paul was present or absent, there was a desire to obey God in their hearts, and this, he assures them, is the result of God's work in their lives.

William Gladstone made this observation on the subject of obedience: "There is one proposition in which the whole matter, as it is relevant to human duty, may be summed up; that all our works, alike inward and outward, great and small, ought to be done in obedience to God." How important it is to know that the desire to do and the power to perform all originate with Him whose great concern is over us!

Men whose lives are eloquent on this subject step forth from the pages of inspired history. Archaeology reveals that Ur was a town with a well-ordered government and a system of commerce in which writing was common. This was the busy, bustling world in which Abraham lived. But God called Abraham, asking him to leave that place. Stephen tells us of this call in these words: "The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee" (Acts 7: 2, 3).

And Abraham obeyed God.

When the writer of the Epistle to the Hebrews places the name of Abraham in the "Hall of Faith," he lays hold of this incident to instruct his readers of the importance of obedience. "By faith Abraham, when he was called . . . obeyed" (Hebrews 11:8).

One of the most dramatic scenes in the Book of Acts takes place when Paul stands for trial before Agrippa and has the opportunity to be judged "for the hope of the promise made of God unto our fathers . . . that God should raise the dead" (cf. Acts 26:6-8). At the heart of this message rests the secret of Paul's life, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision" (v. 19).

On the road to Damascus he had been apprehended by Jesus Christ, and the cry of his heart was, "What wilt thou have me to do?" (Acts 9:6). He looked back over the years that had so quickly slipped away with a heart confident that he had sought above all else "that good, and acceptable, and perfect, will of God" (Romans 12:2).

God is at work. His work is revealed in a life of humility and obedience. And as Paul looked out upon the city of Philippi, wrapped in the darkness of unbelief, he reminded the members of that young church that God is at work to produce

A LIFE OF CONTRIBUTION

"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life" (Philippians 2:15, 16).

The world was crooked in the day in which Paul lived. But God flung into that darkness and crookedness a positive force—the church—composed of believers in Jesus Christ. You can almost see them, this congregation in Philippi, standing with torches high, dissipating the enshrouding darkness of a sinful, crooked city. In a dark place, they shine as lights in the world. Their very lives repel the darkness; their testimony dispels the gloom. They have a contribution to make to the world in which they live.

Surely today our world is even darker, for the hour is late. But God has called us to "shew forth the praises of him who hath called (us) out of darkness into his marvellous light" (1 Peter 2:9).

One day, as the multitudes gathered around our Lord, He turned to His disciples and said, "Ye are the light of the world" (Matthew 5:14).

Philosophers had lived and died, giving to the world their philosophical systems, but it was not to the philosophers that He spoke. It was to a few "unimportant" men—but men who had been lighted by the light of the world.

This is the need of the hour. God needs men today who will shine as lights in a dark place.

May God by His Holy Spirit energize our lives, that we may have humility and obedience, and that our lives will make a contribution to a needy world around us.—Gospel Herald.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

SOCIAL SCIENCE SEMINAR

During the summer Mount Olive College is sponsoring a Social Science Seminar in Europe, beginning on June 15 and lasting through July 16, with a total cost of $945. Major cities of Western Europe included in the tour are Amsterdam, Brussels, Heidelberg, Vienna, Venice, Florence, Rome, Naples, Nice, Geneva, and Paris.

The educational trip abroad is directed by Charles L. Sapp, chairman of the Social Science Department, and Claude H. Moore, history professor. "This is the first attempt by the College to expand its curriculum to include travel and study in Western Europe. During the trip abroad, students will be offered an excellent balance of study and travel, thus giving students a richly rewarding summer as well as academic credit from Mount Olive College," according to Mr. Sapp. "It is hoped that the student will return from this summer seminar with new and broader interests in his studies, a better understanding of national and world problems, and a greater ability to contribute constructively to society," Mr. Sapp added.

For further details regarding this program, write to Charles L. Sapp, chairman of the Social Science Department. The seminar will be limited to 35 students who will be accepted on a first come, first serve basis. The State Department of Public Instruction has approved this travel seminar for credit towards teacher certification.

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HIGH SCHOOL DAY

On February 28, High School Day will be observed at Mount Olive College for Free Will Baptist students. All high school students from your church are invited to attend.

All events will begin at 10 a. m. in the Henderson Building. The program for the day will conclude with lunch in the College cafeteria. Those attending will be guests of the College. The program will include a tour of the campus, discussion of advantages of attending Mount Olive College, admission procedures, and available financial aid.

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Calendar of Events at Mount Olive College

February 26—Religious Convocation, 11 A. M.
February 28—High School Day for Free Will Baptists, 10 A. M.
March 3—Visiting Scholar
March 22-25—Holy Week Services
March 26-30—Easter Holidays
May 31—Graduation
June 22—Registration, Summer School

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Mr. Clinton Davis has been licensed by the Central Conference of Original Free Will Baptists of North Carolina, and is available for supply work and weekend revivals. He is recommended by the Harrell's Chapel Free Will Baptist Church, Route 3, Snow Hill, of which he is a member. Mr. Davis can be contacted by writing Route 3, Snow Hill, or by telephoning 747-3087.

HAVE YOU RENEWED YOUR SUBSCRIPTION

Questions & Answers

(continued from page eleven)

Faith and faith alone in Christ is the means of salvation to each who believes. We preach the Word and declare one saved when he believes and applies the Word.

BOOK REVIEWS

by ELIZABETH HILL

DEALING WITH THE DEVIL by C. S. Lovett. Personal Christianity, cloth edition, 144 pages, $2.95.

Become a Satan-watcher. Know who he is and how to watch for him. He is alive. He walks and talks especially with Christians.

". . . Resist the devil, and he will flee from you" (James 4:7). Precious is this verse from God's Word.

See both the Holy Spirit and the unholy spirit. They both are present, giving you personal attention, possessing fantastic powers, and exercising whatever dominion you will permit.

Learn Bible truths about Satan:

"An Angel of Light" (2 Corinthians 11:14)

"An Adversary" (1 Peter 5:8)

"A Tempter" (1 Thessalonians 3:5)

"A Deceiver" (2 Corinthians 11:3)

"A Hinderer" (1 Thessalonians 2:18)

"Prince of the Power of the Air" (Ephesians 2:2)

Most illnesses plaguing people are not physical. They are mental. They are "inspired by Satan!"

Arm yourself with antisatan verses when he attacks. The author who is president of Personal Christianity points out the following:

Satan says: "Worry, gossip, covet, lust, be dissatisfied, fear, and defeat."

God says: "Be anxious for nothing; love one another; bear one another's burdens; set your affections of things above; be ye holy for I am holy; be content with such things as ye have; my peace I give unto you; and, be of good cheer for I have overcome the world."

Read this book; then you will surely not be able to say, "No one ever told me about Satan."

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: Please explain, "H o w art u fallen from heaven, O Lucifer, son he morning! how art thou cut down he ground, which didst weaken the ons!" (Isaiah 14:12). How did the l come to have this name?—**M. G. R.**

nswer: The name L u c i f e r means ht finger." He was called "son of morning," "morning star," "splen-" "illustrious." Gregory the Great, ullian, and other noted scholars of past interpreted the passage in ah as referring to the fall of Satan, since the time when these so inter-ed this passage of Scripture this e "Lucifer" has been almost unani-sly regarded by the Christian schol-as being an appellation of Satan be-his fall.

r. Henderson's Commentary renders name as simply "illustrious son of morning" and holds that it has no rence to the fall of the apostate an-. It is also true that quite a few r scholars claim that this passage in ah has no reference to the fall of the state angels; while there are other olars that claim that this Scripture a prophetic reference to the fall n power of the great and illustrious g of Babylon, who in his time sup-ssed all other monarchs of his time splendor. There are others that ac-t the fact that this indeed does pro-tically set forth this king of Baby-but only as an agent through whom fallen angel Lucifer works and to put ractice his evil maneuvering.

think this latter view to be more y correct for I agree with the late James M. Gray that there are pas-es of Scripture that have a double rence. This seems to be one and it ms that whereas Lucifer was that derful creature created as the most ious of all the celestial beings, that sin and fall rendered him the lowest all persons, morally and spiritually, left him in this state of moral degra-on with some of his original powers, ities, and skills which he now uses to control and coerce other personal beings that yield their wills and their persons to him, and that the king of Babylon is a classic example of this. He gave him his will and therefore his person; so satan used it as though he had been in personal possession of all his qualities and abilities. The demon-possessed of heathenism and even those of this land today may be used as was the Gadarenes of Jesus' day, or the damsel of Paul's day (see Acts 16:16-18), until they, like these, have the demons cast out of them by the power of God. Jesus and Paul warned against these powers of evil. "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2); "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3, 4). (See Matthew 8:28-32.)

Speaking of the tares and in other parables, Jesus said, "But while men slept, his enemy came and sowed tares among the wheat, and went his way. . . . He said unto them, An enemy hath done this. . . . He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom: but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels" (Matthew 13:25, 28, 37-39); "It is enough for the disciple that he be as his master, and the servants as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? . . . And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell" (Matthew 10:25, 28).

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Question: Please explain, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matthew 16: 19). Is this literal or figurative speech? **—H. T., Michigan.**

Answer: Such sins are forgiven on the basis of faith in the Lord Jesus Christ. The Bible declares this fact repeatedly. We who are "His witnesses" are the instruments by which He declares it to the lost souls of the world. We preach the gospel or the good news of Jesus Christ. It is the power of God unto salvation to all who believe it. We declare that such have their sins remitted because they took the Word according to God's prescription. We know that it is a sure cure because we tried it on ourselves, first of all when we believed, and we know that because God's Word says it will do the same for any and all that receive it.

Acts 10:43 makes it clear that through Jesus' name all that believe on Him have remission of sin. No human being apart from Christ remits any sins. The believer has remission because Christ and He only grants it. We declare it because we are His servants and know that on the basis of belief in His name, others have it. We and no others can even preach the Word effectively apart from Christ, and certainly cannot remit sins. Christ does that and has declared in His Word on what basis. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11); "Come now, and let us reason together, s a i t h the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6); "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

(continued on page ten)

STORIES

for our youth



SEVEN PAIRS OF SHOES

AGNES RANNEY

"WHAT are you doing—going into the shoeshine business?" Barry looked up quickly at the sound of Chip's voice. Chip stood there, an amused grin on his freckled face, looking at the shoes lined up on the back steps of Barry's house.

"This is sort of my Saturday job," Barry explained.

"It looks like a morning's job," said Chip. "Can't you play now and do this later?"

"I guess I'd better not," Barry said reluctantly. There was no use explaining that at his house chores came first.

"Well, so long," Chip said, starting back toward the vacant lot. "Maybe I'll see you this afternoon."

"Sure," Barry said, "come on over." But he didn't think Chip would.

Chip does as he pleases, Barry said to himself. Chip didn't go to Sunday school, either although Barry had asked him to severa times.

Barr scowled as he looked at the shoes li ed up on the steps. There were seven pairs! Why did he have such a big family, anyway? There were Dad's black shoes—he didn't mind doing them. Mom's blue suede pumps had been her best pair for so long; they would need only brushing. The brown oxfords belonged to George, his big brother; it did seem as if he could shine his own shoes! Then there were Martha's black slippers. He could hear his big sister, now, whipping up a cake in the kitchen. Then there were his own brown oxfords. Next were Jimmy's brown shoes, models of his own in a five-year-old's size, and there were little Cindy's white ones.

Well, that was his family, and there were the shoes. And here he sat—the only boy in Clover Corners who had seven pairs of shoes to s h i n e on Saturday morning! Gloomily, he rubbed the dauber in the polish. Sure enough, the afternoon went by without his seeing Chip. He helped Martha mow the lawn and he took Cindy for a ride in her stroller. He played a game of catch with Jimmy and the little boy next door. Then, just after dinner, Chip was at the door.

"Say, Barry, come on over to my house. My uncle has just sent me a keen new model jet. Stay all night with me, and we'll put it together."

Barry's eyes shone. "Could I, Mom?" he asked.

"What about Sunday school?" said his mother.

"I could come home in time to go."

"I'll come with you," Chip said with a grin.

"Well, in that case I don't see why not," his mother smiled. In a few minutes they were off.

Chip had a neat room. The place was filled with models. Jets and planes hung by wires from the ceiling so they had to duck their heads when they went in. Model cars swarmed on the book shelves and the window sill. Barry's eyes widened.

"Boy, look at all the models!"

"They're fun to put together," Chip admitted. "Mom says they keep me out from underfoot." He cleared a space on his desk, and he and Barry opened the box with the new model. Then they became busy fitting the tiny parts together, holding them carefully while the cement dried. The h o u s e was very quiet.

"Everybody's gone," Chip explained, "so we've got the place to ourselv They worked on, not saying much. ry found himself yawning, and he loo at the clock.

"Hey, Chip. It's almost midni We'd better turn in if we're going t to Sunday school!"

Barry had scarcely closed his when he heard a terrific noise. Sh came up the stairs—voices loud with ger. He sat up with a start and je Chip awake.

"Wake up, Chip! Something a must have happened. Your house been broken into, or something!" blinked sleepily.

"Oh, that's just D a d a n d How Howard is late getting home with car, and Dad's angry again. It's all r —go back to sleep, Barry."

"But—does he always talk like th Barry stammered.

"Oh, no—sometimes he really loses temper," Chip said, settling back more. "Good night, Barry." There the slamming of a door, and the vo stopped. Barry lay there for a time in the uneasy silence of the str house. What if his dad talked to his brother like that? Or to him? S they had disagreements sometimes— never like that! It seemed as if hated each other.

Chip was not asleep. Barry could by the way he was staring at the ce that he wasn't as unconcerned as he seemed. Never before had Barry s ped to think that his family was in way out of the ordinary—that all didn't have folks like his. But nov said a silent prayer of thanks for t —and for Chip, that somehow he m come to know the Lord Jesus.

The alarm rang all too soon. Ba eyes felt full of sand as he scram out of bed. He was soon dressing ir clothes he had worn the day be since he would have to go home change before Sunday school. Chip rummaging through his bureau dra for his clothes. He kept coming up mismated socks and shirts with mi buttons.

At last Chip was dressed.

Barry's house, when they got t seemed strangely inviting. It was tle noisy, with everyone hurrying t ish breakfast and Cindy pounding highchair tray with her spoon. B was warm and full of life.

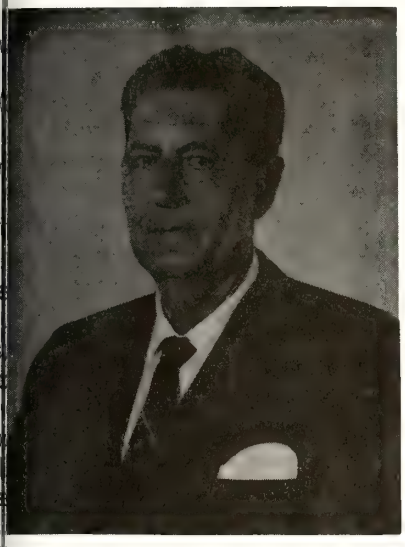
"Hey, something smells good!" exclaimed. Pancakes and bacon, could tell. Martha made a place for

(continued on page fifteen)

OBITUARIES

Memory of the Rev. Paul Davis

stor of Free Will Baptist Church
Morganton, N. C., 1949-1970



ebster's Dictionary defines man as ndividual at the highest level of ani- development, a human being, hus- , having character of courage and a servant.

n January 24, 1970, the city of Mor- on, state of North Carolina, and the cil of churches lost one of the finest ies of man that ever existed. I only tioned Morganton and North Caro- because this is where he contributed t to society. If he had had the time money he would have traveled world- to show people how much he loved n and wanted to help. He was bless- ith character and courage. He came he town of Morganton twenty-one s ago and established a church, not ig fine church but only one room ch is now the living room in his e. He was not a rich man as far as ng money, but he was rich with em- y, kindness, and love for his fellow- . He lived in Forest City at this time commuted to Morganton to deliver Word of God to a handful of people. ey was scarce during the postwar s, but he had faith and love for his and knew that He would take care im, and He did. Today a fine brick ch stands on South Sterling Street an enrollment of 140 dedicated and derful people. It is because of this derful man, his love, free heart, and determination that these people have a sanctuary to go to and worship.

The dictionary defines a friend as one attached to others by feelings of personal regard, well wisher, patron, and supporter. He was all of these and more. He was sincerely interested in other people and their problems—not only people he knew, but other human beings he had never seen. He would often read in the paper about families who had lost a loved one, lost their homes due to fire, or persons who committed a crime and wondered what he could do to help. The Rev. J. B. Starnes, one of the five ministers who conducted Mr. Davis' funeral, stated that he had visited in his home on many occasions, and he never failed to ask him before he departed, "Do you need any money?" As I said before, he was not a wealthy man as far as having money, but he would go without himself so that others might have. He was a well wisher, patron, and supporter. I have seen him go to homes and visit the sick when he wasn't able to care for himself. He would go no matter what the hour—whether it be three o'clock in the afternoon or three o'clock in the morning. I have watched him stagger to the church doors on Sunday morning to deliver his sermon to the people. His shoulders would be slumped and it was all he could do to make it, but before he went into the church he would pause for a moment, take a few deep breaths, try to straighten his shoulders, hold his head high, and walk into the church with a smile and a warm greeting for everyone. For months he had been in much pain and could hardly make himself go, but this went unnoticed because he made himself appear to be feeling fine and without any problems. The old cliche, "A friend in need is a friend indeed," will suffice for Mr. Davis, but it is far from being adequate.

The dictionary defines husband as one to manage, to provide, and to act as a husband to marry. Like every couple the Rev. and Mrs. Davis had their lean years. Today ministers aren't paid nearly enough for all their time, work, and devotion; but when the Rev. and Mrs. Davis started out, the pay was null because he had no organized church or congregation to pay him, only a room to hold his services in. He was a good provider and devoted husband. He had a small patch behind the church he called his garden. He grew a few tomatoes, lettuce, peppers, but ate only a small portion of his crop, because he gave to everyone else. He managed all the business for the church and his household. He was a busy man but he always had time to sit down with his wife, and together they would thank God and count their blessings. They enjoyed each other immensely and on hot summer nights they would sit for hours talking about the day's events. Communication is an absolute must in any marriage and they definitely had it. If either one had a problem they would sit down together and work out a solution. He assumed full responsibility for financial affairs because he didn't want his wife to be burdened with them.

The dictionary defines father as a male parent, protector, provider, and a title of respect. The Rev. and Mrs. Davis were blessed with a son. He was devoted to his child and always had time to talk with him from infancy to manhood. He instilled respect, love, and God in his son, and never failed to thank God for his fine outstanding boy. When he talked with people about his son you could see pride and happiness on his face. He was very proud and cherished the name father. He had another son who called him Daddy. The boy was not born to the Davis family but lived with them since he was only weeks old. Mr. Davis gave his money, love, devotion, and time to the little boy. He always made sure that the child was adequately clothed and had lots of love. He did everything from taking the child out on Halloween to secure treats, to sitting down and teaching him Scriptures from the Bible. He provided security, love, and a feeling of being wanted to a child who was not related to him in anyway. The child is now eight years old, well adjusted, and has experienced and enjoyed the love and guidance of a daddy. Mr. Davis is gone now and so is the man the little boy called Daddy.

In conclusion I would like to express to the people who knew him, I mourn with you because we all lost a man, a father, and a true friend. To the people who didn't know him I can only say I'm sorry that you didn't have the opportunity because had you known him, your faith in all that is good and love for mankind would have been restored. His physical and visual image was on this earth for a short sixty-five years, but his spirit, kindness, personality, love for his church, and mankind will live within the hearts of many forever.

Written by

A Friend



DEMANDS OF DISCIPLESHIP

Lesson Text: Mark 8:34-38; Luke 14:25-33

Memory Verse: Luke 14:27

I. INTRODUCTION

It is not an easy task to follow Jesus, as the demands which He places upon our time, our talent, and our possessions are very stringent. But we have this consolation with us—though He demands much, He gives much in return; and the reward that goes to a steward who has proven himself faithful is well worth the labor and the sacrifice which he is called upon to make in order to obtain it.

It was correctly observed by one who wrote during those days when our country was striving for independence that heaven knows how to put a proper price upon her goods, and that it would be strange indeed if such a celestial object as liberty should not be highly valued. In like manner, we can say that it would be very strange indeed if the benefits and rewards of discipleship could be attained without meeting very strict demands.

Our lesson text for today includes Mark 8:34-38 and Luke 14:25-33. The passage from Mark deals with the demands that Jesus makes of those who will come after Him; while the passage from Luke constitutes an exhortation for men to give careful consideration to the demands of discipleship before accepting the challenge.

The purpose of today's study is to forewarn us that much is required of those who would follow Christ.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. How can there be a cost to discipleship if salvation is free?
2. Discuss the two basic philosophies of life—self-denial and self-expression.
3. Did Jesus ever say that it was easy to be a Christian? Why?

B. Renunciation of Self (Mark 8:34-38)

1. How does one deny himself?
2. He must take up the Cross. What does this mean?
3. He must follow Jesus. Discuss some of the difficulties in following Jesus.
4. What is the value of a human soul?
5. Discuss the results of being ashamed of Jesus.

C. Jesus Must Come First (Luke 14:25-33)

1. He must be ahead of even our families. Discuss the meaning of Verse 26.
2. A Christian must bear his cross. Jesus bore His Cross; we must bear ours.
3. Is it good to count the cost of being a disciple? Why?

D. Conclusion

The teacher should use this lesson to let discipleship be a challenge to the lives of the pupils. Do not hold it out as something easy.—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. An interesting story is told of Joseph Garibaldi, one of the famous soldiers instrumental in the unification of Italy in the nineteenth century. Returning from South America where he had fled to escape imprisonment, he rallied his men during the turbulent days of 1848, and organized a volunteer army of daredevil patriots who were ready to follow him anywhere.

Outlining his plan for conquest and victory, he then asked if there were any questions. One of his soldiers asked, "Well, general, what are you going to give us for all this service and fighting?" It is said that Garibaldi stooped down and drew a line on the ground and replied, "I don't know what else you will get, but I promise you hunger, and cold, and wounds, and perhaps death. But in the end those of us who survive will see our beloved Italy united. now, all of you who are with me till end, step across this line!"

The men stood a brief while in sile and then, throwing up their hands, c aloud as they rushed across the "We are the men!" Thousands of t paid the price of war with their li but Garibaldi's promise was kept.

Christ has offered us His program "blood, tears, and sweat," and has as us to cross the line of decision and low Him to victory. This lesson show us, however, that there are s demands or costs we must meet.— vanced Quarterly (F.W.B.).

B. When we go to the supermar the hardware store, or any other trad center we see items that may be chased. Before we buy any of these ask ourselves some questions such "Do I need this item?" and "Will benefits derived from it make the p chase desirable?" Almost, if not alwa the major consideration is, "How m does the item cost?"

Jesus invites us to become His foll ers, but He also forewarns us to co the cost of discipleship. All do well consider His words before hastily join His ranks. Let us consider here so of the costs of being a disciple of Jes

For the study today, picture in y mind a set of scales which we will "Discipleship." One tray of the sca we will label "Cost of Following Jesu Here we have:

C ommitment
O bedience
S elf-denial
T ake up Cross

But as we think about the cost of lowing Jesus, let's label the other t "Cost of Not Following Jesus." Here have:

C ondemnation (John 3:18)
O uter Darkness (Matthew 22:13)
S eparation from God (Matthew 25:
T orment in Hell (Revelation 14:11)

We must recognize the fact that cost of following Jesus is high. Bu should be obvious to all that the c of not following Him is far greater t what He requires of us.—Adapted fr Standard Commentary.

C. "During the early days of t Second World War, when British American men and women were be evacuated from China, two men w standing at the rail of a steamer wh was soon to take them from the lan which they had spent most of their li

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. Claire Bible Class

(continued from page fourteen)

hearts were heavy, for the enemy about to take over the city. One, l man, with tears in his eyes, said e other: 'All the years of my effort We blew up the last well just e I boarded the ship. There is ng left! The work of a lifetime !'

fter a pause, he turned and asked companion, 'What about your busi- ?'

ust then, a native ran up the gang- k and interrupted the conversation alling the name of the other man. vas poorly dressed, his hands were used from hard work; yet there was ht on his face that gave it intelli- e and depth. They talked for awhile hinese. When the native had gone, man turned back to the oil man and 'What about my business? You I am a missionary. That was Mr. g. I have turned my work over to '

The oil man thought for awhile and said wistfully, 'How fortunate you that your work is God's work. It t be blown up!'

Truly, there are some things in life can't be blown up, that are not sub- to external forces, for they are nal!"—The Accents of Life by R. L. dleton.

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bys' and Girls' Stories

(continued from page twelve)

Chip between Cindy and Jimmy, and brought each of them a generous of the steaming brown pancakes. er breakfast, Barry hurried to dress Sunday school.

As he and Chip stepped back to hold church door open for his family that rning, Barry looked at the line of es marching in—the same shoes he scowled at on the back steps the rning before.

t wasn't such a wonderful job he did his family, he guessed—this job of eping the shoes polished. But he cer- nly was thankful for a family who ed the Lord and one another—and m now on, it was a job he would do th a smile instead of a frown!—Junior urneys.

FAMILY FIRESIDE

(continued from page five)

PRAYER THOUGHT

When we pray, let us all really mean what we say, and pray from the bottom of our hearts; then, if something is hindering our prayers, we must make it right.

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KEEP CLIMBING

(continued from page seven)

in one room is very unlikely to shine in another!"

It is often rough going for a Christian young person at school. At times the tempter tells us that the easiest way is just to retreat into a shell and keep to our own safety zone. God needs young people who will stand up for Him in these hard places. He would have them be natural, relaxed, kind, enthusiastic, and loving. Jesus can give you just that kind of power.

The unsaved are people with needs like your own. Maybe **you** are the only human picture of Jesus some of your friends and classmates will ever see. Ask Him to help you. Don't shut yourself off from the very people who need you, but **grow** in His likeness.

Keep your eyes on the goal. Press onward! And may the Lord bless you, and may you **know, grow,** and **glow** all the years of your life.—Gospel Herald.

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STATE LEAGUE CONVENTION

The State League Convention will meet Saturday, March 7, at the Community Free Will Baptist Church, Weldon, North Carolina. Registration will begin at 9:30 a. m. Special features and interesting activities are planned for the convention. All leaguers are urged to make plans to attend.

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NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

ATTENTION FWB LEAGUERS!

The State League Convention will be held in March. All leaguers in both the junior and intermediate groups who are interested in competing in the State Sword Drill Contests are urged to contact Miss Deborah Hines, state league promotional secretary, at Mount Olive College, Mount Olive, North Carolina.

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Sponsored by the Department of Music Mount Olive College

PURPOSE

To assist churches in establishing and maintaining an effective ministry of music.
To give inspiration and incentive to those involved in the church music program, including directors, organists, pianists, and choir members.
To demonstrate methods and materials for the adult volunteer choir.

PROPOSED SCHEDULE

9:00 A. M.	Registration
9:30	Recruitment, Selection of Choir Members, and Choir Organization
10:00	Break and Refreshments (Provided by Host Church) Examination of Materials
10:30-12:00	Rehearsal Planning and Techniques
1:30-2:00 P. M.	Guidelines for Selecting Appropriate Music Literature
2:00-3:30	Group Music Reading Session

WORKSHOP DIRECTOR

MRS. VIOLA O. HILTON, Chairman
Department of Music, Mount Olive College
B. A., Sterling College
M. A., Ohio State University
Further Study: Julliard School of Music
Oklahoma State University

In an effort to better serve the church, the College is making available workshops for persons interested in improving their skills in church music. These workshops will be held on Saturdays with churches from an area, county, or counties. Some dates which are available are: March 7, 14, and 21; and April 4, 11, 18, and 25.

For further information and additional assistance in planning a workshop for your area, contact: W. Burkette Raper, President, Mount Olive College, Post Office Box 151, Mount Olive, North Carolina 28365.

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 4, 1970

the Free Will Baptist



"SHE WALKED DOWN THE STREET WITH HER DOTING HUSBAND BESIDE HER."



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TOMMY MANNING, *Editor*

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Cover Photo by Ed

A "LADY" AND HER HUSBAND TOGETHE

Husbands and wives are supposed to love one another. They're posed to stick by one another through thick and thin, though ric poor. A husband is supposed to love his wife as himself, and a wi supposed to cleave to her husband and keep herself unto him only long as they both shall live. When a husband compares his wife summer's day, he is supposed to mean it. She is supposed to repre for him the epitome of womanly virtue and loveliness. She is supp to be the most temperate and most understanding woman alive (bes his mother); and she is supposed to be good; and he is suppose respect her.

It is nice to see a husband and wife in each other's company. So how a couple is not a couple unless they're together. It's nice for a band and wife to go places together and to do things together. It n really hurt a husband to help his wife with the dishes, and it never re hurt a wife to help her husband wash the car. It isn't unbecoming to them play together with the children, nor is it too ridiculous to see t ride the bicycle together or walk the dog. It might be amusing to them play ball together, but it could be fun. It's sweet to see a husb and wife hold hands. It's sort of touching to see them walk slowly the sunset, arm in arm and heart with heart.

This is the way it should be: husband and wife together. But, husband and wife team recently attracted too much attention by b together. By this time a lot of us have heard about a young "lady" certain city who walked down a certain street on the arm of her cer husband, who attracted a certain audience for a certain nightclub, made certain headlines. She walked down the street with her do husband beside her. How proud he must have felt as scores of pe gathered around her! How happy he must have been to have heard "oos" and "ahs" expressed at his wife's appearance! How wonderfu must have been for a loving husband and wife to have created suc spectacle! How wonderful? Well, perhaps—depending upon your of values! For those who relish realism, this was realism. For t who like things to be as they are, things were as they are—but too m so for some of us. For those who cry for freedom of expression, this freedom of expression—but it was an imposition upon those of us don't appreciate such "expressions." For those who cry for a br minded and permissive Christianity, this was icing on the cake. But our opinion this was sin!

In normal circumstances a husband and wife walking down the st together would have been lovely. In normal circumstances they mi have attracted a turn of the head or two, several smiles, and an aver number of greetings. In normal circumstances they would have been their way quickly and quietly, having disturbed no one, and having m no one worse off for seeing them. But this was no normal circumstan The "lady" was nude from the waist up!

What is this sad, deluded world coming to when a woman, with c plete and utter disregard to what is decent and proper, can walk d a public street in such a manner? What is this sad, deluded world c ing to when a husband can allow, even sanction, his wife's doing suc thing; and what is more, walk by her side while she is doing it? Is t what miniskirts have led to? Is the private now becoming the pub Streetwalkers were never this bold, though their goals have always b evil! We are not supposed to be shocked, they tell us. If we expr "undue" concern, we are just trying to stir up something. If we expr dismay and disapproval, we are scorned and numbered among the fashioned and narrow!

Our eyes are opened a bit wider everyday. Our dreams become m shattered. Our values are oppressed, and our sacred ideals threaten Permissive education, permissive religion, permissive law: permiss everything—this is the thing! "Oh, it's all right. It's nothing to upset about." They can try to tell this writer that this is the way should be, but he knows better; and he has no more sense than to say Suppose that "lady" had been our mother, our wife, or our daught Where would that have left us?

My Former Pastor is a MISSIONARY

by Gladys H. Corbett

NOTE: The following article written by Corbett bespeaks the sentiments many us possess concerning missions. We mend her for putting into words the ngs which many of us have, but for e reason have been unable to express. Corbett is organist at the Winterville Will Baptist Church, Winterville, th Carolina, where she and her husband family are active members. The Winille church is where Harold Jones held last pastorate, and Mr. and Mrs. Cor- were privileged to work closely with hence, Mrs. Corbett's opinion of this (as expressed in this article) as one mpletely dedicated to serve his Lord."

S I read a letter from Harold and Sandra Jones, my mind goes back to en he was our pastor at Winterville. rold was not an eloquent speaker or a at singer, but a man completely dedied to serve his Lord. He was an hum- man with a simple gospel, and God ed him. He was careful to keep his rmons simple so even a child could derstand, even telling little stories for e very young. We learned to love rold and Sandra; and as God was call- him to the mission field, we too, ere becoming a mission-minded church. remember the closeness we felt as we orshiped together and how the Holy irit was in our midst.

On one occasion we had a period of testimony, and people who had never spoken out in church before rose to praise God. We began to feel the need to witness as never before. I remember how Harold would pick up hitchhikers of any race just so he could witness to them about Christ.

It's hard for us to realize what it means to become a missionary. We watched the Joneses sell all their household furniture and car that they might supplement their funds for school as they prepared themselves for this work. We thought they were giving up so much, and yet they said that the joy and happiness they felt could not be measured by worldly possessions.

We felt a sadness as they left our church, but we bade them go and promised that we would stand behind them with our prayers and finances.

We praise God that though He called our pastor to the mission field He didn't leave our pulpit empty. He sent us another pastor who has proven to be a blessing to our church and community.

We can't imagine what it's like to live in a country where the cities have walls with guards; nor how it would be to have high fences with glass imbedded in them to keep out robbers; or how it would be to have three locks on every door and never be able to leave your house unattended. We can't imagine the poverty that forces people to steal to this extent.

How it must break Harold's heart to see the masses of children roaming the streets, half-clothed and half-starved. He says that only a few are in school, and many are turned loose in the street to live or die. They have no home to go to. Their bodies are diseased, but they smile at him and say, "Hello Americano," as they beg for food. This brings tears to his eyes and breaks his heart not to be able to help each one, but as he says, "What can one do among so many? The streets are filled with beggars."

But more important than food and raiment is spiritual food. When Harold isn't teaching in the school he goes out among the people to preach about Christ. He has to use an interpreter for this. He sleeps under a mosquito net, bathes in the river, and eats their diet of rice and fish with them. The poor people were not used to having a minister humble himself to their level of living, but they like him for doing so. Harold's prayer request is for humility, for he says that God can only use him as he is humble.

As we await the birth of their second child, we remember the birth of their first, Wendy. We remember how tiny she was and how we rejoiced as she grew big enough to come home after several weeks in the hospital.

The birth of this second child will be on foreign soil with no relatives there to comfort and rejoice with them. The proud grandparents will have to be content with a photo rather than being able to rock the little one in their arms. This thought makes us sad, but we know that God can bless and fill every empty void in our lives. It is our prayer that He will do this not only for the Joneses, but also for their families at home during these anxious days.

As I have shared these moments with the readers of this paper, I would like to challenge you. How much does your church support missions? How long has it been since you made a personal contribution? As God has moved me to write this article, I urge you to send in your contribution today and earmark it for Harold Jones fund. The Jones family was sent to the mission field in the Philippines without having their full support pledged. Our mission board had faith that we would not let them down. Send your contribution to the North Carolina Board of Missions, Box 979, Goldsboro, North Carolina 27530.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Christians Awake!

(Reprinted from November 2, 1960)

"And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Romans 13:11).

The inspired writers of the sacred Scriptures have suggested many considerations to excite Christians to activity in the cause of God. Sometimes they referred to the example of Christ, and zealously urged that it be copied. At other times they dwelled on the criminality of the spiritual sloth and inaction. Occasionally they alluded to the fact that multitudes, once here on earth as we are, are now enjoying the promises of heaven, and exhort us to walk in the footsteps of our predecessors on to certain glory. But in the text, another consideration, different from all these, is presented—and its operation should be powerful, now is our salvation nearer than when we believed.

It is here assumed that faith in Christ as Saviour and Lord sustains an important relationship to salvation. It introduces us into a saved state, but salvation is partly present, partly future. Salvation in heaven is referred to in our text, and this salvation, near when we believed, is nearer now than then. We are every moment approaching death and eternity—death and eternity will bring us into complete possession of complete salvation. Therefore, it is high time to awake out of sleep, on account of the nearness of our salvation in heaven.

The term, sleep, is, in the Scriptures, used in a number of different senses. It is often employed literally, as taking of rest in sleep. In a number of passages it denotes death, as when Jesus referred to the death and resurrection of Lazarus. But in this text it signifies a state of apathy and inaction. It is here used figuratively. And why this figurative application of the term? Because, I think, of the resemblance between natural sleep and mortal lethargy among professed Christians.

Those who are literally asleep are in a state of unconsciousness and insensibility. They are not affected by what is taking place around them. Danger may hover over them, but they know nothing about it. The very houses in which they slumber may be in flames, yet they know nothing about it, and can do nothing about it, until their slumbers are broken. So it is with Christians who are in a state of spiritual stupor. They are, to a lamentable extent, unconscious of their obligations to God, or to the danger to themselves. They are comparatively insensible to the solemn responsibilities of the Christian profession. The Saviour's dying love makes but a superficial impression on their hearts; the glories of heaven attract their souls but feebly, if at all; the realities of eternity are scarcely considered as realities; the claims of duty are not deemed imperative; and sin is, to a great degree, connived at. But, alas, how great is the blame for the condition of the times in which we too are placed in sleep like this! Indeed, it is high time that we awake out of sleep!

Then, I would point out that in sleep there is inaction. Christians, while under the influence of spiritual sleep, are of necessity inactive in the cause of God. They cannot labor to advantage in the vineyard of the Lord. Spiritual insensibility and religious activity are wholly incompatible. How deeply it is to be deplored that Christians fall into the guilty slumbers of which the text speaks! But how many of them are now asleep! How little attention is paid to the cultivation of the piety of the heart and life! All these unfavorable indications show the depth and the extent of the sleep from which we are urged to awake.

"Awake, awake, put on strength, O arm of the LORD; awake, as in the ancient days, in the generations of old . . ." (Isaiah 51:9).

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Christianity can combat communism only if the Christians are as earnest as the Communists.—Selected.

Today's gloom may be only a pa cloud veiling the radiance of tomorr joys!—Selected.

BOOK REVIEWS

by ELIZABETH HILL

IN CASTRO'S CLUTCHES by Clifton E Fite. Moody Press, cloth edi 1969, 158 pages, $3.95.

This is a story of a missionary liverance. Herbert Caudill and D Fite were two missionaries whom Ca sentenced to prison in Cuba for y and years. People prayed for th wept over their tragic plight, and tiently waited for God's delivera When the day of deliverance ca thanksgiving and appreciation to knew no bounds. The Lord was pra for His wonderful goodness.

Dr. W. A. Criswell, pastor of a Bap church in Dallas, says this story is a twenty-ninth chapter in the Book Acts, or like a modern saga of Fo "Christian Martyrs of the World."

The author, Clifton Edgar Fite, is vid Fite's father. David had served missionary in Cuba for five years. April, 1965, he was arrested on char of espionage, counterrevolutionary tivities, and illegal trafficking of Cu currency. He was imprisoned with hope of returning to his young far (still in Cuba) and to the work he lo and did so well.

Even in the early hours of anxiety, author says God gave strength and g ance. He vividly recounts the 42 mon of disappointment, discouragement, numerable runarounds, and the red t involved.

Throughout the three-and-a-half y nightmare, the reader finds doors mira lously opening. Religious, political, national barriers crumble as a variety wonderful people join together to h a fellow human in need.

(Books featured may be ordered from FREE WILL BAPTIST PRESS, P. O. Box 1 Ayden, North Carolina.)

Evangelism:

The Way of CHRIST

by the Rev. De Wayne Eakes
Pastor of Little Rock Church
Lucama, North Carolina

E age in which we live is an increasingly, exciting, and challenging one. ugh this era has seen a giant gence of serious problems all the from the individual and family level the level of worldwide concern, I nally would not choose to live in other period of history. The reable discoveries in the field of tific knowledge, which is simply s discovery of the miraculous truths properties of God's created world, to hold me in greater awe and ence of the Father Almighty who is omnipotent, omniscient, and omnient God.

believe that today, in view of our nced knowledge, excellent modes of nunication, and an ever-exploding lation (which the growth of the ch has not kept pace with), that the ch of Jesus Christ Universal is faced the greatest challenge in its long glorious history to share the good s of salvation. As Christ command- 'Go, then, to all peoples everywhere make them my disciples: baptize in the name of the Father and of Son and of the Holy Spirit, and teach to obey everything I have comded you. And remember! I will be always, to the end of the (Matthew 28:19, 20)—**Good News Modern Man,** so must we do!

e, as Free Will Baptists, are basically evangelical church. This is of course keeping with the mode of Jesus in municating His message and in keepwith His mode of training His disci-. I feel that this is the only sucful way of winning the lost to the Jesus; that is, helping others to find ight relationship with God through saving grace of the Saviour. I be-e, and I speak as a part of the church, that we in our church have somewhat failed in our evangelistic outreach to the world around us. The main reason is that we have made the mistake of thinking that one or two weeks per year of services which we have many times erroneously termed "revival" is an adequate program of evangelism. In reality, this represents at best just a denting of the surface of the real task of evangelism.

There are three major things wrong with this idea as it is practiced in the majority of our churches. First, there is simply not enough time and thought or planning put into this limited effort; second, it involves far too few and most of the time none of the laymen; third, the majority of the work falls on the pastor and evangelist who cannot possibly do an adequate job in such a short length of time. Karl Marx wrote, "Philosophers have only interpreted the world differently; the point is, however, to change it." We as Christians, do have a world to change and we do have the wherewithal to change it! But we cannot leave it entirely up to the clergy or hope to accomplish it in two weeks of services each year.

There are many modes of evangelism open to us today who would use the methods of the Master Teacher. Mass evangelism is good and is made much more effective by the use of the mass media of our day. It produces many good and lasting results in the lives of hundreds of people around the globe. But by far our greatest resource in the Free Will Baptist church in a program of evangelism that is to be lasting and enduring is found every Sunday morning. These laymen constitute a literal spiritual dynamo of power if we as ministers, denominational leaders, and laymen will **wake up** and give ourselves to this task. Then we will see a great spiritual moving among our people and begin to experience the richest of the Lord's blessings as we walk in His way!

Truly, this age is unlike any other age we have ever faced, and the challenge to Christendom is at its greatest pitch. I said earlier that we have the wherewithal to change the world and to direct its people on the path to God. This power is the power of the living spirit of God. What must be our method? Why, simply "Evangelism: the Way of Christ," using all of the modern means available to us as vehicles for both mass and personal evangelism. In view of our population's rapid expansion we must be concerned with both the quantities of people we lead to Christ and the quality of their faith. We must begin now with our message and program of evangelism which is so urgently needed in our world today!

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Dr. Bertocci Convocation Speaker

Peter A. Bertocci was guest speaker for a special convocation on Tuesday, March 3, at 11 a.m., in the College auditorium. The Bertocci address was a part of the Visiting Scholars Program at the College which was made possible through arrangements made through the Association of Eastern North Carolina Colleges.

Dr. Bertocci received his Ph. D. from Boston University while his teaching career was launched at Bates College, Lewiston, Maine. Since 1953 Bertocci has held the Chair of Borden Parker Browne Professor of Philosophy at Boston University. He is listed in "Who's Who in America." He is also a member of a large number of professional organizations and has published articles in Psychology, Education, Ethics, Religion, Philosophy, and contributed to reference works including the "Dictionary of Psychology" and the "Encyclopedia of Religion." His most recent book, published in New York by Sheed and Ward, is entitled, "Sex, Love, and the Person."

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The bigger the Christian, the bigger the gifts.

News & Notes of DENOMINATIONAL INTEREST

People's Chapel Announces Revival Services

The Rev. Willis Wilson, pastor of the Reedy Branch Free Will Baptist Church, Winterville, North Carolina, will be the guest evangelist for revival services at People's Chapel Free Will Baptist Church, Route 2, Elm City, North Carolina, the week of March 9-14. Services will begin each evening at 7:45 with the pastor, the Rev. Carey Cheshire, assisting Mr. Wilson. The public is cordially invited to attend all of these services if it is convenient for you to do so.

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Davis Church Moves into New Church Building

The Davis Original Free Will Baptist Church located on Highway 70, Davis, North Carolina, invites everyone who can to worship with them in their new church building Sunday, March 8. The speaker for this service will be the Rev. R. H. Jackson, chairman of the State Mission Board. Following the morning worship dinner will be served on the church grounds.

At 2:15 in the afternoon a song service will be presented by the church choir. Representing the Eastern Conference in the afternoon service will be the moderator, the Rev. Graham Lane.

The Davis church is a charter member of the Eastern Conference of Original Free Will Baptists, having been established in 1896. It is also a member of the State Convention of Original Free Will Baptists.

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Revival and Youth Rally At Northern Church

The Northern Free Will Baptist Church, Bahama, North Carolina, announces revival services for the week of March 8-14. The guest speaker will be the Rev. Douglas Willett, pastor of the East Taylorsville church, Taylorsville, North Carolina. Services will begin each evening at 7:30 with the pastor, the Rev. Billy R. Jordon, assisting.

The Friday evening service will be conducted by the Evangelistic Teen-Crusaders of the East Taylorsville church.

Also on Saturday, March 14, at 2 p.m., there will be a youth rally at the church. The church members and the pastor extend an invitation to all the churches of the area to bring their young people to this rally. The closing service of the revival will be Saturday evening with the Evangelistic Teen-Crusaders in charge.

The Northern church is easy to find. it is located on Highway 501 north of Durham. There is a large sign beside to road to help you find it.

The pastor and church membership extend a cordial invitation to everyone to attend each and every service of this revival if possible.

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Tarboro Church to Host Layman's League Fellowship

The First Free Will Baptist Church, Tarboro, North Carolina, will be host to the Central Conference Layman's League Fellowship Friday evening, March 20. All Layman's Leagues of the district are urged to be represented at this all-important meeting of the fellowship.

Coming Events

March 7—North Carolina State League Convention, Community Church, Weldon, North Carolina

March 20—Central Conference Layman's League Fellowship, First Church, Tarboro, North Carolina

March 22—Palm Sunday

March 25—Central Conference Woman's Auxiliary Convention, Rose Hill Church, Route 1, Winterville, North Carolina

March 27—Good Friday

March 29—Easter Sunday

April 8—Cape Fear District Auxiliary Convention, Tee's Chapel Church near Smithfield, North Carolina

April 18—North Carolina State Sunday School Convention, First Church, Smithfield, North Carolina

May 2—Vacation Bible School Workshop, Ayden

Valentine Banquet Held at Friendship Church

The AFC's and YFA's of Friendship Will Baptist Church, Route 1, Middl North Carolina, enjoyed a valentine quet together on Saturday night, ruary 14, with approximately 50 p attending.

Using "Friendly Hearts" as the th the menu and program were planne cordingly. Lovely valentine decora were used throughout the building.

On the menu were harp strings of (spaghetti), young at heart (tossed s salad), hard hearts (french bread), m hearts (butter), sweetheart's de (strawberry shortcake), bleeding h (beet pickles), and cupid juice (tea)

Jody Strickland extended a co welcome to the invited guests, meml and teachers and their husbands. A the invocation everyone enjoyed the licious food prepared by the dedic teachers.

Entertainment included Marty Wh who read a poem entitled "Love' heartfelt story was read by Emmon Glover and portrayed by Nancy Gl as "cutie pie," Craig Glover as "va tine," and Eugene Glover as "the big wolf." The special number by Na Strickland and Teresa Congleton, You'll Be M-i-n-e Mine, I'll Be T-h-i Thine," kept everyone laughing fo long time as they were dressed and po as little girls with baby dolls, lollip and proper attire. Love songs that h been sung for years were brought mind as the entire group joined in s ing.

Door prizes were awarded and bo entitled, "Before We Say I Do," giv Christian counseling to persons ant pating marriage were presented to YFA members: Diane Edwards and mogene Glover; and one cherub teach Pat Driver. Emmogene is engaged to other YFA member, Marty Whitley.

After the benediction by Mr. A. Glover Jr., "Into My Heart" was su with bowed heads. The Christian lowship enjoyed by everyone will l be remembered.

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Change of Address

Please note the change of address the Rev. P. C. Wiggs. His old addr was Route 1, Box 40, Pinetops, No Carolina. His new address is Route Box 160, Rocky Mount, North Caroli 27801.

Let's Go

by Mrs. Hersel Bowen
Winterville, North Carolina

E you packed and ready to go? Yes, we are going to take a trip into a tiful land which Christ purchased s with His death on Calvary's Cross. t has also done the packing for us ake this trip; but listen friends, we take up the baggage ourselves and the load. Christ is ready and willto give, but we must be ready to ive.

here will be no need in this land to say good-bye again because separas are unknown there. Christ will be e to meet us, so we will not be disointed. So many times when we a trip there is no one to meet us. in this beautiful land which Christ for with His blood, our loved ones also be there to greet us. Can't you see Paul, Moses, Mary, Joseph, and y others as they come out to wel- us into this glorious land!

he song tells us this is a land where ll never grow old. Also there will o tears, heartaches, sickness, or pain, no more deaths. Just to know that have arrived at this home where all well with our soul, what greater joy ld we have?

n this home made by God's own ds, we will need no rest for no one r gets tired. We no longer will have dens to carry for the Scriptures say, . . my yoke is easy, and my burden is ht" (Matthew 11:30). All our burdens l be gone forever. In this land peace l forever abound. We will not be aid to walk these streets of gold for ere will be no thieves to attack us, nor l we be afraid of having an accident. ere will be no cemeteries; nor will we ve to attend funerals, for there will no death there. No more crepe will hang from doors and coffins will no longer be needed. There will be no more mourning, but joy for all.

The flowers there will bloom forever, and their fragrance shall fill the air. There will be no smog, smoke, or storms to destroy the beauty of this land. The sunshine of Christ's face shall light this land by day and by night. I don't believe there will be hot or cold weather, just "a gentle cool of the evening feeling."

When God makes something, you can count on it being perfect. He told us in the Bible, "I go to prepare a place for you." You may ask how I know so much about this wonderful land. Have I ever been there? No, I haven't been there, but I know One who has. He came and told me about it. Read your Bible and He'll tell you too.

This land is called heaven. Christ tells us in His Word, ". . . he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Revelation 21:3).

Some of us may leave on this trip very soon. We have no assurance of life here on this earth. But if we have our baggage packed, having accepted Christ as our Saviour who made this trip possible, we are sure to have a glorious trip and a home eternal with our heavenly Father. To you who are not packed and ready for this trip, may I urge you now to accept Christ as your Saviour and pack your luggage for this trip on high to dwell forever in peace and happiness.

"GOING OUT" RULES

YOUR parents love you and want to keep you safe. The easiest way would be to keep you home every night. But, lucky you, most parents realize that we are not living in the Middle Ages and that teen-agers need to socialize.

So, rules are set.

What should these rules be? This depends a lot on the residents of "Teensville" who live in your house. Your approach to your parents and how you stick to your side of the bargain will have a lot to do with how tough the rules are going to be.

Parents have little objection when they are blamed for your early hours. One young lady, upon her return from a date, was asked by her father what the rest of the crowd said when she had to leave the party early in order to meet a curfew deadline. Her answer: "I just blamed it on you, Dad." He didn't mind! She was happy to use him as a check valve. It is hard to understand now, but since your parents may get blamed for those time-clock controls on your social life and for your actions, they want them for your best—and theirs!

So, let's get down to contract business. (1) Where are you going and with whom? (2) How are you getting there—and back home? (3) Is it a weekend or school night? (4) How old are you?

Once you have reached an agreement with your parents, it is up to you to make sure you keep the privileges you have and in time, if necessary, to get them extended. Don't ask for or expect the whole carload of liberty on the first tour.

Always be where you said you would be and with the kids you mentioned. Avoid temptation to "go along with the crowd" since the folks will never find out anyhow! That is deceit. Check your watch at intervals during the night. If technical problems arise, a phone call is only ten cents. It means relief from worry on your parents' part and the bright possibility of a big "yes" for other nights to come on the social circuit.

There may be a driving urge to talk about the many liberties of the rest of the kids on the block. But take it from me, this is poor psychology with the folks, and it is dangerous talk. It is the kind that could turn the "going out" switch to "off."

No matter how much you might want to complain about restrictions or rules, you know down deep in your heart that rules are made by people who care about you. They want to make sure you are protected until the day you are ready to protect yourself and, someday, a teen-ager of your own.

Rules are made and kept by people who care.—Mel Johnson.



SUNDAY, MARCH 8

GRATITUDE

Scripture Reading—John 3:16

One day, we are told, a little girl, the daughter of a printer, who worked where they were printing Luther's translation of the Bible, picked up a small scrap of paper from the floor, upon which were printed these words: "God so loved the world that He gave . . ." the rest of the sentence was torn off, but over and over again the child read, "God so loved the world that He gave . . ." She, and her mother before her, had been taught to fear God as a great Being just waiting to punish them: but now the child said to her mother, who had asked, "What did He give?" "I don't know what He gave, but if He loved us well enough to give us anything, He is not angry with us and we need not be afraid of Him; we can just love and thank Him for whatever He gave us."—*Gospel Herald, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

The love that God has for us is greater than any love we can ever have.

MONDAY, MARCH 9

"THESE HANDS"

Scripture Reading—Proverbs 24:17, 18

A young man and a young woman had plighted their troth, and were looking forward to a near wedding day, when the young man was suddenly called to service. From the field of warfare letters regularly came and went, and love shone brightly in all of them. Then letters from the young man abruptly ceased. A few weeks passed and there came a letter in a strange handwriting. In it the young woman read:

"There has been another battle. I have lost both my arms. I asked my comrade to write this for me, and to tell you that I release you from our troth, for now I will not be able to work and support you."

That letter was never answered. By the next train the young woman journeyed southward. She left the train and went direct to the hospital. Inquiring the location of the young man's cot she quietly approached and suddenly flung herself down by the side of his cot with the passionate words, "I will never give you up. These hands of mine will work for you. We will live our life of love together.—*Gospel Herald, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If you really have a true love for someone, nothing will stand in the way.

TUESDAY, MARCH 10

A MOTOR CAR MIRACLE

Scripture Reading—John 2:11

Formerly our church was built upon a high bluff. The street in front was wide, and an experienced driver had no difficulty in turning there. I had not been driving long enough to have confidence in myself, and usually sought a safer turning point. Once I was in a hurry and tried to make the turn near the embankment. I don't know what happened, but I found the car going backward at full speed and the brake would not work. There was a slight rise before the drop, but it did not stop the car. All earthly hope was gone. In my extremity I called upon the Lord, and the car stopped instantly with the rear wheels hanging over the high embankment. When I reached home I opened my Bible to find a Psalm of thanksgiving, and my eyes fell upon these words: "He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock." The Word made me even surer that this was a miracle.—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God can perform many miracles. He can deliver us out of the pit of sin and lead us in the right way.

WEDNESDAY, MARCH 11

FROM A CHILD'S LIPS

Scripture Reading—Psalm 122:6

A teacher of children had told them that daddies sometimes allow them to take the wheel of the car, but they always place their hands over their little ones to be sure there will be no mistake. Sometime afterward, a little fellow, eight years old, was asked if he would like to lead in prayer. This is what he said: "Dear Lord, will you please put your hands over the hands of our President, so he will know how to turn the wheel for our country."—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We never know what influence we may have on someone who is listening to us talk. Our influence may go where we might not ever be.

THURSDAY, MARCH 12

BAD COMPANY

Scripture Reading—1 Peter 2:11

The crows one spring began to pull up a farmer's young corn. So he loaded h and went out to frighten them away. the farmer had a parrot, who, when l the crows pulling up the corn, flew and joined them.

Presently, "Bang!" went the farmer and when he went to see what he had he found to his surprise that besides the three crows he had wounded his

He took the bird home, and the ch asked, "What did it, Daddy? Wha our pretty Poll?"

"Bad company! Bad company!" ans the parrot, in a solemn voice.

"Yes, that was it," said the farmer. was with those wicked crows when I and received a shot intended for them member the parrot's fate, children. ware of bad company!"—*The Sunday Knight's Master Book, Eerdmans Pu ing Company.*

PRAYER THOUGHT

Sometimes we are judged by the pany we keep. So be careful who choose to keep company with.

FRIDAY, MARCH 13

ONE THING HE NEEDED

Scripture Reading—Psalm 9:12

At the dinner table of one of the known millionaires who had done for the public good, discussion turned the value of prayer. The millionaire he did not believe in it. He had e thing he wished for, so there was no for him to pray for any favors. The cipal of a Scottish university, who was ent, said, "There is one thing that might pray for." "What is that?" might pray for humility." Whatever possessions, we shall be all the happi we pray for the humble spirit which thank God for His mercies.—*Moody M ly, Knight's Master Book, Eerdmans lishing Company.*

PRAYER THOUGHT

Without God, nobody is able to acc lish anything in the right way.

SATURDAY, MARCH 14

SPOONFULS OF SUNSHINE!

Scripture Reading—Job 8:21

As a little girl was eating—tiny little she was—she saw coming through the dow a ray of sunlight, which was foc right on her spoon. As the little thing the spoon into her mouth, she exclai with a cherry laugh: "Look, I have s lowed a spoonful of sunshine." We o to swallow spoonfuls everyday. Ev where we go we should scatter suns rather than shadows.—*Knight's Master B Eerdmans Publishing Company.*

PRAYER THOUGHT

If more sunshine were spread throu out the world, it would be a better pl for us to live in.



TTENTION, CAPE AR AUXILIARIES!

there is any auxiliary that has not its money for our mission project this year please do so immediately. amount is $20 per auxiliary. This ld be in not later than March 25. not fail this worthy cause.

Mrs. Carl Dudley, President
Cape Fear Auxiliary Convention

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TTENTION, ESTERN DISTRICT ISSION CHAIRMEN!

pring is just around the corner and y of us are aware our Auxiliary Con- tion is just a short two months away. ooking over our mission records since April, we find we have not as yet our quota for this year. Let me re- d you that our quota for Mrs. Faye ow, for our district, is $575. The gestion at our convention was that auxiliary send $20, or each lady one dollar on this project. We know e are some auxiliaries that may not able to send as much as others, but feel each auxiliary member should ve to give one dollar. The larger iliaries should give much more than r quota of $20.

ome of our auxiliaries have already t their quota, others have not. Would , as missions chairmen, please bring to the attention of your local aux- y! Please get this in at the earliest possible.

With so many pressing problems fac- us today, we cannot afford to do for God this year than we have in past. Each year we have overmet quota; for this we are grateful to h of you.

ome of our auxiliaries have special sion services to help raise their ney. If you are planning this, please mark your mission offerings to the e Barrow Fund. Please send it to Mrs. B. L. Godwin, Pine Level, North Carolina, the Western District Auxiliary treasurer, so that you will get proper recognition at the convention.

We hope each of our auxiliaries will be represented at our spring convention, April 1, at Fremont, North Carolina. Ladies, let us do all we can to help spread the gospel in our communities. Pray and give that those on the mission fields will have their needs so they can do a greater work for God in these foreign lands. They are counting on us and God is depending on you!

Motie B. Cherry
Mission Chairman
Western District

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OUR LORD

by Margaret Sullivan
Piney Grove Church
Greenville, North Carolina

As we daily meditate,
We think of God above;
Who, through His wondrous ways has shared
With us eternal love.

Forgiveness with His open arms,
Now His grace we must proclaim;
His love for all mankind expressed;
Hope of the world sustained.

To those who know and love Him not,
Their lives are nothing, empty days;
To those who submit themselves to Him,
Their hearts have peace; joy stays.

Our goal—with Him beyond the grave,
To praise His name forevermore;
But through this life, we daily walk;
Our reward? Across Jordan's shore!

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"Thousands of church mothers need to be told in plain terms that no Sunday dinner is as important as their presence in church school, with their children."—Harbinger.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Oriental Free Will Baptist Church, Oriental, North Carolina, wishes to announce that it is seeking a pastor for half-time services, beginning July 1, 1970. Any minister interested in pastoring this church, please write Mr. Bill Mason or Mr. Dallas Spruill, Oriental, North Carolina 28571, or telephone 249-2531 or 249-3561.

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ALL THINGS GREAT AND SMALL

by Addie Campbell
(Submitted by her granddaughter, Jean Lamm)

I sat beside the mighty ocean,
And looked as far as I could see;
It was always in motion,
White-capped waves rolled to me;
This verse came to me,
As I sat beside God's great sea.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the pleasant land.

I went upon a mountain high;
There were green valleys down below;
The rocks and trees reached the sky,
And part were capped with snow;
And this verse I remembered
On the mountain thickly timbered.

Each little flower that opens,
Each little bird that sings;
He made their flowing color;
He made their tiny wings.

I looked up and saw the shining sun;
And when the day was through,
The stars came out one by one,
In the sky so bright and blue;
Then I finished the little rhyme,
I have known a long, long time.

All things bright and beautiful,
All things great and small;
All things wise and wonderful,
The Lord God made them all.

AFFIRMATION: POWERFUL WAY TO PRAY

Submitted by Rebecca Davenport
Winterville, North Carolina

THERE are many ways to pray, and one ment couched in positive terms which is repeated aloud and with intensity of feeling until it penetrates the subconscious mind.

The following affirmations came to me in prayer, and were given to a couple I know. Though they were meant for a particular husband and wife, other couples may want to use them for thirty days to see what might happen.

THE HUSBAND'S AFFIRMATION

Lord Jesus, I thank you that (wife's name) and I are unique, different, special, as is everyone else in the world. For each of us you have a mission—that of channeling your love to certain people of them is to use an affirmation, a state- and into certain situations.

My job is mine; if I chicken out, it will not be done. No one else can do the job you have planned for me to do in the world. Realizing this, I commit myself to you, and to the task you have planned for me. I want you to use me.

Now I see that every weakness of mine—my sins, frustrations, failures, disappointments, temper, impatience, the whole works—can be transformed by you into tools which you can use. My special batch of sins and shortcomings can help equip me for the special job you have for me.

And so I not only give myself to you, but also these specific faults: (name them honestly). I want to thank you that right now you are changing me and transforming these faults into tools which you can use.

I will keep my radar tuned to recognize the people you send to me. As you lead me, I will be willing to share what I have been and what you are doing now in my life. I thank you that to these people I can say, "Yes, I know; I have been there."

My job is not to mold my wife into the person I think she should be. She is special just as I am.

I thank you that, even as you call each of us to a unique mission in life, you have thrown us together so that we may minister to each other, that we may help each other to realize the potential you have always seen in us.

I need "building up" and so does she. Therefore I will make no negative or critical observations.

Each day, both verbally and by my actions, I will let her know of my love. My love is not what I feel; it is what I want for her: the realization of her selfhood.

Even as I need love, she needs love. Therefore my love will not be conditional, given when she pleases me, withdrawn when she does not. Make me the channel of your love to her!

THE WIFE'S AFFIRMATION

Lord, I thank you for this day, and that this day you give me power to become a child of yours. Therefore, I accept myself where I am right now. Imperfect? Sure, but in the process of becoming.

If I am but willing, you can bend every event and circumstance of this day and make it contribute to my growing, or make it an open door so that you may meet the deep need of someone else through me.

My willingness is measured by the action I take, not my words. Therefore, at least once this day I will:

Immediately do something which comes to mind, especially if it is something I dread or do not want to do;

Find some area where I can build up my children and my husband with a co pliment or word of praise.

As I put myself into your hands, Lo asking you to mold and make me i the person you would have me beco even so I take my hands off where husband is concerned. I do not app ciate his molding me; therefore I will attempt to mold him. (I'll really n your help here, Lord!)

My greatest privilege as a wife is build up the self-esteem of my husba for often he comes home with his bruised and wounded. He needs the surance of my acceptance of him, love for him, my understanding, my fa in him, and pride in him.

I know that as I bestow these gifts him, I will be enriched far beyond wildest dreams. But this is not reason I will give these gifts. I g them unconditionally, because he ne me.

I pray that you will show me how draw out his unique personhood. I p that I may always remember that he I are not critics, judges, or teachers of the other. We are fellow struggl that this day you give me power to each other.

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A man may go to heaven . . . with health, without wealth, without fa without a great name, without learni without culture, without beauty, w out friends, without ten thousands ohter things; but he can never go to he en without Christ.—Copied.

WYCLIFFE TERMINATES TRANSLATION WOR IN THREE BOLIVIAN TRIBES

Bible translation work has been officially terminated for the Baure, Itonama, and Movima Tribes of Bolivia. The translation teams have gone on to other work, in one case to a new tribe in the Republic of Panama.

The three tribes involved have all received intensive literacy materials, Bible stories and other intermediate gospel literature, and published gospels and other books of the New Testament. Complete New Testaments will not be prepared because of the rapid increase in the use of Spanish, caused by Wycliffe's literacy efforts and the desire of new Christians for more fellowship and instruction.

Because so many of the tribespeople already have an adequate grasp of Sp ish, once they have been attracted to gospel through their mother tongue, t quite readily transfer to worship in Sp ish. In each tribal situation there is active church, generally under the su vision of other missionary agencies, t is continuing the propagation of the g pel and instruction of believers.

The tribe in Panama that has a tra lation team as a result of the Boliv decision is the Inland Cuna, to be oc pied by Pat Baptista and Ruth Wal They have already transferred from th Baure village in Bolivia to that coun and are beginning work on the Cuna l guage.

BIBLE Questions & Answers

Conducted by J. P. BARROW

estion: What does "damnation" or demnation" as found in the Bible ?—**A. Z. P.**

swer: It may mean that God's bless- s to be withheld, that His wrath and ment are pointed toward a person, greater number such as a nation or y. In the case of Jonah, he had a s of experiences when he fled from The storm at sea, the casting of and the casting of him overboard; then the worm cut the gourd vine r which he found temporary com-

may mean as it does in some places al judgment, which it always does by it is meant the judgment of upon a soul as his days of grace here been lived out. It does not neces- y mean in Romans 13:2 the loss of ; and probably there is a possibility epenting on some whose case fits 1 nthians 11:29; but such should be r severe discipline by the proper ch authorities and be censured by upright Christians. The one in Ro- s 14:23 is condemned first by the d of God and also by his own con- nce.

he final loss of the soul is what the e teaches that comes to all who do truly repent of such sins. It is al- s a serious thing for one to sin either re or after he is saved. (See and pare Romans 6:23; Matthew 25:41; es 1:15; Matthew 10:28.)

But the fearful, and unbelieving, and abominable, and murderers, and remongers, and sorcerers, and idola- , and all liars, shall have their part he lake which burneth with fire and nstone: which is the second death" relation 21:8); "Who shall be punish- with everlasting destruction from the sence of the Lord, and from the glory his power" (2 Thessalonians 1:9); d cast ye the unprofitable servant in- outer darkness: there shall be weep- and gnashing of teeth" (Matthew 25: "And in hell he lift up his eyes, be- in torments, and seeth Abraham afar off, and Lazarus in his bosom. . . . And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:23, 26).

There is nothing pleasant to the one who suffers under God's condemnation, so let us shun it. "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

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Question: Why is the creed that some congregations read regularly called "the Apostles' Creed"?—**L. L. D.**

Answer: The following appears on Page 100 in Luther's smaller catechism: "A Christian creed is (1) a short statement of the doctrine taught in the Holy Scriptures; (2) in which we confess our faith, and (3) which distinguishes us from all unchristian people." Luther further says on the same page in the afore mentioned book of the Apostles' Creed: "It is called the Apostles' Creed, not because the apostles wrote it, but because it is founded on the apostles' doctrines."—Martin Luther.

Webster's Dictionary defines it as: "The creed most widely used in Western Christendom anciently ascribed to the twelve apostles. It begins, I believe in God the Fahter Almighty, Maker (Creator) of heaven and earth; and in Jesus Christ His Only Son, our Lord." It developed gradually from a simple form (the old Roman symbol) read in Asia Minor and in the West in the second and third centuries. The textus receptus may be traced to the fifth century. Neither form goes back to apostolic times. Both forms affirm belief in the trinity: Father, Son, and the Holy Spirit; in the supernatural birth, the death, resurrection, and ascension of Christ; in the last judgment, the church, the remission of sins, and a bodily resurrection.

I enjoy reciting or hearing this creed read or recited and think it to be well in line with the teaching of the Bible in all its points, but do not know just when or by whom it was written.

It is getting high time that all of us who profess to be Christians get back in line with our forefathers or quit claiming their name. If we are to think of ourselves as being Christians we need to quit living, loving, and practicing as the world. If we are Free Will Baptists, it's time for us to go back, search for and find the good old way and walk circumspectly therein, and quit practicing that which is carried out by heathen religions or other denominations more worldly than we have been throughout the centuries. **We must profess** to be Christians and lay aside the dishonesty that would cause us to use the name, benefit by that achieved through the labor of their hands, and that we begin to win souls as they did.

A worldly Christian has no right to misuse the institutions, the name, the reputation, and other achievements gained by the simple minded, Bible-loving Free Will Baptists a half century or more ago, and preach and practice other doctrines. They stressed, "Come ye out from among them and be ye separate," letting that apply to any that might diminish in anyway their beliefs, faith, and practices.

Our generation got too worldly, too soft, and closed the back door or exit, begging others to come in and taking those of different beliefs than those tolerated and fellowshiped by true Free Will Baptists.

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Tadpoles for Ancestors?

You've noticed that tadpoles are all mouth and head with almost nothing else. They are certainly not equipped to work. Abe Lincoln once said that if God had intended that part of the folk do all the eating and the other part do all the work, He would have made the first part all mouth and without hands; the rest, all hands and no mouth. Since God made each of us with both hands and mouth, He intended that each of us do some of the work as well as some of the eating. Everyone should quit saying, "I got nothing out of it." Rather let him say, "What can I do for it?"—Copied.

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When you have nothing left except God, then for the first time you become aware that God is enough.—Selected.

STORIES

for our youth



THE LOST ONE

by Muriel Larson

DANNY was excited. He had just been to another 4-H meeting and what he had heard there had sounded just great! "Say, Dad," he said, as he got into the car, "could I raise a calf for my 4-H project?"

"Right now I'm afraid we can't afford to buy one for you, Danny," Dad answered. "Why don't you grow some corn for your project?"

"I guess I could do that," said Danny glumly. "But I sure would like to raise a calf."

All that week Danny kept thinking about what fun it would be to raise a calf or a lamb. He just couldn't seem to get interested in the thought of growing corn. Sunday morning when Mother called him to get up for breakfast, he got up listlessly, still thinking about his project.

Sunday morning—today was Sunday school, and he just didn't care for Sunday school lately. It bothered him every time Mr. Walker, his Sunday school teacher, said that every boy should accept Christ as his Saviour. He had never accepted Christ. But he didn't want the other boys to know, and he didn't know what to do about it.

After Sunday school that morning, Danny's Uncle Al came up to him. "I hear you'd like to raise an animal for your 4-H project," he said.

"I did want to," answered Danny, "but I guess I'll have to grow corn instead."

"How would you like a lamb?" asked Uncle Al. "I have a lamb I could give you."

Danny's eyes shone with delight. "A lamb! Say, that would be great!"

"I'll bring it over tomorrow—all right?"

"Sure," answered Danny, "the sooner the better!"

When Danny got his lamb, he was so happy and excited he could hardly think straight. "Oh, I'll take such good care of this lamb!" he told Uncle Al. "I'm naming him Prince Royal, and he'll grow to be the finest sheep in the country. He's going to win the blue ribbon, too!"

"I believe it, Danny," Uncle Al answered.

Danny did take good care of his lamb. Every morning before he went to school, he let Prince Royal out into the fenced yard. When he came home, he examined the lamb's woolly coat for thistles and ticks. He did everything for Prince Royal that his uncle suggested.

One day when Danny came home from school, he found the gate open. Prince Royal was gone! "Mother," he cried wildly, running into the house, "where's Prince Royal?"

"Isn't he out in the yard, son?"

"No, he's not!" exclaimed Danny. "And the gate's open!"

"Oh, dear," said Mother, "Mrs. Appleton must have left the gate open when she left this afternoon."

Danny started toward the rocky hill nearby. He skirted around the edge for awhile, calling Prince Royal. Then he started climbing up on the rocks. Perhaps if he got up a bit he could see where Prince Royal was.

He climbed and climbed until he was quite tired, then looked out and all around. It was beginning to get dark and colder. He could not see Prince Royal anywhere. He sat down discouraged. Oh, how he loved that lamb, and what great plans he had for him! at once he heard a bleating sound! Pri Royal!

He sprang from where he was ting. "Prince Royal!" he shouted.

The bleating noise came again.

Danny moved quickly from rock rock, trying to be careful. Then he Prince Royal. The lamb had his caught between two rocks.

"Oh, you bad lamb!" Danny cried relief. "Why did you wander out your nice safe yard? Something wo than this might have happened to yo

Danny gently pushed one of the ro aside and carefully lifted Prince Roy foot out of the crevice. The foot did look as if it were broken. Danny tha fully lifted Prince Royal in his arms carried him home.

When he went to Sunday school Sunday, Mr. Walker started telling boys in his class about one lost she Danny perked up his ears when he he what the lesson was about—it was so thing he was keenly interested in.

This shepherd had one hundred she though, and just one of them got l But he loved that little lamb and w out looking for it. When he fina found it, he was so happy that he pick it up in his arms and tenderly carried back to the sheepfold.

"That Shepherd is Jesus," said Walker. "He is the good and lov Shepherd. He loves every one of boys so much that if just one of you lost and has never accepted Him Saviour, Jesus is looking for you. wants to save you, for you have wand ed away and have sinned against G Jesus loves you and wants to save yo

Danny thought about Prince Royal a how he loved him. Even though Prin Royal had done wrong, Danny still lov him and had been so happy to find hi Danny thought about the Lord Jes Christ's looking for him.

After class, Danny went to Mr. Wa er. "Uh, Mr. Walker, about that l sheep—"

"Yes, Danny," Mr. Walker said, p ting his hand on Danny's shoulder.

"I think maybe I'm still a lost on admitted Danny, "and I'd like Jesus save me."

Mr. Walker and Danny knelt and pra ed together. Danny asked the go Shepherd, the Lord Jesus Christ, to sa him. As he looked up from prayer, Da ny felt as if the tender arms of the Go Shepherd were lifting him into the safe of the sheepfold.—Gospel Herald.

BURIAL OR RESURRECTION?

by the Rev. Raymond Jones
President, State League Convention

uld the league be buried? It has said that it is dead. Should the be resurrected? It has been said could be. Is the league antiquat- Does it have a serviceable purpose present-day Free Will Baptist de- ation to go. As a state convention, ong is its life expectancy?

r a period of several years many ents in regards to the North Caro- tate Convention of Free Will Bap- eagues have been made. These ents, both from convention floors n print, ranged from its being one e most important organizations of ree Will Baptist denomination, to elief that it had died and should ried. Some very challenging arti- have been published in the "Bap- in support of the work of the e, as well as some contending it is ted, outmoted, and has lost its lness. The executive committee of eague has studied the current situa- and has concluded that the ques- concerning and surrounding the ning branch of the church" should xamined, evaluated, and settled at setting of the annual State League ention. The convention will be hosted by the Community Free Will Baptist Church of Weldon, North Carolina, on March 7, 1970.

One of the most outstanding features of the convention will be an open forum. Everyone is urged and encouraged to come to voice and view their opinions and sentiments as to whether there is the need and desire to continue the league program. Not only those who are members of and support the league are invited, but also anyone who would care to present arguments as to whether this state auxiliary should be discontinued.

Several times in the history of the Free Will Baptist League this same discussion has been presented, without any definite action having been taken. Such action is hoped to be taken at this time. The reasons for this conclusion is because more and more of our churches are discontinuing their league programs; the pastors are apparently not supporting the league on the local or state level; and, there is an apparent decline of interest on the part of leaguers.

Other features of this convention will be another interesting presentation by Mr. Tommy Manning, special music by the Free Union Ladies Quartet, and the statewide sword drill.

PROGRAM
League Convention
March 7, 1970

COMMUNITY FREE WILL BAPTIST CHURCH

WELDON, NORTH CAROLINA

hote: ABLE THROUGH CHRIST

pture: Philippians 4:13 "I can do all things through Christ which strengtheneth me."

: " ' Are Ye Able,' Said the Master"

MORNING

Registration
Convention Hymn
Invocation
Chorus Time -- Miss Deborah Hines
Devotions -- Miss Leigh Sweat
Welcome
Response
President's Remarks
Appointment of Committees
Special Music -- Free Union Ladies Quartet
10:45 Presentation -- Tommy Manning
11:00 The Service of Giving
11:10 Christian Cadet Conference -- Rev. C.D. Pierce, Jr.
11:25 Hymn
11:30 Sword Drill
12:00 Lunch

EVENING

1:00 Chorus Time -- Miss Deborah Hines
1:10 Open Forum
Business
Awarding Certificates
League Song
League Benediction

TRANS WORLD RADIO'S MINISTRY

A unique honor has been extended to Trans World Radio by the government of the Netherlands Antilles. They have issued two postage stamps which will be on sale for two years from February, 1970, commemorating the fifth anniversary of Trans World Radio in Bonaire. The tricolored stamps in ten and fifteen cent denominations were designed by Antillian artist, Mr. Charles Corsen. The first has the TWR symbol of the cross and the globe. The second is the artist's conception of the studio and office complex in Bonaire.

TWR was founded by Dr. Paul E. Freed in 1954. It is an interdenominational faith mission broadcasting the gospel message in 33 languages from its transmitting sites in Bonaire and Monte Carlo. Additional offices and studios are located in Lebanon, France, Germany, Holland, Spain, and England.

The Bonaire station went into full operation in 1965 and the special stamp issue celebrates five years of service. Bonaire utilizes 260,000 watt shortwave, 40,000 watt shortwave, and a 500,000 watt medium wave (A.M.) transmitters. The combined use of these huge transmitters permits TWR to send a total of thirty hours of broadcast time each day. Thirty steel towers comprise the "antenna farm" and specially designed high-gain antennas enable broadcasts to be beamed to the entire Western Hemisphere, Europe, Middle East, Africa, India, Australia, Russia, and other eastern European countries.

The Monte Carlo operation is under the leadership of Dr. Ralph Freed, general director, and uses two 100,000 watt shortwave transmitters and a 400,000 watt A.M. transmitter to send the gospel to Europe, behind the Iron Curtain, the Middle East, and North Africa.

The Bonaire staff of TWR is comprised of 93 missionary specialists, including engineers, technicians, program production specialists, Bible teachers, follow up workers, and office and maintenance personnel.

Radio is fast becoming one of the most important methods of preaching the gospel. TWR now reaches millions of otherwise unreached people in many parts of the world. This special honor by the government of the Netherlands Antilles gives recognition to the importance of Trans World Radio's ministry.

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON



FOR MARCH 15

PROMISE OF THE SPIRIT

Lesson Text: John 14:15-29

Memory Verse: John 14:26

I. INTRODUCTION

The end of Jesus' earthly ministry was close at hand. For about three years He had walked and talked with His twelve disciples, but He knew that soon He would leave them. He knew also that during these years they had leaned on Him and had turned to Him in their moments of perplexity and confusion. Up to this time the Lord Jesus had been their Comforter, their Paraclete, "One called alongside another." Whenever they got into trouble they simply turned to Jesus for help. For example, on one occasion they were perplexed on the subject of prayer and they said to the Lord, "Lord, teach us to pray," and He taught them to pray.

But now the time was near for Him to leave them and He knew their hearts would be filled with consternation, so the Lord said to them, "Yes, I am going to leave you, as I have already told you, but I will send another just as divine as I, just as loving and tender as I, just as able to help in every emergency that may arise. He is coming to take my place. He will be your Paraclete."

What a wonderful thought this is, and how precious! This same helper, this Comforter, the Holy Spirit which Jesus sent to His disciples, is still with us today. He lives within our hearts every hour of the day and night. He is always at our side. Precious and wondrous thought!—Bible Student (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. John was preeminently qualified to write about the Holy Spirit (see the introduction to the lesson).
2. The work of the Holy Spirit in the Old Testament was prepared in many ways.
3. The believer is indwelt by the Holy Spirit.

B. If Ye Love Me (John 14:15)

1. Note the connection between Verse 15 and the first part of the chapter.
2. Love is the offspring of faith.
3. The expression of love is obedience.

C. A Comforter Promised (John 14:16-18)

1. The Comforter promised. Explain the meaning of the word Comforter.
2. The spirit of truth is Jesus.
3. The Holy Spirit can help the believer by comforting him.

D. He Is Going Away (John 14:19-21)

1. Jesus wanted to prepare the disciples for what they had ahead.
2. He repeats the importance of obedience as an expression of love.

E. Judas Asks Questions (John 14:22-26)

1. Distinguish this Judas from the betrayer of Jesus.
2. List some ways the Holy Spirit manifests Himself in the believer.
3. The promise of the Holy Spirit is repeated.

F. The Gift of Peace (John 14:27-29)

1. The legacy of Jesus' personal peace was left to His disciples.
2. Believers should have this peace today.
3. Explain the meaning of this peace.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. A clergyman was to be the guest of a family that lived at the edge of the woods. A guesthouse had been built and furnished with exquisite care so that no guest would lack anything. As the minister was being shown about in his new quarters, the man of the house said, "If there is anything that does not suit your taste, change it to suit yourself."

That, in a word, is what the consecrated man says to his Lord. "Change my heart to suit yourself. It is to be your home."—Roy L. Smith. Our he the home of the Holy Spirit; we never forget this glorious fact. vanced Quarterly (F.W.B.).

B. Sometimes we see the sign gypsy who tells fortunes by re palms. Others claim to see past, ent, and future in crystal balls. others make predictions by reading ing cards or even by viewing tea l in a cup.

Sometimes the predictions of people are right—but not always.

God's prophets are different. predictions are never mistaken. told of the coming of Jesus (Micah Isaiah 7:14; 53:3-6), and what they was true. Jesus foretold His death resurrection (Matthew 16:21). Ever disciples thought His predictions in ible (Matthew 16:22), but they pr true. Jesus promised the Holy Spiri we see in today's text, and the Spirit came as promised (Acts 2:1-4). Word of God is dependable.

Jesus promised also that He w come again (John 14:1-3), and He Inspired teachers took up the same phecy (1 Thessalonians 4:16, 17). can depend on this. Jesus will com judge all the people of the earth acc ing to their deeds (Matthew 25:31-

The question is this: Where will stand in the day of judgment? If follow the leading of God's Spirit, shall stand among those to whom Lord will say, "Come, ye blessed of Father, inherit the kingdom prepared you from the foundation of the wo (Matthew 25:34).—Standard Commen

C. Many people do not understand Holy Spirit. He is a Person, not an We cannot explain the Trinity. Go One, but He reveals Himself in three sons: God the Father, God the Son, God the Holy Spirit. Yet they are God. I am one man; yet I am a band, I am a son, and I am a father. relationship to my wife as a husban not like my relationship to my fa as a son, but I am just one indivi God reveals Himself to us as the g Three-in-One. We cannot fully exp the Holy Trinity, but we accept it scriptural fact.—Bible Expositor.

HAVE YOU RENEWED YOUR SUBSCRIPTION

EW MISSIONARY LINGUISTIC INSTITUTE ANNOUNCED FOR NEW ENGLAND

ew Summer Institute of Linguistics n for New England, to commence 29, has been announced by Dr. min F. Elson, executive director of stitute and of Wycliffe Bible Trans- . The arrangements were made with Dr. Harold John Ockenga, ident of Gordon College, Wenham, chusetts.

new school will be the fourth ope- in the USA by the Summer Insti- and is being scheduled to meet the of missionary students from the n United States and Canada. The al linguistic institute is still locat- the University of Oklahoma, and other sessions are held at the University of North Dakota and the University of Washington. The course offering at the New England school will be identical with introductory work at the other schools.

The New England school will be held on the campus of Gordon College, and will be accredited by that institution. The nine-week intensive program in descriptive linguistics will run from June 29 to August 28. Deadline for enrollment is May 29. Inquiries may be sent to: Enrollment Secretary, Summer Institute of Linguistics, Box 1960, Santa Ana, California 92702.

ATTENTION FWB LEAGUERS!

State League Convention will be in March. All leaguers in both the and intermediate groups who are sted in competing in the State Drill Contests are urged to ct Miss Deborah Hines, state league otional secretary, at Mount Olive e, Mount Olive, North Carolina.

The Old and The New

We have the sweetest comfort when we
wear the oldest shoe.
We love the old friends better than
we'll ever love the new.
Old songs are more appealing to the
wearied heart, and so
We find the sweetest music in the
tunes of long ago.
There's a kind of mellow sweetness in a
good thing growing old;
Each year that rolls around it leaves
an added touch of gold!

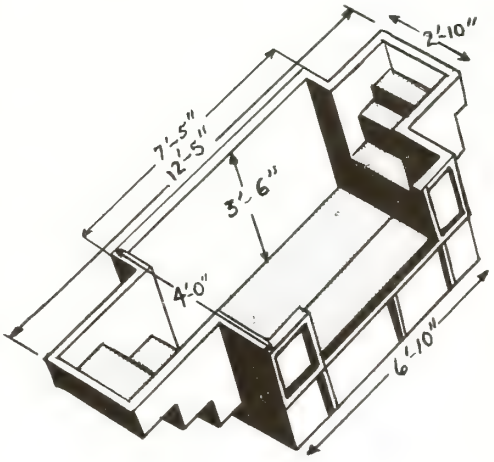
—Author Unknown.

Death is just a swinging door; that same God is on both sides.—Selected.

= = = =

To be successful, look for work after you've found a job.—Selected.

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Workshop On The Volunteer Adult Choir

Sponsored by the Department of Music Mount Olive College

PURPOSE

To assist churches in establishing and maintaining an effective ministry of music.
To give inspiration and incentive to those involved in the church music program, including directors, organists, pianists, and choir members.
To demonstrate methods and materials for the adult volunteer choir.

PROPOSED SCHEDULE

9:00 A. M.	Registration
9:30	Recruitment, Selection of Choir Members, and Choir Organization
10:00	Break and Refreshments (Provided by Host Church) Examination of Materials
10:30-12:00	Rehearsal Planning and Techniques
1:30-2:00 P. M.	Guidelines for Selecting Appropriate Music Literature
2:00-3:30	Group Music Reading Session

WORKSHOP DIRECTOR

MRS. VIOLA O. HILTON, Chairman
Department of Music, Mount Olive College
B. A., Sterling College
M. A., Ohio State University
Further Study: Julliard School of Music
Oklahoma State University

In an effort to better serve the church, the College is making available wo
persons interested in improving their skills in church music. These workshops
held on Saturdays with churches from an area, county, or counties. Some dat
are available are: March 7, 14, and 21; and April 4, 11, 18, and 25.

For further information and additional assistance in planning a workshop for your area, contact: W. Burkette Raper, President, Mount Olive College, Post Office Box
Mount Olive, North Carolina 28365.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MARCH 11, 1970



ARE THEY DECEIVING US, OR IS THIS FOR REAL?

Cover Photo by Harold M. La



The Free Will Baptist
MARCH 11, 1970
Volume 85 Number 10

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

WALTER REYNOLDS, *Manager*; TOMMY MANNING, *Editor of Literature*; LEON DUNN, *Treasurer*.

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DECEPTIVE FUN?

Deception is the act of fooling or causing one to believe somet to be true when in reality it is false.

Everyday life finds us confronted by deception. There are n devices used. Just look at the methods of advertising, for example. of us has ever had our washing machine grow ten feet tall when we ded a little bit of a certain detergent? Who of us has ever had a w knight come along to brighten our clothes by a touch of his magic la Who of us has ever had a dove fly in our window when we used a p cular dishwashing liquid? Who of us, who looked like yesterday's wa ed-over death because of headache number so-and-so, has sudd sprung back to life, daisy-fresh and raring to go, a few seconds a taking a particular pill? What housewife has ever had a whirlwind c in and clean her kitchen for her? How about the little boy who w into the doorway and suddenly flies across the room on a plastic sh never even touching the newly-waxed floor which was done in a br by his mama? What husband has ever choked to death on a cake cause his wife had used the wrong cake mix? What housewife has had the problem of wrapping her husband's sandwiches with the wr wrap, to find that a handsome white-haired gentleman would come al to wrap them just as they should be?

Enzymes (formerly reserved for science classes) are supposed to out spills and stains, but from the looks of those little creatures "unlock" the stains and eat them, most women would be afraid to their hands in the wash water. Oh yes, what wife would leave her h band dangling on the carport, ready to fall to sure injury, just so could prove that treating a stain with one of the enzyme-filled deterge would only take seconds? This writer cannot imagine the wife's unc cern or the husband's indulgence.

If we smoke, we have the hardest time deciding which really is best cigarette. And, if we don't smoke (and this writer doesn't), might never be able to decide which to choose in case we wanted to gin. It's especially hard to consider that a puff of a certain cigare would produce visions of green meadows and rippling brooks; and, it little unbelievable that a man would walk a mile rather than accep second-choice brand. Also, who of us has ever received a black eye cause we refused to "switch"? Then too, the way a certain after sh lotion affects the opposite sex, many of us more modest men would afraid to use it!

We realize that advertising is supposed to be interesting. It's fun and sometimes ridiculous, but we don't blame an advertiser for trying sell his product; nor do we mean to criticize him for doing it in the m receptive manner. People want to believe the grand, fantastic-but-t facts about certain products, so the advertiser supplies these. Actua we read into the commercials what we want to; therefore, we usually ceive ourselves rather than have the advertiser do it for us.

This type of deception is not restricted to TV, nor is it restricted product sale. Just look at people. You would think that many wom had gone baldheaded since so many of them wear hairpieces and wi Eyelashes have never been so long as they now are, nor as dark; y some of the girls declare that they're their own. Wait a minute thou if you look closely at the next man you see, you might discover that is wearing a toupee, though not false eyelashes (we hope).

When everything levels out, we decide for ourselves whether or we want to deceive or be deceived. And, deceiving ourselves about mu dane matters; such as, washing powders, headache remedies, or ha pieces, really doesn't hurt or help us after all the pages are turned. Y there is one thing vastly important: We have to be careful how we li and the kind of records we send on above. We must not deceive ou selves here, for as the Bible teaches: "Be not deceived; God is not moc ed: for whatsoever a man soweth, that shall he also reap" (Galatia 6:7).

This is a spiritual advertisement, and there's nothing but the tru in it—and there's nothing funny about it!

A Giant Leap--Toward What?

by the REV. HERMON WOOTEN
Garner, North Carolina

HEN two U. S. astronauts stepped autiously down from their Lunar e onto the moon, President Nixon, dio-telephone, said to them in the g of the whole world: "The heav- ave become part of man's world." vant you to realize how serious events are. I am sure that the lent did not intend to be saying, go home! We humans are taking your heavens." But the implica- are frightfully serious in what now portend.

er Neil Armstrong had taken one vo steps on the moon, he said, 's one small step for man . . . one leap for mankind!"

nt leap—toward what? Going e? Immediately the Vice-President urging that the government set its goal to land men on Mars. Imme- y predictions were filling the radio TV airways that this is only the be- ng—that man will now even make distant stars—even other galaxies— s world!

vant you to realize what this means. es mean, even as you probably d many commentators saying over and TV, that this world has enter- uddenly a new era. This is a defi- and violent turning point. It means time is about up! We haven't much er to go to finish God's work which living Christ is doing through you me.

orkers, it's time for us to wake up! od saw those astronauts walking and rting over the moon. What does say about this? What is God going o?

t me tell you what He says. The ruction Book our Maker has given for guidance begins with these words: "In the beginning God created the heaven and the earth" (Genesis 1:1).

That may have been millions of years ago. We have no way of knowing, but in other parts of the Bible we find much revealed that happened between the first verse and the second. If you do not yet understand this, write for our special help. These other passages, numerous passages in both Old and New Testaments, show that originally God populated this earth with angels—long before the creation of man.

God's revelation to man—His Instruction Book for us—reveals that God is Creator of all that exists—the entire universe—and that God governs His entire creation. At the very throne of God, thoroughly experienced in the administration of God's government, was a super archangel, Lucifer. His name means "Shining Star of the Dawn" or "Bringer of Light." God sent him on this earth to administer the government of God over the angels.

In Isaiah 14:12 and Ezekiel 28:11-17 we find that Lucifer let pride, vanity, and lust for power fill his mind. He organized his angels into an invading army, and swept up to heaven to attempt to knock God off the throne, and to try to seize the power of government over the universe. But God's power is supreme. Satan was cast back down to Earth. As a result of that supernatural sin—rebellion against God's law, against the government of God (see 1 John 3:4)—a universal destruction came to the earth.

So we see, as is told in the second verse of the first chapter of Genesis, that the earth was chaotic waste and empty and in confusion. The word "was" is translated from the Hebrew word meaning "became." The same Hebrew word often is so translated in the Bible. The words "without form and void" are translated from the Hebrew words "tohu" and "bohu."

The Bible plainly says that God did not create the earth in chaos and confusion. In Isaiah 45:18 it says that God did not create the earth "tohu"—there translated "in vain." But Genesis 1:2 says it was; that is, it became "tohu." If it were "tohu," but God did not create it "tohu," it had to become that way after it was created. Also, God is not the author of confusion (see 1 Corinthians 14:33), but Satan is!

So, with Lucifer, his name now changed to Satan, back down on a wasted and empty and chaotic earth, in six days God re-created — reformed — reshaped the earth; that is, He brought order and beauty out of confusion and ugliness. And on the sixth day of that week—some 6,000 years ago—God said: ". . . Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, . . ." (Genesis 1:26). So God gave man dominion—over what? He gave man dominion over the solid earth, the seas, and the air. But the astronauts are going far beyond the earth's atmosphere. Man has no dominion assigned to him outside the earth's atmosphere.

In due time, rebellious man brought about universal sin, in lust and violence which in turn again brought universal destruction to the earth by the flood. But soon after that, man—even as Satan had tried to do—was starting a program to get to heaven. They were starting to build a skyscraper—a giant tower. And God said ". . . and this they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Genesis 11:6). So God came down to stop them!

Do you see what this means? Landing on the moon is only what man says he is beginning to do. Satan has influenced the thinking and reasoning of man always to want to go to heaven. God knew that He had created the human mind with such capacity that nothing will be impossible for man—unless God stops him!

Will mortal man ever go to the planets

(continued on page eleven)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

The Loaves and Fishes

(Reprinted from May 6, 1963)

(Read Matthew 14:15-21.)

"But Jesus said unto them, They need not depart; give ye them to eat. And they say unto him, We have here but five loaves, and two fishes. He said, Bring them hither to me" (Matthew 14: 16-18).

We have before us one of the great miracles of Christ. This passage is full of deep meanings and many precious lessons for the Christians of this period of church progress.

Christ performed such mighty works as no other man did, or could. His miracles were numerous, for the greater part public, and full of mercy and compassion; they were performed by His own power and in His own name. But they were all for the glory of His Father in heaven and for the benefit of man.

As we study the miracle of the loaves and fishes, let us notice the occasion that made it necessary. Christ had been teaching the people the things of God and healing their infirmities. The multitude had been so deeply interested that they had forgotten the necessary wants and needs of their bodies. They were ready to faint for want of food.

It is of importance that we take into consideration the place where the miracle was wrought. The disciples said, "This is a desert place," which made it all the more needful that He dismiss them so that they could go and provide food for themselves. Had they been in a village or city where provisions could have been purchased, a miracle would have been unnecessary. Christ never wrought one unnecessary miracle, spoke one unnecessary word, nor did one unnecessary deed. Here it was necessary that He should convince His disciples that He could spread a table for the needy people even in a desert place. The disciples are to be commended for their anxiety. They desired that the people might be dismissed, that they might go away and buy for themselves vituals in the villages. This was a considerate and humane suggestion on their part.

Notice the surprising reply of the Redeemer. He said, "They need not depart." Not only was Christ in the midst of them to teach and to heal, but He must show them that He was the God of nature and of providence and that His hands were daily opened to the suffering of every living man with the good things of life. In the next part of the reply, which was a command to the disciples, was an even greater surprise, "Give ye them to eat." With but five loaves, or biscuits, and two fishes, barely enough for a lunch for one, He directed them to feed five thousand men besides women and children. How totally inadequate to the demands of the thousands, the hungry multitude! But we must observe another part of His command, "Bring them hither to me." All the things we have, great or small, should be brought to Christ. Just as He did not despise and cast away the loaves and fishes because they were few and probably small, but took them and made of them an abundant supply to the needs of the multitude, so will He receive us and ours, when offered, and with His almighty power use and multitply such to His glory and the benefit of those about us.

The nineteenth verse has so many of the great teachings of the gospel that we will take a few moments to examine some of them. "And he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, blessed, and brake, and gave the loaves to the disciples, and the disciples to the multitude." After they had brought the loaves and fishes to Christ, He first blessed them and then gave them back to the disciples. The disciples gave them to the multitude, "And they did all eat, and were filled." So, not only did they experience perfect satisfaction from a physical standpoint, but in so ministering to their needs Christ exhibited His own headship and authority; and at the same time He recommended His disciples to the people, as the almoners of His bounty, and as the officers of His kingdom.

Now, for the remainder of the space allowed, let us consider some o spiritual lessons presented to us i story of this miracle. For one thir see in that multitude of people a ing representation of the conditi the whole human family. We are desert world—starving for want of —food no human means can supply

In the provision of the people's we see a true exhibition of the ble of the gospel. Its source is Jesus apparent insufficiency, yet its abunc more than that, its inexhaustibl Its freeness—without money and wi price. Its satisfying nature—they a eat, and were filled—and, yet there more.

In the method of the distributi the loaves and fishes we see the tru ture of the office of the Christian ister. It is to receive from Christ's l the blessed bread of life and to give a dying world. It is His provision that they are to distribute.

In the abundance remaining we the boundlessness of gospel suppli

"Enough for all, enough for each
Enough for evermore."

Myriads have eaten and were f and yet the bread is undiminished.

We learn, too, from this miracle a personal participation of the g provisions and blessings is necessa our satisfaction, happiness, and gro We must not only be of the mult and hear and see and sit down them; but we must also eat—re Christ into our hearts by faith—fo this way only can we enjoy the bless of God's great and full and abun salvation.

The assurance to all is: "I am the ing bread which came down from h en: if any man eat of this bread, he live for ever: . . ." (John 6:51).

= = = =

I CANNOT ATTEND SUNDAY NIGH SERVICES BECAUSE:

(Please Check)

1. _____ I am too tired.
2. _____ It is my only time at home
3. _____ I want to go visiting.
4. _____ I have company at home.
5. _____ I had rather go to the movi
6. _____ I am just not interested.
7. _____ I've had too much church lat
8. _____ I have to watch my favorite program.

Tear off and mail to God!—from 1 Illustrations, Poems and Quotes.

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS
Managers
Black Mountain, North Carolina

MANNINGS TO DIRECT GENERAL YOUTH CONFERENCE

by the Rev. L. E. Ballard

mmy and Joyce Manning of Ayden agreed to plan and direct the pro- for the General Youth Conference gmont, June 15-20. The Rev. Wil- lson, who for the past several years erved as director of this conference, ad to decline this year because of reasons. Mr. Wilson has been a t in the hospital a number of times g the past year; and at his doctor's st, he is curtailing some of his out- work. He is feeling fine now, but inks it wise not to direct the con- ce this year. Mr. and Mrs. Manning consented to serve in his stead.

mmy, as most Free Will Baptists , is editor of literature at the Press. also very active in denominational work. Both Tommy and Joyce are g the most talented of our young e of the Free Will Baptist church. y is an artist, and before he be- editor, he was artist for the Press igning church bulletins, illustrating ay school literature, and illustrating vacation Bible school materials. For ast two sessions, the Mannings have ed with our General Youth Confer- under the direction of Mr. Wilson, obtained knowledge and experience ying their present commitment.

is the desire of Tommy and Joyce— concurred by the field secretary, r whose general direction our Crag- conferences are promoted from to year—to involve the campers selves as much as possible in the ning of the General Youth Confer- They hope to have many of the , stunts, and other talent features he conference prepared in advance roups from various churches register- or the conference. Therefore, we choosing to call this our "Person- d" Conference.

this plan is to succeed, it is neces- to secure early registration of those ning to go. We are now appealing to pastors, superintendents, and other youth leaders to make early surveys of their young people, and send in names of those planning to go just as early as possible. There is another reason for early registering: A limit has been set for the number who can be enrolled for each conference; and we plan to observe this limit. The only fair way is to register campers as applications come in; and those who wait too long will have to be refused if the limit has been reached.

We always make registration as simple as possible. While blanks can be furnished, they are not necessary. Just send names, full addresses, and ages to: the Rev. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina 27834; and send a $5 deposit on the overall fee of $35, covering transportation, board and room at Cragmont, and all other expenses except personal spending money. All applications will be promptly acknowledged, and letters containing necessary information for campers will go out before conference time.

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Cragmont's Treasurer's Report

Mrs. Fountain Taylor Sr., treasurer of Cragmont Assembly Inc., Black Mountain, North Carolina, reports as follows for the month of February, 1970:

Balance January 31, 1970		$4,648.34
RECEIPTS		
Churches	$125.57	
Sunday Schools	6.00	
North Carolina Woman's Auxiliary Convention	330.61	
Total Receipts		462.18
Total to Account For		$5,110.52
DISBURSEMENTS		
Operating Expenses	$ 51.53	
Home Designer	325.00	
Total Disbursements		376.53
Balance in Checking Account February 28, 1970		$4,733.99
In Savings Account		2,069.49
Grand Total		$6,803.48

SPECIAL NOTICE

Register now for the Christian Cadet's Conference to be held at Cragmont Assembly during the week of June 29—July 4, 1970. Send $5 registration fee, along with your name, address, age, sex, parents' names, and name of church, to: the Rev. Cedric D. Pierce, Director-Registrar, Route 3, Box 325, Greenville, North Carolina 27834. The total cost to attend the conference is $35, with the $30 balance due upon boarding the bus.

OBITUARIES

IN MEMORIAM

(The Rev. Lemmie Taylor)

The following poem, "The Faithful Pastor," was submitted by Mrs. Evelyn B. Taylor, the wife of the Rev. Lemmie Taylor, deceased. Mr. Taylor was a resident of Richlands, North Carolina, and at the time of his death, last year, was pastor of Hillsberry Free Will Baptist Church of Clinton, North Carolina.

The Faithful Pastor

He held a lamp each livelong day
So low that none could miss the way,
And yet so high to bring in sight
That picture fair, of Christ the Light;
That gazing up, the lamp between
The hand that held it was not seen.

He held the pitcher, stooping low,
To lips of little ones below,
Then raised it to the weary saint
And bade him drink when sick and faint;
They drank, the pitcher thus between,
The hand that held it scarce was seen.

He blew the trumpet soft and clear
That trembling sinners need not fear;
And then with louder note and bold
To storm the walls of Satan's hold;
The trumpet coming thus between
The hand that held it was not seen.

But when our Captain says, "Well done
Thou good and faithful servant, come!
Lay down the pitcher and the lamp,
Lay down the trumpet, leave the camp."
The weary hand will then be seen
Clasped in His pierced ones between.

—Author Not Known.

News & Notes of DENOMINATIONAL INTEREST

Child Burned at Middlesex Children's Home

On January 18, Jane Hill, a child at the Free Will Baptist Children's Home, Middlesex, North Carolina, was burned while working in the kitchen. It was a rather warm day and the dishes had been pre-



pared for washing and sterilizing. Because of the warmth of the day and the steam coming from the sterilizing sink, Jane thought it would be wise to raise the window over the sink. She climbed upon the cabinet and raised the window. Then she turned to step down and lost her footing and stepped into the sink of boiling water, up to her knee, of one leg. Jane remained out of school for three weeks and has had close medical supervision in the treating of third degree burns. She is now back in school but has to use crutches. However, in the last few days she has put the crutches aside, thus causing some swelling in the burned foot and leg. The doctor reports that she is doing nicely and hopes for a full recovery without the use of skin grafting.

The Rev. Edward Miles, superintendent of the Home, makes the following statement: "Since coming to the home on June 1, 1969, we have had five hospital bills and fifteen emergencies. All of you are aware of the tremendous cost of today's everyday expenses, much less the cost of medical services. We have been advised to install dishwashers on our campus for two reasons: (1) They will be more effective and uniform in sterilizing our dishes, and (2) they will be less dangerous for our children.

"We are taking every step known to us to remove the hazards that might cause accidents on our campus. For example, we are now using canned drinks rather than bottled drinks in an effort to keep down cuts by the broken bottles."

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The Taltons Entertained Pastor On His Birthday

Mr. and Mrs. Hardy Talton of Pikeville, North Carolina, entertained their pastor, the Rev. J. B. Starnes, and his family at Sunday dinner, February 8. The occasion was the birthday of Mr. Starnes. Valentine decorations were used throughout the house.

The dining room table was covered with a red cloth upon which were beautiful arrangements of flowers and burning tapers. In the center of the table was a birthday cake topped with the message "Happy Birthday" and a pair of miniature men's shoes holding a note for Mr. Starnes. The note told Mr. Starnes to look in the trash can to see what he could find. He did so and found a pair of shoes.

Another surprise for the minister came when the Taltons held open house from three until five p.m. for the members of the three adult Sunday school classes of the Pleasant Grove Free Will Baptist Church of which Mr. Starnes is pastor.

During open house Miss Billie Jean Fields poured punch and Mrs. Claude King, daughter of the Taltons, helped in serving cookies, nuts, cheese stars, and Valentine mints.

Approximately 50 persons called during the afternoon.

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Sweetheart Banquet at Pine Level Church

The Men's Fellowship of Pine Level Free Will Baptist Church, Pine Level, North Carolina, invited their wives to their February meeting for a "S heart Banquet." The banquet was in the educational building of the ch

The building was beautifully de ed for this special occasion. In the ter of the room was a "sweetheart and every table was centered w lovely arrangement of cut flowers.

The meeting opened with an ins devotion by Mr. Verlin Evans, pres of the fellowship. This was foll with a solo, "Oh Promise Me," b Rudolph Jones. The Rev. Clyde pastor of the church, served as m of ceremonies.

The evening meal was catered b Johnson of Smithfield, North Car After the meal the group enjoyed ing several games and singing some time favorites; such as, "Let Me Cal Sweetheart," "You Are My Sunsh and others. A special quartet "When There's Love at Home."

The banquet came to a close wit pastor leading each couple in rene their wedding vows. For the ben tion Mr. Rudolph Jones sang "The L Prayer."

Prizes were presented to the c having been married the greatest ber of years and the couple marrie shortest number of years; also were prizes for the winners of the ous games. A total of 34 attende banquet.

Coming Events

March 20—Central Conference Lay League Fellowship, First Church, boro, North Carolina

March 22—Palm Sunday

March 25—Central Conference Wo Auxiliary Convention, Rose Hill Ch Route 1, Winterville, North Caro

March 27—Good Friday

March 29—Easter Sunday

April 8—Cape Fear District Auxi Convention, Tee's Chapel Church Smithfield, North Carolina

April 16—Albemarle District Wom Auxiliary Convention, Shiloh Ch off N. C. Highway 32 near Pinet North Carolina

April 18—North Carolina State Su School Convention, First Church, Sm field, North Carolina

May 2—Vacation Bible School Works Ayden

ails, Anyone?" Asks ev. Taylor Hill



tured above are representatives of First Free Will Baptist Church of teville, North Carolina, feeding cow- to representatives of the West Clin- Free Will Baptist Church, Clinton, Carolina. They are, left to right: Adcox, Fayetteville church; David West Clinton church; Mrs. Emmett ett, West Clinton church; Mrs. Tay- ill, Fayetteville church; the Rev. Em- Bartlett, pastor of West Clinton h; and the Rev. Taylor Hill, pastor e Fayetteville church.

the fall of 1969 the Rev. Taylor contacted the Rev. Emmett Bartlett suggested a contest between the churches, and Mr. Bartlett was in greement with Mr. Taylor that there no reason why the two churches not compete in a campaign for the of God and have fun doing so. So as decided that the two churches d compete for the highest percent- of increase in Sunday school attend- over the previous year's weekly age. The contest was to run for weeks. It was agreed that the s were to serve as hosts and prepare for a fellowship supper for the two ches at their convenience. The win- were to serve a dish of cowtails he pastor and officers of the losing ch.

r. Hill reports that every phase of contest proved to be a great blessing. results were: The Fayetteville Sun- school showed a 35.6 percent in- se and the West Clinton Sunday ol showed 23.39 percent increase. Mr. Hill and Mr. Bartlett state that campaign sparked enthusiasm and life in both churches. The theme for the campaign was "The Kingdom of God First."

The fellowship supper was prepared and served by the West Clinton church Saturday night, February 21, and the food, hospitality, and fellowship were outstanding and will be long remembered. The two pastors are of the opinion that the overall results were very beneficial and recommend that other churches put on similar campaigns.

Mr. Hill says, "Private enterprises will exert every possible effort and resourse in order to be successful in business, so why shouldn't churches do likewise?"

= =

Cabin Church Announces Spring Revival

The Cabin Free Will Baptist Church near Beulaville, North Carolina, announces revival services for the week of March 16-21, beginning each evening at 7:30. The visiting evangelist will be the Rev. James A. Evans, pastor of the First Free Will Baptist Church of Kinston, North Carolina. The pastor, the Rev. Luther Swinson, will assist in the services which will feature special singing each evening. The public is cordially invited to attend and to be much in prayer for the success of the revival.

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Mount Zion (Nash County) Schedules Revival

The Mount Zion Free Will Baptist Church, Route 2, Nashville, North Carolina, announces revival services for the week of March 16-22, with the pastor, the Rev. John D. Swain, bringing the



messages each evening. The services will begin nightly at 7:30, and each service will feature special music along with good gospel preaching. A cordial invitation is extended the public to attend these services.

Youth Revival at Christian Chapel Church

A youth revival will be held at Christian Chapel Free Will Baptist Church, Route 1, Pink Hill, North Carolina, March 16 through March 20, with services beginning each evening at 7:30. The theme for the revival will be "A Time for All Things" (Ecclesiastes 3:1-8). The Rev. David Charles Hansley, pastor of Stoney Creek church, Goldsboro, will be the guest evangelist.

The schedule for the week is as follows:

Monday: Bring a Family Night. (Hear Paul Trimboli, juvenile delinquent representative)

Tuesday: Bring a Bible Night. (Hear Royce Swinson, principal of Pink Hill School)

Wednesday: Bring a Baby Night. (Hear Van Higdon, Caswell District Scout Executive—Scout Night)

Thursday: Bring a Minister Night. (Hear the Rev. Charles Moore, pastor of Pink Hill Presbyterian Church)

Friday: Bring a Grandparent Night. (Hear an AFC member)

Mrs. Lois Blizzard, sponsor of the youth group of Christian Chapel church, states: "We invite you to come each evening. There will be special music each evening, including the Christian Chapel Youth Choir. If there are other singers who would like to come and sing for us, please let us know what night you can come. Any night that you have a group that would like to sit together, please let us know what night and we will make arrangements. Just contact Gayle Miller, Route 1, Pink Hill, North Carolina 28572, or telephone 568-3826."

The Rev. Norman Ard is pastor of Christian Chapel church.

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Spring Revival at Otter's Creek Church

The clerk of Otter's Creek Free Will Baptist Church, Route 1, Macclesfield, North Carolina, states that it has been a number of years since a spring revival has been held at Otter's Creek church. Therefore, the church members are inviting all of their friends to join them in prayer and attendance that this revival of March 22-28 will be a great success. He adds that the church has been richly blessed in the past years with an increase in Sunday school attendance of 20 percent. The church has recently been painted, inside and outside, and the men of the church have built an outdoor bulletin board of brick which has added

(continued on page ten)



SUNDAY, MARCH 15

A Blind Man's Testimony

Scripture Reading—Psalm 27:1

On Glasgow Green, a few years ago, at the conclusion of a gospel address given by a Christian, a man in the crowd asked permission to say a few words. Liberty having been granted, he spoke somewhat as follows: "Friends, I don't believe what this man has been talking about. I don't believe in hell; I don't believe in a God, for I never saw one of them."

Then another man asked to be allowed to speak. Permission being obtained, he proceeded as follows: "Friends, you say there is a river running not far from this place, the River Clyde. There is no such a thing; it is untrue. You tell me that there are trees and grass growing around me where I now stand. There are no such things. That also is not true. You tell me that there are a great many people standing here. Again I say that is not true; there is no person standing here save myself. I suppose you wonder what I am talking about, but I was born blind; I never saw one of you; and while I talk it only shows that I am blind, or I would not say such things. And you," he said, turning to the infidel, "the more you talk the more you expose your ignorance, because you are spiritually blind, and cannot see." —*Prophetic News, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Spiritual blindness is worse than physical blindness.

MONDAY, MARCH 16

Good Response

Scripture Reading—Matthew 6:1

"I advertised that the poor are welcome in this church," said the new preacher to his congregation, "and inasmuch as only $2.00 was received in the offering, I see that they all have come."—*Gospel Herald.*

Prayer Thought

Giving to the church is a most worthy cause. How can the church survive if you don't tithe?

TUESDAY, MARCH 17

A List of Her Losses

Scripture Reading—2 Corinthians 8:11

A well-to-do lady who had become a Christian late in life was one time walking along the city street accompanied by her granddaughter. Presently a beggar accosted them. The old lady listened to his tale and then, putting her hand in her purse, took out a half-dollar and placed it in his palm. At the next corner a woman of the Salvation Army was waiting and the old lady dropped a dollar in her kettle. As she did so her granddaughter looked at her curiously and then said: "Grandma, I guess you have lost a good deal since you have become a Christian, haven't you?" "Yes," said the old lady, "I have. I have lost a hasty temper, a habit of criticizing others, a tendency to spend all my spare time in social frivolities and pleasures that mean nothing. I have also lost a spirit of avarice and selfishness. Yes, indeed, I have lost a good deal."—*Christian Advocate, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

When you have Christ in your heart, worldly pleasures mean nothing.

WEDNESDAY, MARCH 18

"If Little Word"

Scripture Reading—Acts 20:35

"If any little word of ours
Can make one life the brighter;
If any little song of ours
Can make one heart the lighter;
God help us speak that little word,
And take our bit of singing
And drop it in some lonely vale
To set the echoes ringing."
—*Selected, Kinght's Master Book, Eerdmans Publishing Company.*

Prayer Thought

As we labor and live together, let's be kind one to another.

THURSDAY, MARCH 19

Man's Work Compared to God's Grace

Scripture Reading—2 Peter 1:5

Longfellow could take a worthless sheet of paper, write a poem on it, and make it worth $6,000—*that's genius.*

Rockefeller could sign his name to a piece of paper and make it worth a million dollars—*that's capital.*

Uncle Sam can take gold, stamp an eagle on it, and make it worth $20.00—*that's money.*

A mechanic can take material that is worth only $5.00 and make it worth $50.00 —*that's skill.*

An artist can take a fifty-cent piece of canvas, paint a picture on it, and make it worth $1,000—*that's art.*

God can take a worthless, sinful life, wash it in the blood of Christ, put His Spirit in it, and make it a blessing to humanity—*that's salvation.*—*Christian D Knight's Master Book, Eerdmans Publ Company.*

Prayer Thought

When we are down and out, just re ber that God can take a worthless, life and make it a shining example.

FRIDAY, MARCH 20

Why Revival Was Blocked

Scripture Reading—Exodus 23:5

I remember one town that Mr. S and myself visited. For a week it se as if we were beating the air; there w power in the meetings. At last, one I said that perhaps there was someon tivating the unforgiving spirit. The man of our committee, who was sitting to me, got up and left the meeting in view of the audience. The arrow hit the mark, and gone home to the of the chairman of the committee. He had trouble with someone for abou months. He at once hunted up this and asked him to forgive him. He to me with tears in his eyes, and sai thank God you ever came here." night the inquiry-room was thronged. chairman became one of the best wo I have ever known, and he has been in Christian service ever since.—*Prev Prayer, Knight's Master Book, Eerd Publishing Company.*

Prayer Thought

No matter how petty our differences seem to be, they can act like water o fire of revival.

SATURDAY, MARCH 21

Implicit Obedience

Scripture Reading—Luke 6:46

One of the finest tributes ever paid devoted animal is told in a story by A bald Rutledge. By chance he came a Negro turpentine worker, whose fai dog had died a few moments earlier great forest fire, because he would desert his master's dinner pail whic had been told to watch. With tears o face the old Negro said, "I always ha be careful what I tole him to do 'cau knew he'd do it." Of how many of wonder, could the Lord say such a th Love of God makes us obedient unto What He asks, we give. Where He s us, we go. While He leads, we fol Love is not cautious; it is ever brave generous.—*Upper Room, Knight's M Book, Eerdmans Publishing Company.*

Prayer Thought

How many of us would be willing t to death because we obeyed our Ma

HAVE YOU RENEWED YOUR SUBSCRIPTION



stern District oman's Auxiliary nvention

e Eastern District Woman's Auxil- Convention will convene Thursday, n 19, with the Northeast Free Will st Church, Route 4, Mount Olive, Carolina. The theme will be, "Lift Standard for the People" (Isaiah). The district president, Mrs. Nor- Ard, will preside over the conven- Mrs. Delmus Brown of Pilgrim's church will serve as music direc- with Miss Bonnie Farmer of the east church as pianist. The pro- is as follows:

Morning Session

)—Registration
)—Hymn, "The Banner of the Cross"
5—". . . Of Love," Devotions, Mrs. Fred M. Register Jr., Program-Prayer Chairman
—". . . Of Prayer," Mrs. Carl Powell, Vice-President
5—Welcome, Mrs. Leon Patrick, Host Auxiliary President
—Response, Mrs. Laura Boyette, Gray Branch Church
)—Recognition of Officers and Delegates
—Remarks, Mrs. Norman Ard, District President
5—". . . Throughout the World," Missions Report, Mrs. G. E. Gray, Missions Chairman
5—". . . Of Christian Literature," Report of Free Will Baptist Press, Mrs. Arthur Kennedy, Study Course Chairman
5—". . . Of Care," Report of Children's Home, Mrs. S. A. Smith, Benevolence Cochairman
5—". . . Of Christian Education," Report of Mount Olive College, Mrs. Ralph Sumner, Benevolence Cochairman
5—Hymn, "Stand Up, Stand Up for Jesus"
—Offering (Divided Between Children's Home and Mount Olive College)
11:20—Recognition of Ministers
11:25—". . . Of Fellowship," Report of Cragmont Assembly, Mrs. Herman Grubbs, Director
11:30—Special Music, Mount Olive College Chorus
11:40—". . . Through Youth Work," Declamation and Essay Contest Winners, Mrs. Elvis Sumner, Youth Chairman
12:00—Announcements
—Appointment of Committees
—Benediction for Lunch

Afternoon Session

1:00—Hymn, "In the Cross of Christ I Glory"
—Prayer
—". . . Of Appreciation," Woman of the Year Award, Mrs. Peggy Bryan, Chairman
1:15—". . . Of Service," Mrs. Walter Sutton, Field Secretary
1:25—". . . Of Recreation," Report of Camp Vandemere, the Rev. Ralph Sumner
1:35—Minutes of Exeeutive Committee
1:45—Other Reports:
Secretary's Report, Mrs. Mack Ross, Assistant Secretary
Treasurer's Report, Mrs. Rom Mallard, Treasurer
Other Officers
—Old Business
—New Business
—Reports of Committees
—Appointment of Delegates to Other Conventions
—Adjournment

Directions to Northeast Church

To those going to the convention and traveling west on Highway 55, turn right on rural paved road No. 1744 just before reaching the overhead bridge which is just north of Mount Olive. The church is one mile on this road near Boling Chair Company. Those traveling north on Highway 117, turn right on Highway 55 at the edge of Mount Olive city limits, go one mile, turn left on rural paved road No. 1744, and the church is one mile.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Oriental Free Will Baptist Church, Oriental, North Carolina, wishes to announce that it is seeking a pastor for half-time services, beginning July 1, 1970. Any minister interested in pastoring this church, please write Mr. Bill Mason or Mr. Dallas Spruill, Oriental, North Carolina 28571, or telephone 249-2531 or 249-3561.

= =

The Dublin Grove Free Will Baptist Church, Route 2, Aurora, North Carolina, announces that it is seeking a pastor for next year, beginning July 1, 1970. Any minister interested in pastoring this church on a half-time basis is requested to contact the church clerk, David Mayo, Route 2, Aurora, North Carolina 27806; telephone 322-5316.

= = = =

No time for God?
What fools we are
To clutter up our lives
With common things,
And leave without heart's gate
The Lord of life and life itself—
Our God.
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NEWS NOTES

(continued from page seven)

greatly to the appearance of the church. Also there has been a renewing of hearts throughout the membership.

The evangelist for the revival will be the Rev. Dewey C. Boling, pastor of the Calvary Free Will Baptist Church of Wilson, North Carolina. Mr. Boling is well known throughout the state as he is a member of the Board of Directors of the Free Will Baptist Press in Ayden, and moderator of the Western Conference. He is a much-sought-after evangelist by his fellow ministers.

The pastor, the Rev. C. R. Etheridge, and the church membership covet your prayers that they might be helpful to those seeking personal instructions and counseling during the meeting.

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Rose Hill Church
Announces Revival

Revival services will be held at the Rose Hill Free Will Baptist Church, Route 1, Winterville, North Carolina, the week of March 16-21, with the Rev. C. F. Bowen of the First Church in Wilson, North Carolina, serving as guest evangelist. The services will begin nightly at 7:45. The pastor of the church is the Rev. N. D. Beaman. Everyone is cordially invited to attend these services.

= =

Stony Hill Church
Announces Revival Services

The Stony Hill Free Will Baptist Church, Route 2, Middlesex, North Carolina, announces its spring revival for the week of March 16-21. The visiting evangelist will be the Rev. Harold "Mac" Wallace. Services will begin each evening at eight o'clock.

The pastor of Stony Hill church, the Rev. Bobby Jones, and the church membership, extend a cordial invitation to the public to attend these services.

= =

Robert Rollins to Hold
Calvary Revival

Revival services will begin at the Calvary Free Will Baptist Church, Wilson, North Carolina, March 16, and will continue through March 21. The visiting speaker will be the Rev. Robert Rollins, with services beginning each evening at 7:30. He will be assisted each evening by the pastor of the church, the Rev. D. C. Boling. The public is invited to attend these meetings which will feature special singing by local and visiting groups.

AN IDEA HAS FINALLY BECOME A REALI

by the Rev. Willis Wilson, President
State Convention of Free Will Baptists

Just recently, I met with a group of leaders from the General Association of General Baptists, in Knoxville, Tennessee, to make definite plans for a fellowship meeting between the two groups. This fellowship meeting has been approved by both groups in their regular annual sessions.

Very definite plans have been made, and the date for the fellowship meeting has been set for April 29, 30, 1970. The meeting will take place in Knoxville, since this is about the halfway point for both groups in traveling distance. Since Holiday Inn Number 4 Central is the most conveniently located motel; and since adequate space is available here to accommodate the combined groups, it was decided to have the meeting there.

The fellowship will begin with a seven-thirty service on Wednesday evening, with a sermon by a General Baptist, and a testimony time. This will afford the preachers of both groups to become familiar with one another.

On Thursday morning, the service will begin at 9 a. m., with a short devotional, followed by a historical review of both groups. The Rev. Floyd B. Cherry will give a sketch of Free Will Baptists, Dr. Ollie Latch will give a sketch of eral Baptists. After the histor sketches, there will be a panel di sion, with three representatives of General Baptists and three repres tives of the Free Will Baptists discu possible areas of mutual interest tween the two groups.

On Thursday afternoon, beginnin 1:30, after a brief devotional, a p will be presented on "The Role of Small Denomination Today." This p will be presented by a General Ba to be named later. When the paper been presented, there will be an discussion for a few minutes in resp to this presentation. It is hoped such things as liberalism, fanati modernism, fundamentalism, etc., wi discussed.

On Thursday evening at six o'c plans are being made for a fellow supper. Following the fellowship per, there will be another service, the Rev. J. W. Everton bringing the sage. This will be the closing ser with emphasis placed on spiritual th

The purpose for this meeting is to ways of fellowship between General tists and Free Will Baptists of N Carolina. These two groups have tically the same doctrines, and it is lieved that since they are so near there could be a fellowship establi for the promotion of God's kingdom.

It would be a wise move on the of those who plan to attend this mee to make reservations as soon as poss This can simply be done by going to Holiday Inn nearest you and telling t that you would like to make a rese tion in Knoxville, Tennessee, at Hol Inn Number 4 Central. It is locate the Seventeenth Street Exit off I states 75 and 40.

I urge as many of our people as w like to go to begin now to make p to attend this meeting. I would urge the churches to insist that their tors attend; and this can be encour by the churches paying their minis way. It would be a good investmen the part of the churches, for this w give their ministers a spiritual boost

A complete program will be appea in "The Free Will Baptist" very soon, letters will be mailed to the diffe pastors concerning this meeting.

Revival Services
Slated for Edgewood Church

Revival services will be held at the Edgewood Free Will Baptist Church, Crisp, North Carolina, the week of March 23-28, at 7:45 each evening. The Rev. James Lupton, pastor of the Winterville, North Carolina, Free Will Baptist Church, will serve as guest evangelist, assisted by the pastor of the Edgewood church, the Rev. Swede Benson. Everyone is cordially invited to attend this series of services.

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Second Union, Central
SS Convention Canceled

According to an announcement by Mr. Randolph Harris, president, the Second Union Sunday School Convention of the Central Conference will not meet as previously planned, March 29, at the Reedy Branch Free Will Baptist Church, Winterville, North Carolina. Inasmuch as Easter Sunday falls on this date, it was thought wise to cancel the meeting. The next regular meeting of this convention will be held May 31.

(continued on page fifteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

stion: Where was the Garden of located?—**L.J.**

wer: Evidently Ur of the Chaldees where God called Abraham is not r from where the human race had art, and that not too far from this on is where the ark was construct- Then most likely, in this general y, we have the site where the n of Eden was located. Here, too, ebellion and construction of the of Babel probably occurred, and ver other events in the early his- of man have been, may have occur- this location.

eph P. Free's book, "Archaeology Bible History," has this to say on 31: "Recent archaeological discov- however, point definitely toward Near East and Mesopotamia, con- g the biblical indication concerning as the location of man's origin. The nt-day scholar, William F. Albright, summarizes the evidence when he Archaeological research has thus lished beyond doubt that there is cus of civilization in the earth that egin to compete in antiquity and ty with the basin of the Eastern erranean and the region immediate- the east of it—Breasted's Fertile ent.' "

nd the ark rested in the seventh h, on the seventh day of the month, the mountains of Ararat" (Genesis "The mountains of Ararat," as location where the ark rested, is bly northeast of Babylon, some- e between the Black Sea and the an Sea. According to Free's "Ar- logy," Unger's "Bible Dictionary," Davis' "Bible Dictionary," the re- s of towers, such as Babel, might been found in the vicinity of Baby- Also the description of the con- tion of one that brought disapproval the gods was discovered on an an- tablet which might be a later ac- t given of the tower of Babel. Many e archaeological discoveries of an- relics; such as, village sites, uten- sils, and what else, show light on the antiquity of human existence and seem to indicate that the human family entered into history in or around Mesopotamia (the land between the Tigris and Euphrates Rivers) or not far from here. There is nothing of which I am aware in either the Bible or history to contradict this.

Evidently Adam and Eve did not go too far from the site of the garden, and that not a great distance from this was the scene of the first murder. Also the land of Nod where Cain went as punishment was not so faraway, but that his daughters or female descendants were sought and secured as wives for the male descendants of Seth, even though evidently they knew this was not sanctioned by their Creator. So, even though we cannot be dogmatic in pointing out the site of the Garden of Eden, we have more facts that point to the aforesaid location than some liberals have upon which to base their claims when they try to find contradictions in God's Word.

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Question: When did Jesus' foster-father (Joseph the husband of Mary) die?—**A. R. M.**

Answer: I have no proof for such an opinion, but have always assumed that he died before Jesus, Mary, His half brothers, and His disciples attended the wedding at Cana of Galilee, where the water was turned into wine by our Lord, as recorded in the second chapter of John.

Christian tradition says that Joseph was over eighty years of age when espoused to Mary, and that he died at a very old age. Under the present conditions we have not sufficient data to make a dogmatic or definite statement on this question. However, it would seem logical to assume that if he had been alive and able to do so he would have appeared, and that the Scriptures would have told of his appearance, on some of the outstanding appearances of Jesus and His brethren and sisters and mother, such as the wedding in Cana of Galilee, and again when they sought an audience with Him (Matthew 12:46-50; John 19:25), and when He was crucified. (See Matthew 27:56.) The Bible, however, makes no mention of his name after Jesus' appearance in the temple at the age of 12 years, and His return from that trip to Nazareth. The Bible indicates that Jesus was subject to Mary and Joseph on His return, but nowhere mentions him after Jesus enters upon His public ministry.

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A GIANT LEAP— TOWARD WHAT?

(continued from page three)

of other stars—beyond our sun? I answer "No"—not mortal man. How far will he go? I don't know. It depends upon how far God allows. Mars? I doubt it. For this signals the imminency of God again sending Christ down to stop it.

This is not the only purpose for which Christ is soon coming to the earth in all the power and glory of the great God! He is coming to save mankind from destroying himself. He is coming to bring peace! He is coming to restore the government of God which the archangel Lucifer (Satan) took away! But man's conquest of the moon is one more giant leap in world events, hastening Christ's Second Coming. Man is not yet ready to rule over God's vast universe! He is not yet able to rule himself and solve his myriad of earthly problems!

The living, mighty Christ is using you and me as co-workers with Him in God's work—that of now preparing the way before His coming.

When He comes, He is going to sit on the throne of King David of ancient Israel. This past summer fifty college students were working in this gigantic archaeological project at Jerusalem. They were digging down, clearing away 3,000 years of accumulated rubble, decay, and debris that has piled up sixty feet high over the very place where David sat on his throne. This is not only preparing the way, but is also preparing the place.

If you do not yet understand how that throne has continued as one unbroken dynasty, every generation to now—and where that throne is now; then by all means write in for help.

STORIES

for our youth



THE STOLEN PERFUME

ARLA JO DERR

MOTHER sent Sharon off to school with a good-bye kiss; but in less than ten minutes Sharon came running back home, screaming.

"What in the world is the matter?" Mother asked, as she tried to quiet the timid little girl.

"The boys chased Frisky after me," answered Sharon between sobs. "They always tease me and call me 'scaredy cat,' but I'm so afraid of that big, black dog!"

Sharon was small for her age. When the other girls would run and jump, her short, slender legs just couldn't keep up with them. Mother loved her frail child and always seemed to understand. She made Sharon a cup of hot chocolate and wrote a note to the teacher, then walked Sharon to the school gate.

As Sharon and her mother walked, her mother said, "Sharon, when you get scared like that, just stand still and pray in your heart. The Lord will take your fear away. The dog didn't bite the other children, and he won't bite you, either. He wants to be your friend. The next time, just pet him on the head. He will like you and wag his tail to show you that he does."

When Sharon arrived, the other children were all in their places. She was afraid that the teacher would scold her for being late. At the door she stopped to pray a minute and then put on her sweetest smile.

Miss Jones, the teacher, smiled back at Sharon. After reading the note, she said, "That's all right this time, Sharon. The next time don't be afraid. Dogs are nice friends. They won't hurt you."

Soon it was time for recess. Sharon wondered whether Frisky would be there. On the playground the girls started to tease her again. Susan, one of the bigger girls, said, "Today you are going to prove that you are not a 'scaredy cat.' "

Sharon just laughed and took hold of Susan's arm. Sharon tried to show that she wanted Susan to be her friend, but Susan just yanked her arm away.

"Say, kid," Susan said, "there's a fancy bottle of perfume on Miss Jones' desk. Run in and get it while Miss Jones is out. Then we will all know you are not a 'scaredy cat'! We will all go to school smelling very sweet. Miss Jones won't know who took it, and she can't punish all of us."

Sharon looked from one to the other to see whether anyone was on her side, but they all stood there, giggling.

Sharon felt her lip begin to tremble, as she said, "But—but I can't do that. That would be stealing."

Susan gave her a shove as she said, "Go, hurry, before the bell rings. Then we will all know you are not afraid!"

Sharon silently prayed and felt herself growing brave. She looked Susan straight in the eye, saying, "I won't steal for anyone!"

Sharon watched Susan and one of the other girls go off to one side and whisper to each other. She wondered what would happen next. When they returned, Susan went up to Sharon and put her big arm around the little girl. As Susan did so, she grabbed Sharon's handkerchief from her pocket. Waving it in the air, Susan said, "Look, kids, it has her name on it." Then Susan ran to the classroom and quickly returned with the bottle of perfume.

"I put your handkerchief on Miss Jones' desk," Susan said to Sharon. "It has your name on it. The teacher think that you are the thief."

Sharon's heart almost stood stil she watched Susan try to open the tle. The glass stopper just wou budge. Susan gave it a tap against brick wall. The neck of the bottle br A sharp splinter of glass pierced Sus finger, making it bleed badly. scared the whole group, and they away from Susan, leaving her alone.

Sharon felt sorry for Susan and to her. "Let me help you," she said. reached into her pocket for her hand chief, but then remembered tha wasn't there.

"Do you have a handkerchief, Susa she asked.

"No, I didn't bring one. What we do?" whined Susan.

Sharon's mother had told her thi was a very bad cut when the blood out so fast. "Come, hurry, let me you to the teacher!" Sharon held san's finger tightly over the place w the blood was streaming out as went to Miss Jones.

Susan looked at Sharon in surp "How come you're not scared?" she ed.

Sharon answered, "I prayed, and Lord took all the fear out of my hea

Miss Jones quickly stopped the b ing by tying a tight string around finger. Then she bandaged the fi neatly, and Susan wondered whether would be the end of her troubles, b wasn't.

"How did all this happen? Wh you smell so strongly of perfume?" Jones asked.

Susan felt her face turn a fiery She pretended to be looking at her ger and not at Miss Jones. Sharon d want to be a tattletale, so she just quiet.

Miss Jones waited as she looke them. Finally, Susan began to sob. she told the whole story. "We wa Sharon to steal your perfume to s she was not a 'scaredy cat,' but wouldn't do it. She said that it w be stealing. Then I ran and took it put Sharon's handkerchief on your so you would think that she took it.

"Sharon really is a brave girl. all the other girls ran away, she st to help me. I will never call h 'scaredy cat' again."

Miss Jones patted Sharon on the h saying, "It takes much more courag do the right thing than to do the w thing. You can always find plent

(continued on page fifteen)

MISS CAPE FEAR SWEETHEART

submitted by the Rev. Bobby G. Bazen



February 7, 1970, the Shady Grove
Vill Baptist Church, Route 5, Dunn,
Carolina, was host to the Cape Fear
Fellowship. For the program, the
n sponsored a "Miss Cape Fear
heart" contest, in keeping with the
ional Valentine theme of February.
were ten contestants to compete
e title.

is for selecting the winner was the
rance and poise of the contestant
the Fellowship and a resume of
ccomplishments and contributions
church, school, and community.
ies were presented to the top three
rs.

s Karen Rose Swinyer of the Oak
Free Will Baptist Church, Newton
North Carolina, was declared win-
Her pastor is the Rev. Felton God-
First runner-up in the contest was
Carol Grant of the First Free Will
t Church, Smithfield, North Caro-
and second runner-up was Miss Pat
s of Tee's Chapel Free Will Baptist
n, Route 2, Smithfield.

dents from Mount Olive College
g as judges were Tex Barrow, De-
borah Hines, and Susan Kraft. Also appearing on the program for entertainment were the Townhouse Three from Mount Olive College.

The following resume was submitted on behalf of Miss Swinyer:

KAREN ROSE SWINYER

Karen Rose Swinyer, age sixteen, daughter of Mrs. Frank C. Swinyer and the late Mr. Swinyer, has been selected to represent Oak Grove church in the "Miss Cape Fear Sweetheart" contest.

As I think back over Karen's life, it seems as if she grew up in the church. She became a member of the Nursery Sunday School Class at the tender age of four weeks. She has been a faithful and regular member of Oak Grove church since her acceptance of Christ at the age of eleven years. Going to Bible school was a week of happiness when she was younger. Now, she helps teach the younger children and does a splendid job. Karen has been a member of the church choir for four years—singing is one of her hobbies. At the present time she is a member of the Senior Sunday School Class and holds the position of class secretary.

Karen was a member of the league at an early age, but the league was discontinued. She then became a charter member of the YFA and is an active member. She is a very efficient secretary and treasurer, and she enjoys going to the monthly district meetings.

Karen has been very active in her school activities also. She is a sophomore at the Hobbton High School and is a member of the Future Homemakers of America. She was in the FHA beauty pageant and now holds the 1969-1970 title of "Miss FHA of Hobbton School." Being a lover of books, she became a member of the Library Association and was chosen to be a candidate for vice-president of the Cape Fear Library Association. She holds the position of library assistant. In order to prepare herself for public service, she joined the Public Speaking Club and has participated in several chapel activities.

She is very fond of athletics and became a member of the school's Monogram Club. The purpose of this club is to create interest and give aid to raise funds for expenses, etc.

Again her love for music is exemplified by being a member of the "Hobbtones," a choral group. She was a character in the musical presented, entitled, "The Desert Song," which was a big success. One of her most recent activities was being a member of the choral group selected from several township districts, including Westbrook, Halls, Piney Grove, and Newton Grove, to sing the beautiful Christmas cantata, "Born a King."

Her favorite subjects are English and Biology, and she maintains a 90 average. She plans to attend college and wants to work in the medical field.

Karen is a very outstanding teen-ager in civic activities as well as in church and school. She has been a member of the Westbrook Grange for four years, holding the office of Master and Lecturer of the Junior Grange. She is also a member of the Subordinate Grange. She attended the Grange Youth Camp at Hillsboro last summer. Being a member of the 4-H Club is of great interest to Karen. She has won blue ribbons in state activities.

She is very proud of these records, but not boastful. To be humble and to accept God's will in her life was a hard one to learn in her young life. Tragedy brought this about last year. Karen witnessed the death of her father in the

(continued on page fifteen)

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR MARCH 22



GOD GAVE HIS SON

Lesson Text: Matthew 27:35-50

Memory Verse: John 3:16

I. INTRODUCTION

In last Sunday's lesson Jesus talked with His disciples about His impending departure from them and the coming of the Holy Spirit. This was only a few hours before the arrest of Jesus and His crucifixion. He knew that He was soon to die, but His disciples were never truly aware of this fact until it all happened so quickly before them.

"The condemnation by Pilate was followed immediately by the execution. Two robbers were crucified with Jesus. This increased the shame of His death and suggested guilt by association. A lonely, barren hill outside the city, but near at hand, was the place of the crucifixion. The name, Golgotha, means place of a skull and adds weight to the conjectural location of 'Gordon's Calvary,' first suggested by the British general, 'Chinese Gordon.' It is just outside the Damascus Gate; it is shaped like a skull with two caves facing the city that look like the eyeless sockets of a skull."—Standard Commentary, 1965.

Nothing shows better the depth of God's love for man than the crucifixion of His beloved Son. God gave Him freely, but we may well suppose that it was not without the greatest grief. The gift of His Son was necessary for the salvation of man, and the Cross is man's only way to God. Someone has pictured the Cross with its beams as a ladder by which man climbs to God. Man will never fully understand the significance of Calvary this side of heaven. The meaning of the Cross has been at the core of Christian thinking from the day of Jesus' death and still is today. The challenge of the Cross has been the believer's inspiration for the most dedicated service. —Advance Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. Relate the story of Jesus in the Garden of Gethsemane.
2. From the Garden of Gethsemane, Jesus was taken to Annas, the high priest.
3. From Annas, the Jewish high priest, He was taken to Caiaphas, the Roman high priest.
4. From Caiaphas, Jesus was taken to Pilate.

B. They Crucified Him (Matthew 27:35)

1. Describe the crucifixion.
2. There were four soldiers charged with the responsibility of the execution.
3. The soldiers gambled for the clothing of Jesus.

C. They Watched Him (Matthew 27:36)

1. Perhaps they wanted to see if He showed signs of being the Messiah.
2. They wanted to make sure that He died.
3. They watched to see how a man dies. The world is watching us today.

D. The Sign Over His Head (Matthew 27:37)

1. It was in Hebrew, the language of religion.
2. It was in Latin, the language of the law.
3. It was in Greek, the language of education.

E. The Thieves Were Crucified (Matthew 27:38)

1. The penitent thief was on one side.
2. Jesus was in the middle separating the two.
3. The impenitent thief was on the other side.

F. The Crowd Around Jesus (Matthew 27:39-44)

1. They reviled Him while He was on the Cross.
2. The mob of people was there.
3. The elders and officials were t
4. The soldiers were there.

G. The Hours of Darkness (Matthew 45)

1. There were three hours of dark
2. They signify that there is mystery surrounding the deat Jesus.

H. The Ninth Hour (Matthew 27:46-5

These were the last hours of Jesu the Cross and prove beyond any d that He actually died.

III. ADDITIONAL TRUTHS

A. "Matthew Arnold strolling hom ter the last Lord's Day of his life marked to a friend. 'These words just sang are the finest in the En language.' Mahatma Gandhi asked s missionaries who visited him durir fast to sing a hymn for him. 'W hymn?' they inquired. 'The hymn expresses all that is deepest in faith,' he replied. Arnold and Ga were speaking of that incompar greatest of hymns, 'When I Survey Wondrous Cross.' The whole meanir life is contained in these lines.

"When I survey the wondrous Cross
On which the Prince of glory died
My richest gain I count but loss,
And pour contempt on all my pri

"Were the whole realm of nature mi
That were a present far too small
Love so amazing, so divine,
Demands my soul, my life, my all
—The Witn

B. The Cross reveals the means God provided for man to know forg ness. God sent His Son as a ransom all mankind. On the Cross He bore griefs, and carried our sorrows." was wounded for our transgressions was bruised for our iniquities: the c tisement of our peace was upon and with His stripes we are healed." in His infinite wisdom has provided Cross as the meetingplace of justice mercy. There God can be both just justifier of all mankind. Christ save from the guilt, power, and reality o when we respond in faith, love, obedience to His sacrifice on the Cr

The Cross is the measure of e man's value. The Cross is God sa to His world that the value of a m soul is worth the death of His Son. society that says the value of one pe is not very important, the church an Christian must reemphasize the

(continued on page fifteen)

NEWS NOTES

(continued from page ten)

l Services Planned
ack Jack Church

ival services will be held at the Jack Free Will Baptist Church, 3, Greenville, North Carolina, 15-21, with the Rev. Vance Link, of the Community Free Will Bap- hurch, Weldon, North Carolina, g as guest evangelist. Mr. Link e assisted in the services, which 7:30 nightly, by the Rev. Cedric D. Jr., pastor of the church. Special will be featured, and the public is a special invitation to be in at- nce.

= = = =

s' and Girls' Stories

(continued from page twelve)

who will help you do the wrong but not many who will help you e right thing."

t evening Susan and Sharon walked together. Just around the corner came bounding toward them. n held on to Susan a bit tighter. vas trembling.

on't be afraid! I'll pet him, and he hurt us," Susan said. After Susan etted him, Frisky turned to Sharon ore petting.

et him!" commanded Susan.

aron bravely stroked Frisky's head. nly the fear was all gone, and she to laugh.

sky wagged his tail, as if to say, nk you." He had found a new d.—My Pleasure.

= = = =

Miss Cape Fear Sweetheart

(continued from page thirteen)

gency room of the hospital after he suddenly stricken with a heart at- Why? why? why? No answer— rebellion. Then, in six weeks her er became ill and was told that she the dreaded disease, cancer. Sev- serious operations and the same tion, Why? There was no peace no rest until God, through prayer, ght peace when she became willing cept her troubles as a cross, with- question. She says, and I quote: "I live daily by faith. Yes, sometimes teen-agers have to do that. I get so angry when I see young people marching in mobs, protesting our government, our church, our country, etc. When I march, it will be a door-to-door canvass to collect money in heart and cancer drives. Yes, I will march to help complete my church's obligations in the support of Mount Olive College, Middlesex's Children's Home, Cragmont (and that's a place I want to go), and the many other fields of service; such as, missions, etc. Yes, there is a lot of work for me, Karen Swinyer, to do. I am grateful that my friends selected me to represent my church, Oak Grove, as their sweetheart. I will try to live up to their expectations." (This resume was submitted to the contest by Mrs. C. I. Godwin, YFA group leader.)

= = = =

St. Claire Bible Class

(continued from page fourteen)

that no man is unimportant to God. Christ tasted death for every man. In this age of the computer when men have been reduced to numbers on a social security card or holes in a punch card or digits in a telephone book, we must keep alive in men's minds the value of the individual soul to God.

The Cross should be a stimulus to every Christian to express God's love for every man. If there are no unimportant people in God's world, we must express that fact to all. We must love the unloving as did the Father.—Standard Commentary.

C. God has revealed Himself in the face of Jesus Christ. He has told out, in the work of the Cross, all of His attributes in divine harmony. Sin is perfectly put away, and the believing sinner perfectly pardoned and justified "by the blood of His Cross." When we get a view of God, as thus unfolded, we have only, like Moses, to bow our head toward the earth and worship—suited attitude for a pardoned and accepted sinner in the presence of God!—C. H. Mackintosh.

Bookstore Hours

*****

* The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

* Monday-Friday—8 a.m. to 5 p.m.

* Saturday—9 a.m. to 12 noon.

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Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

SERVICES OF THE DEPARTMENT OF RELIGION

The Department of Religion functions in many respects like any other academic department at Mount Olive College. It offers courses in the Old and New Testaments, the Hebrew Prophets, the Life and Letters of Paul, and Christian Beliefs. Each student is required to complete at least two courses or six semester hours in religious studies.

In addition to the above, the department offers a special course each semester with the work of the minister. Attention is focused each semester on an important aspect of the ministerial task, including such areas as preaching, pastoral care, and Christian education. Free Will Baptist ministerial students are expected to complete a course dealing with the history, doctrines, and policy of the Free Will Baptist church. They are likewise given individual assistance in preparation for the conference examination for ordination when such help is requested. The chairman of the department serves as advisor to Kappa Chi Fraternity, an organization of ministerial students enrolled at the College.

Since the opening of the College, the Department of Religion has probably offered more evening courses for the benefit of persons in the sponsoring church and in the Mount Olive area than any other department. Courses in Bible have been taught for credit or without credit. Personnel in the department have on occasion taught evening courses off campus where the need and the desire for such courses were clearly evident.

Still another service is made available to the women of the Free Will Baptist church through study courses taught by college personnel. Members of the department are prepared to assist the woman's auxiliary at the district level in planning and carrying out their study course program.

Since members of the department are ordained clergymen, they have frequently been called upon to speak in local churches at the invitation of the pastor. In several churches they have served as supply pastors for a limited period of time until the church could obtain a resident pastor.

The campus minister, who is also a member of the department, directs the program of religious life at the College. He is responsible for planning chapel services, special religious convocations, and religious retreats. In addition, he serves as advisor to the Free Will Baptist Fellowship and as chairman of the Religious Life Committee. Part of his time is devoted to personal counseling with students. When students or staff members are hospitalized because of illness or accident, he usually visits them in the hospital.

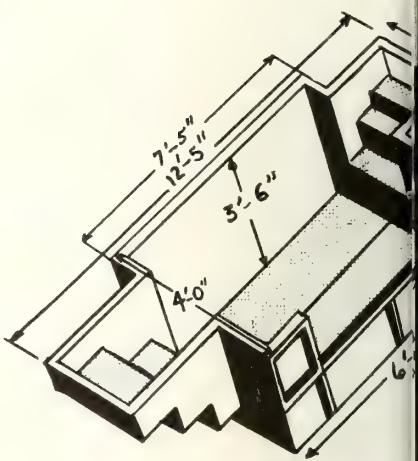
These are some of the ways in which personnel in the Department of Religion contribute to the total life of the College and to the general public served by the College.

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Calendar of Events at Mount Olive College

March 22-25—Holy Week Services
March 26-30—Easter Holidays
May 31—Graduation
June 22—Registration for Summer School

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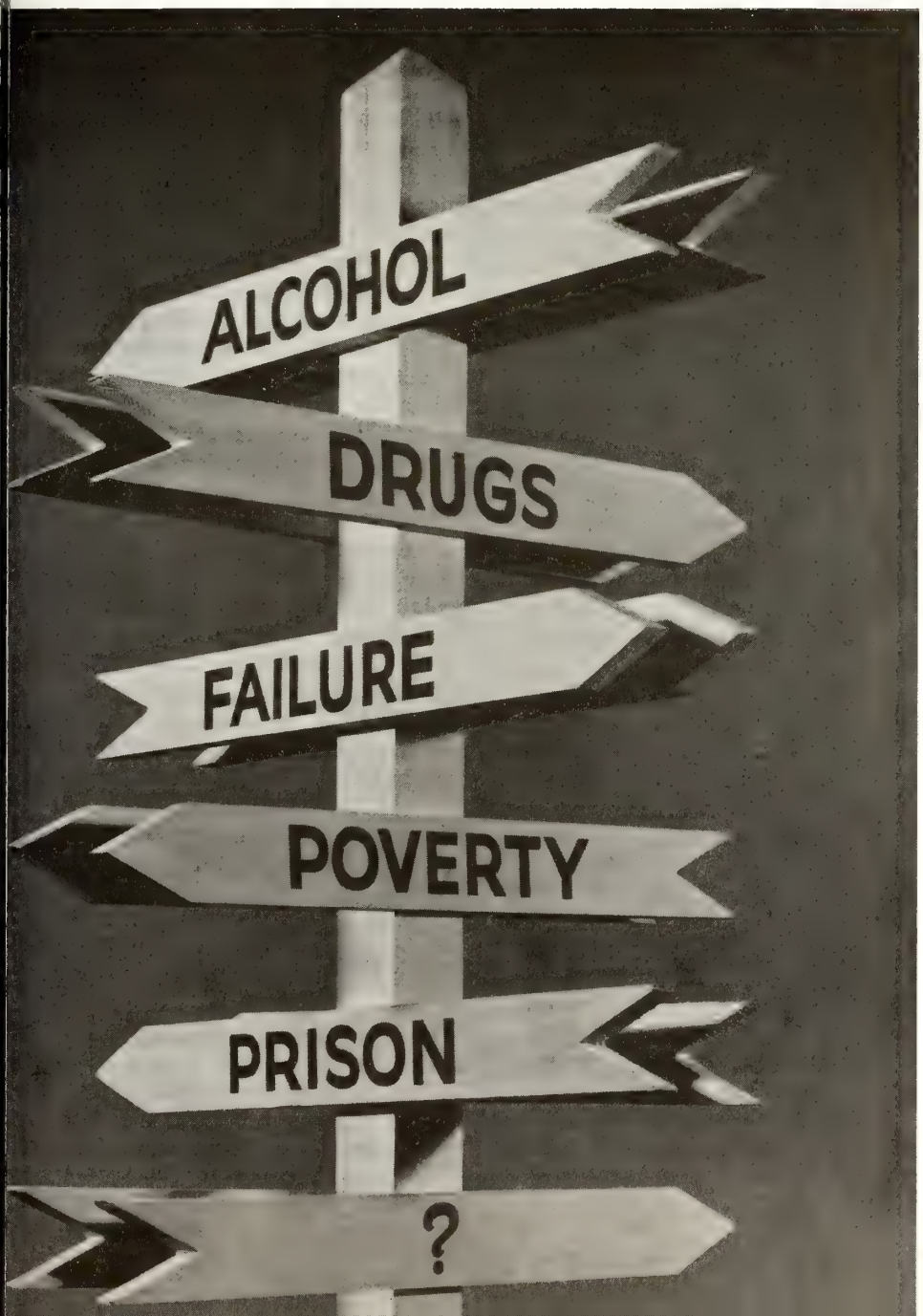
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ALCOHOL, DRUGS, FAILURE, POVERTY, PRISON, AND ...?





The Free Will Baptist

MARCH 18, 1970

Volume 85 Number 11

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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Alcohol, Drugs, Failure, Poverty, Prison, and .

Alcohol quenches the thirst and dulls the nerves. It guarantee cape from reality and life's encompassing problems. It provides r from pain and enhances pleasure. It makes laughter uproarious and ing more intense. It makes one able to sympathize with one breath curse with the other. It makes one call on God while he's doing Sa work. It drains the pocketbook and gives a headache. Some people it socially—but it can lead to drugs . . . .

Drugs give a lift and set things aright. They provide pleasu sensations and glorious trips into the unknown. They make tired b ready for action and sleepy eyes ready for waking. They put a sprir one's step and courage in his voice. They make him forget everyt bad and make him reach out for what his warped mind considers g They make him refuse instruction and deny personal obligations. make him cry, beg, and steal to satisfy his craving. They cause hi maim and murder and commit animalistic acts. They pervert and vert. They destroy gradually, but people indulge in them, caring about the consequences: the ruined reputation, the insatiable appe the pain, the suffering, the hang-up. Drugs can lead to failure . . . .

Failure causes depression and dejection. It causes self-depreci and sadness. It makes some people drop their heads in shame, whi causes others to become boisterous and blame-shifting. It makes a people laugh with embarrassment, but it makes a lot of people cry regret. It makes some people try harder, while it causes others to up completely. Some people make light of it, until it happens to t It can change personalities and weaken characters. Some people live ishly, never dreaming that it can happen to them—nor really cari just as long as they can have their fling and do their thing. Some p scoff at it and dare it to come their way, but it frequently does; and can lead to poverty . . . .

Poverty lowers one socially. It produces "have nots" and ca them to be envious of those who "have." It creates hunger and na ness. It makes for ragged clothes and dirty skins. It gives inferi complexes. It sometimes causes one to demand more than is dese from those who happen to be a little more fortunate. It makes people sulk and pout, while it gives others the incentive to rise above sorry plight. It is degrading to some and just an acceptable way o istence for others. It is pitiful, but some people enjoy it. They squa what they have and then expect some kind soul to give them handou they are happy at the bottom and want to stay there. If they do d that they want something more, they are not too particular how obtain what they want or how they reach their goals. They somet go to great lengths to realize their ambitions, regardless of whom hurt or what they damage. This can lead to prison . . . .

Prison is a place infested with rats and decorated with locks houses convicted criminals who are considered unfit for public ass tion. It has iron gates and stone walls. Its purpose is to rehabilitate to correct; its result is sometimes the opposite. Some criminals be harder during their stay; and when paroled, they go out to commit cr even more hideous than the one which placed them behind bars. P makes no distinction between the committer of one or the committe many crimes. It throws them together in a common bond, in a com environment, and for a common cause. It helps some and hurts ot It can break a man or it can make him. Many people play around they end up here, thinking they'll never get caught—thinking th too wise. One day the sky falls and the lock clicks, and here they This can lead to . . .? You name it!

The use of alcohol is senseless. So is the improper use of dr which brings serious consequences. And, failure is not a matte course, for it can be prevented. Too, poverty is not necessary, bec something can be done about it. There might be a need for a prison, people do not have to go there. A mental picture of these "directi

(continued on page fifteen)

Echoes from "THE OLD RUGGED CROSS"

by
W. F. McDERMOTT

was during World War II. A bomber on a reconnaissance flight in the area was on fire. Below lay a e reportedly inhabited by headers and cannibals. But life is dear, o remain in the plane meant certain for the pilot and bombardier. Alh bailing out might bring some- far worse than quick death in an ding plane, it also offered a chance, ever slight, for survival.

e two men landed alive. Although had no idea where they were, they that they would have to move on ie. For several days they pushed gh the jungle, hungry and bleeding.

te one afternoon they heard a new d, strange to their ears but unmisbly the sound of human voices. They t closer and discovered that the d sounds were some form of music. jungle inhabitants were singing. ns were beating. "What are they ing?" whispered the pilot. "It sounds of familiar."

he bombardier listened intently and burst out: "It's a hymn! I remem- it. It's 'The Old Rugged Cross'!"

y signs and humming, the fliers made nown that they knew the song. The ves gave them shelter and food and daged their injuries. More than that, se former savages offered friendship compassion. They had been brought Christ years before by a missionary. ntually the fliers were returned to their outfits and went home when the war was over.

This is only one of many dramatic events that have attended the ministry of "The Old Rugged Cross." Many miracles have been associated with it. In fact, the story of its writer, Rev. George Bennard, is one that can be explained only by the working of the Holy Spirit.

Mr. Bennard died in October, 1958, at the age of eighty-five. But he had lived to see his hymn acclaimed throughout the world.

George Bennard's parents had been active church people in Scotland, but their immigration to America brought an unfortunate element into their lives. Bennard told of it at Winona Lake, Indiana, in the summer of 1958. "I learned early the heartache that rebellion against the gospel of Christ brings," he said. "My background was such that you would say I'd be the last chap in the world to preach the gospel. In the old country, my father was a faithful church worker, as my mother was. But in the new land, where he needed work, he was persuaded to engage in the saloon business.

"For a long time he never drank; then he was tempted and yielded. His drinking got worse and worse, until he lost his health and money. I can remember as a lad hearing my mother say to Father, 'I wish you would get out of this awful business. It makes me so sad. I'd rather live in the poorhouse than have you be a bartender.' Then a fire took everything we had, even our beds."

When he was fifteen, George had to go to work in a coal mine to support his widowed mother and his five younger sisters. Then the family moved to Iowa, where young Bennard again worked in a mine.

In 1895, he was attracted to a revival meeting conducted by the Salvation Army. His conversion followed. He took up Salvation Army work and eventually was commissioned as an adjutant. For three years he traveled throughout the Midwest, holding revival meetings. Later he became a Methodist minister. Meanwhile he had written several gospel songs that were well received in Salvation Army circles, and in 1910 he decided to devote his time to hymn writing and evangelism.

In 1912, Bennard was holding a revival in a small church in a Michigan town. The minister of the church heartily supported the campaign to win converts to Christ, but his wife vigorously opposed it. "She was a professing Christian but an enemy of the cross," said Bennard. "In my sermons I constantly emphasized the cross. She ridiculed it. However, the experience proved a blessing to me. It turned my mind more and more to the glory of the cross."

He began studying about the cross, realizing more and more that it is the very heart of the Christian faith. Bennard said, "I remembered an old wooden cross I had once seen. The first ten words of the hymn suddenly came to me as if by a stroke of light—'On a hill far away stood an old rugged cross.' I kept brooding upon the picture I saw of the old wooden cross of memory transformed into the cross upon which Jesus died. In two weeks I finished the hymn, both words and music, feeling that it had been given to me by the Lord."

The hymn that was to win worldwide acclaim brought comparatively little recognition to the writer in its earlier years. Bennard continued his evangelistic meetings and went on writing hymns—a total of more than three hundred and fifty. Judged by its popularity and by its effect on the lives of many who heard it, "The Old Rugged Cross" was the greatest of them all.

A famous singer had frequent spells of depression. He had wealth and popularity; yet there was an ache in his heart that he could not understand. One of the records he had made was "The Old Rugged Cross." One day when he felt unusually frustrated, he put the record on his phonograph and played back his own singing.

Suddenly it awakened him to his great need for God. It flashed into his mind that reconciliation with God through

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Friends of the World Are Enemies to God

(Reprinted from September 20, 1961)

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

The Epistle of James is general, addressed to the twelve tribes scattered throughout the world. Among them was great diversity of character and condition. There were stout, inveterate unbelievers, full of prejudice, and active in their hostility to the gospel of Christ. Some were true Christians, poor and persecuted, needing the consolations which the apostle administered. Others were mere nominal believers, united with the church, but corrupting it by their hypocrisy and worldliness. These are specially characterized and condemned in the language of the text.

The church has never been entirely pure, being made up of humans subject to the seductive influence of Satan. Therefore the Bible gives us the following as a warning: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world" (1 Peter 5:8, 9). It has always been that the gospel net, when thrown out, gathers in the good and the bad. The time of separation is not yet, and not the work of man. The work of judgment is divine. It belongs to God to discern between the righteous and the wicked. Our ministry is to sow the seed—good seed, the seed of the kingdom. In the unguarded hours and in disguised ways the enemy—the great adversary—scatters the tares. "Let both grow together till the harvest," is the Master's command.

It is a melancholy fact that there are many in the church utterly oblivious of these great, but sad, facts and principles. There are many vain, giddy people, not vicious perhaps, but carnal; not immoral nevertheless miserably failing to show Christ in their lives. They have no fixed habits, no purposes, or principles of Christian living. They just seem to float with the current, are carried about with every wind that blows—light, frivolous, unstable. Christ said that they are "of the earth, earthy."

Then there is another class. They have low conceptions of duty to God and man, but large ideas of personal rights, liberties, and piety.

Then, too, there are the formalists, with vague notions about the church and its ordinances. They talk glibly about baptism and the communion of eating the bread and drinking the cup and the washing of one another's feet. These are they who tithe mint and anise and cummin, and neglect the weightier matters of the law and grace—judgment, mercy, and faith. They lavish their sensibilities on the outward—the nonessentials—until they have no heart for self-denial or loving, painstaking duty.

Of course these people who live in the sunshine of the world's friendship never take up rank among the true witnesses of Jesus. If truth be derided, Christianity laughed at, they are likely to join the mockers. If error becomes presumptuous and defiant, assailing all that is pure and of good report, they left no voice in rebuke.

There is hardly a sin so gross or an evil so corrupting but that the world has something to say in its defense. Plausible pleas are made for suicide, gambling, prostitution, failing to k e e p holy the Lord's Day, the liquor traffic—selling and consuming—and a thousand other worldly things. If it were possible, they would deceive the very elect!

These discourses are intended as a warning. Having stated some of the principles of the text and the characteristic features of those who are condemned by it, I will have to leave to the individual Christian their application to your lives. But it will be wise to remember one paragraph in the church covenant which we all accepted when we became members of a Free Will Baptist c h u r c h, "We promise by His grace to love and obey Him in all things, to avoid all appe of evil, to abstain from all sinful a ments and unholy conformity world, from all sanction of the us sale of intoxicating beverages, a 'provide things honest in the sight men.' "

"And be not conformed to the but be ye transformed by the ren of your mind, that ye may prove w that good, and acceptable, and p will of God" (Romans 12:2).

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TO MAKE AFRIC LITERATE

The second biennial Afrolit Confe and Institute will be conducted Ju 31 at the Nganda Centre in Kin Democratic Republic of the Congo.

Afrolit is a private organizatio istered in Kenya, dedicated to a li Africa. Present membership, op all, represents private, governmen religious literacy programs in more 20 countries of the continent. The dent of Afrolit is Mr. J. J. Dames, tor of Kenya Literacy Center.

Afrolit serves the continent th bulletins, research projects, its bi institute, and regional workshops.

The Afrolit Institute in Kinsha open to everyone concerned wit teaching of illiterates or developing ing materials for new literates. P cal courses will be offered by ex with long experience in the prepa of literacy materials in African guages, French and English, writin new literates, linguistics, and pro evaluation.

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The Afrolit Institute is funded contribution by Laubach Literacy, whose founder, Dr. Frank C. Lau pioneered in literacy work throug Africa 20 years ago.

Inquiries and reservations shoul sent to Afrolit Institute Director, bach Literacy, Box 131, Syracuse, York 13210.

HAVE YOU RENEWED YOUR SUBSCRIPTION

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

TOUR OF HENDERSON BUILDING



n the picture above is a group of young people and parents being shown the erson Builidng by Miss Deborah Hines, a freshman from Piney Grove Free Will st Church, Pitt County, North Carolina.

HIGH SCHOOL DAYS SUCCESSFUL



Approximately 500 high school students and parents attended the four College programs held on the campus during January and February. The programs began registration at the Henderson Building. Following a brief tour of the campus, nts were divided into smaller groups to discuss various aspects of college life ding the advantages of attending Mount Olive College, available financial aid, and edures of admission.

Shown above, left to right, are Miss Barbara Dixon, Miss Susan Evans, Miss Sheila Miss Amy Riggs, and Miss Sandra Morris, all of Saint Mary's Free Will Baptist ch of New Bern, North Carolina, being served refreshments by Miss Cynthia An- on, a freshman at Mount Olive College.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Dublin Grove Free Will Baptist Church, Route 2, Aurora, North Carolina, announces that it is seeking a pastor for next year, beginning July 1, 1970. Any minister interested in pastoring this church on a half-time basis is requested to contact the church clerk, David Mayo, Route 2, Aurora, North Carolina 27806; telephone 322-5316.

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General Conference

It is time again to begin making plans for the General Conference of Original Free Will Baptists which meets this year on July 7 and 8 with the Free Will Baptist Church at Virginia Beach, Virginia. The Virginia Beach church is a new, fast-growing church, with the Rev. Fred A. Rivenbark as the pastor. The programs for the General Conference and the Woman's Auxiliary Convention are being planned and will be announced soon in "The Free Will Baptist."

Since the last session of the General Conference, a church has been organized in the town of Thomasville, North Carolina. The Rev. Grayson Spencer of High Point, North Carolina, is serving as its pastor. The church has taken membership in the Piedmont Conference and plans to attend the conference.

Make your plans now to attend. Don't forget the date—July 7 and 8, 1970.

Walter Carter, President

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Piney Grove Revival Is in Progress

Revival services are in progress at the Piney Grove Free Will Baptist Church, Route 1, Kenly, North Carolina, and will continue throughout the week. The Rev. Willis Wilson, pastor of the Reedy Branch church, Winterville, is the guest speaker. Services begin each evening at 7:30 with the pastor, the Rev. J. W. Pittman, assisting Mr. Wilson. Everyone is cordially invited to attend the remainder of these services.

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Promotion and Award Day At Pleasant Hill Church

Promotion and Award Day was held recently by the Sunday school at Pleasant Hill Free Will Baptist Church, Route 2, Pikeville, North Carolina. There were 14 receiving perfect attendance awards and 26 were honored for regular attendance.



Pictured above is Mr. Clarence Bunn who was recognized as having received an award for 25 years of perfect attendance; Debby Wellons, the youngest member to receive a perfect attendance award, for four years; and Mrs. Pearl Bass, 78 years old, who was honored as the oldest member receiving an attendance award.

Others who received perfect attendance awards were: Brenda Hope, Ricky Hope, Michell Mitchell, Pennie Wellons, Mrs. Perrine Bunn, Viking Phillips, Joseph Rollins, Grey Snipes, Susan Snipes, Mrs. Adelle Hinnant, and Mrs. Clarence Bunn.

Mr. Joseph Rollins is superintendent of the Sunday school, and the Rev. R. P. Harris is pastor of the church.

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Juniper Chapel to Host Fifth Union Meeting

The Fifth District Union Meeting of the Eastern Conference will be held with Juniper Chapel Free Will Baptist Church, Vanceboro, North Carolina, Saturday, March 28. The host pastor is the Rev. Willie E. Stilley. The program is as follows:

9:30—Hymn
—Devotional, the Rev. Walter Sutton
—Welcome, the Rev. W. E. Stilley
—Response, the Rev. Preston Haddock
9:45—Roll Call of Ministers
—Recognition of Visiting Ministers
9:55—Reading of Minutes
10:15—Appointment of Committees
—Roll Call of Churches
—Offering for Children's Home
10:45—Business Session
11:30—Special Music, Host Church
—Report of Finance Committee
11:40—Announcements
11:45—Worship Service:
Hymn
Message, the Rev. Billy Twiddy
—Adjournment
—Lunch and Fellowship

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Earl Glenn to Conduct Wintergreen Revival

The Rev. Earl Glenn, pastor of Saint Mary's Free Will Baptist Church, New Bern, North Carolina, will be the guest evangelist for revival services at the Wintergreen Free Will Baptist Church near Cove City, North Carolina, the week of March 30—April 4. Services will begin each evening at 7:30 with the pastor, the Rev. Rudy Shepard, assisting Mr. Glenn. The public is cordially invited to attend these services.

Weekend Revival At Ormondsville Church

The Ormondsville Free Will Ba Church, Route 1, Ayden, North Car announces a pre-Easter weekend re March 26, 27, 28, closing with the i ing worship service on Sunday, M 29. The speaker for these services be the pastor, the Rev. Clifton Rice. vices will begin each evening at with a song service conducted by M A. Bowen, organist and choir dire Everyone is cordially invited to a these services.

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Rose Bud Church to Host Second Western Union

The Second Union Meeting of Western Conference will convene the Rose Bud Free Will Baptist Ch near Wilson, North Carolina, Satu March 28. The program which fol will begin at 10 a.m.

Devotions, the Rev. Edgar Benton
Union Called to Order
Roll Call of Ministers
Reading of Minutes, Secretary
Appointment of Committees
Roll Call of Churches, Secretary
Remarks, the Rev. Luther Bissette, erator
Business Session
Special Music
Message, the Rev. Edward Miles
Report of Committees
Benediction
Lunch

Coming Events

March 20—Central Conference Layn League Fellowship, First Church, boro, North Carolina

March 22—Palm Sunday

March 25—Central Conference Wom Auxiliary Convention, Rose Hill Chr Route 1, Winterville, North Caro

March 27—Good Friday

March 29—Easter Sunday

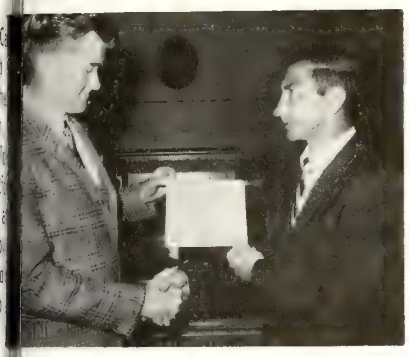
April 8—Cape Fear District Auxi Convention, Tee's Chapel Church Smithfield, North Carolina

April 16—Albemarle District Wom Auxiliary Convention, Shiloh Ch off N. C. Highway 32 near Pinet North Carolina

April 18—North Carolina State Su School Convention, First Church, Sr field, North Carolina

May 2—Vacation Bible School Works Ayden

dwards Receives e to Preach



the picture above Mr. Joe Edwards) is seen receiving his license to h from his pastor, the Rev. Jack .

ce becoming a member of the Rock n Free Will Baptist Church, Grants- North Carolina, Joe has worked the youth groups, the men's fellow- has taught a Sunday school class, erved on the board of deacons, and done evangelistic work for the h.

a token of their esteem and desire wonderful ministry in the Lord, church presented Joe with a Bible nary. Following the Sunday even- ervice, with Brother Joe preaching, our of fellowship with refreshments enjoyed by the members of the ch.

y church desiring the services of may contact him through the Rock ion Free Will Baptist Church, Route rantsboro, North Carolina 28529; or elephoning the Rev. Jack Mayo at 5281, who would be glad to deliver message.

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r Sunrise Services and Revival leasant Grove Church

e Pleasant Grove Free Will Baptist ch, Route 2, Pikeville, North Caro- invites everyone to attend Easter ise services on March 29, at 5:45 , at the church. Services will be lucted by the pastor, the Rev. J. B. nes.

he week of March 30—April 4, the ch will have its annual spring revi- The guest evangelist will be the Norman Ard from Pink Hill, North olina. Services will begin each even- at 7:30 with the pastor assisting Mr. . Each evening at 7:15 there will be ver services. There will also be cial singing each night by the church ir and visiting singers. The public is dially invited to attend all of these vices.

First Union Meeting Of Western Conference

The First Union Meeting of the Western Conference will meet Saturday, March 28, with the Piney Grove Free Will Baptist Church near Kenly, North Carolina. Delegates attending the union should inquire in Kenly as to how to get to the church. The program is as follows:

Morning Session

10:00—Opening Devotional, the Rev. W. E. Renfrow
10:15—Welcome, the Rev. James Pittman, Host Pastor
—Response, the Rev. H. M. Minchew
10:20—Business Session
11:00—Morning Worship:
Congregational Singing
Special Music, Host Church
Offering for Children's Home
Sermon, the Rev. Raymond Jones
Closing Song
11:50—Lunch

Afternoon Session

1:00—Devotional, the Rev. Dewey Boling
1:15—Business Session
—News from Denominational Enterprises
—Report of Committees
2:15—Adjournment

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Hugo Church to Host Lenoir County Singspiration

The Lenoir County Singspiration will be held Sunday evening, March 29, beginning at six o'clock, with the Hugo Free Will Baptist Church near Grifton, North Carolina. The last singspiration was held in November, 1969, with the Smith's New Home Church near Kinston, with a large number in attendance.

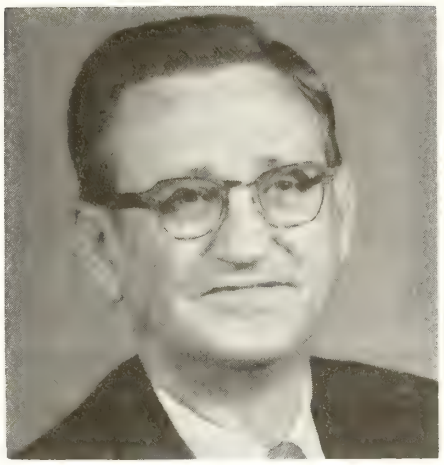
Lawanna Taylor states: "We invite soloists, trios, quartets, choirs, and anyone who can sing to join us in the singspiration. Also, those who enjoy good gospel music please come, for we have a real treat in store for you."

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Pleasant Hill Church Announces Revival

Revival services are announced for Pleasant Hill Free Will Baptist Church near Calico Crossroads, on Highway 43, between Vanceboro and Greenville, North Carolina, the week of March 30—April 4. The visiting preacher will be the Rev. Robert Earl O'Quinn Sr. Services will begin each evening at 7:30 with the pastor, the Rev. W. H. Willis, assisting Mr. O'Quinn. Everyone is cordially invited to attend.

Starnes to Conduct Wilson Revival



Revival services will be held at the First Free Will Baptist Church of Wilson, North Carolina, April 5-10, beginning each evening at 7:30 p. m.

Evangelist for the revival will be the Rev. J. B. Starnes, pastor of the Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina. Brother Starnes' ministry for the past four years at Pleasant Grove has been outstanding. Many souls have been saved and many more brought closer to Christ. The First Church of Wilson is looking forward to his coming.

Assisting Brother Starnes and Pastor C. F. Bowen will be the Rev. and Mrs. Wayne West. Brother West will have charge of the congregational singing and youth activities. Mrs. West will serve as revival pianist. With them will be Debbie Lancaster, revival organist, and Jimmy Wooten, chancel choir director.

"We are expecting this to be a better revival than the one held last year at this church, in which there were 149 decisions, twenty-nine of which were conversions and membership transfers. The average attendance last year was 341. Our goal this year is 400 each night. Drive up to be with us in this spiritual awakening. You will be glad you did!" states Pastor Bowen.

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Gum Swamp Revival March 30—April 4

The Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina (Belvoir Community), announces revival services for the week of March 30—April 4, beginning each evening at 7:30. The visiting evangelist will be the Rev. C. F. Bowen, pastor of the First Free Will Baptist Church, Wilson, North Carolina. The Rev. Harry A. Jones, pastor of Gum Swamp, will assist Mr. Bowen each

(continued on page ten)



SUNDAY, MARCH 22

THE OPEN DOOR

Scripture Reading—Matthew 5:10

One warm summer afternoon, a bird flew through the open door into a chapel where divine service was being conducted. Full of fear it flew backward and forward near the ceiling and against the windows, vainly seeking a way out into the sunshine. In one of the pews sat a lady who observed the bird, thinking how foolish it was not to fly out through the open door into liberty. At last the bird's strength being gone, it rested a moment on one of the rafters. Then, seeing the open door, it flew out into the sunshine, venting its joy in a song. The lady who had been watching the little bird thought to herself: "Am I not acting as foolishly as I thought the bird was? How long have I been struggling under the burden of my sin and all the while the door of God's grace has been wide open." Then and there the decision formed to enter in.—*Expositor, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

The door of opportunities is open to us, but we must make the decision whether or not to enter in.

MONDAY, MARCH 23

HOME

Scripture Reading—1 Corinthians 7:14

I turned an ancient poet's book,
And found upon the page:
"Stone walls do not a prison make,
Nor iron bars a cage."

Yes, that is true, and something more:
You'll find where'er you roam
That marble floors and gilded walls
Can never make a home.

But every house where love abides
And Friendship is a guest
Is surely home, and home, sweet home,
For there the heart can rest.

—*Henry Van Dyke,*
Knight's Master Book,
Eerdmans Publishing Company.

PRAYER THOUGHT

In a home where you find happiness and love, you will see God as the Head of it all.

TUESDAY, MARCH 24

AN EMPTY LIFE

Scripture Reading—Ephesians 4:32

In March, 1940, a girl went to the Eddie Martin Airport near Santa Ana, California, and engaged a pilot to take her for a flight to the beach district. She insisted upon using an open plane and riding in the rear cockpit. When nearing Newport Beach, the pilot said he felt the plane lurch and glanced back to see the girl leap over the side to her death. In the girl's automobile was found a note, which read: *"Forgive me. I just couldn't bear it any longer. It takes courage to die, but it is cowardly to live an empty, ill life."* Behind these words there must have been the agony of a disillusioned life. We may call the poor girl foolish, but that is empty censure now. What was needed was someone's kind and friendly help while she lived. She would never have found life "empty" had some Christian filled her heart with the love of Christ. — *Watchman-Examiner, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Maybe you as a Christian can fill some poor empty soul by telling him about the great love that Christ has for him.

WEDNESDAY, MARCH 25

HAVE YOU A LITTLE SHADOW?

Scripture Reading—Psalm 27:1

Near my home there is a street light. As I was passing by one night, I noticed that as I moved away from the light, my shadow began to lengthen. It increased in length as I moved on and on. Then I went and stood directly under it, and there was no shadow at all.

When we get away from the Light of the world, we begin to think more highly of ourselves than we ought to think. It is when we are closest to the Light that we get the truest measure of ourselves.—*The Challenge, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Does the light of our life cast a shadow for the betterment of the people with whom we live?

THURSDAY, MARCH 26

SALVATION'S SWIFT MIRACLE

Scripture Reading—John 2:11

A very godless man, noted for his profanity, was one day carrying freight up a gangplank to a big steamer. A man following him accidentally jostled him, and the blasphemer fell into the water, between the wharf and the boat. His last utterance was a horrible oath, a curse upon his comrade. He immediately disappeared. After some time he was rescued from beneath the boat, apparently drowned. Strenuous efforts put forth to resuscitate him were finally successful. With his first breath he cried out, "Praise God, I'm saved!" "Yes, you were pretty nearly gone," someone replied. "Oh," he said, "I don't mean saved from drowning. I mean saved inside. The Lord has taken my sins away." Then he told them when he found himself beneath the boat, he thought the end had come. In those few seconds he saw himself kneeling again at his mother's side, and heard her prayers for him. His sin, as a high mountain, rose before him, and he cried to God to save him. In that moment he realized forgiveness, and the cleansing of the blood. It was for this that he praised God with his first breath.—*Alliance Weekly, Knight Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Sometimes God allows things to happen to make us realize that we need to live for Him.

FRIDAY, MARCH 27

WHAT'S YOUR ANSWER?

Scripture Reading—Genesis 18:19

Asked a teen-ager of an editor, "Why is it there are some things that are considered all right for adults to do but if teen-agers do the same thing they are considered Juvenile delinquents? My parents both smoke and sometimes they take a drink. If Dad gets mad, he swears. My uncle has been pinched twice for speeding and the family thought it was funny! These are just a few of the things I've been wondering about. If I were to do any of them, I hate to think what my parents would do to me. I am a fifteen-year-old girl! When I asked Mom and Dad this question they just said, 'It's different when you're grown up.' I can't see that it is." Neither do I!—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Doing wrong is doing wrong whether you are a child or an adult.

SATURDAY, MARCH 28

"EVERY SUNDAY IS EASTER DAY!"

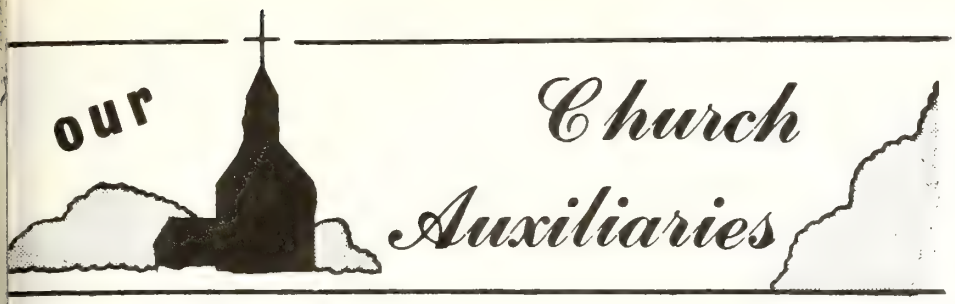
Scripture Reading—Acts 17:18

A minister selected as the first hymn for the Sunday morning service, "Christ the Lord Is Risen Today." "This is an Easter hymn," said the helper who published the church calendar, "didn't you make a mistake?" The minister said, "There has been no mistake. That is the hymn I want. Every Sunday is Easter Day!"—*Gospel Herald.*

PRAYER THOUGHT

We as Christians should make every Sunday Easter Day, for without the risen Lord we have no plan of salvation.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION



Study Course Of Stewardship

The Woman's Auxiliary of Mount Zion Free Will Baptist Church, Route 2, Nashville, North Carolina, held a study course of "Stewardship" March 9, 1970, at the church. The course was taught by the pastor, the Rev. John D. Swain, from the book, "Time for All Things," by Charles W. Shedd. Those in attendance received a blessing as Mr. Swain pointed out that our time belongs to God. Mr. Swain stated: "Each of us have the same amount of time, and each must make a decision of how he uses this time. It seems that we all find time to do the things we want to do, so let us use as much of this time in serving the Lord as is possible."

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Central Conference Woman's Auxiliary Convention

The Woman's Auxiliary Convention of the Central Conference will convene with the Rose Hill Free Will Baptist Church, Route 1, Winterville, North Carolina, Wednesday, March 25. The theme for the convention will be, "Take Up Thy Cross." The Scripture is taken from Matthew 16:24, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." The president, Mrs. N. B. Barrow, will preside. Serving as song leader will be Mrs. P. L. Barrow, with Mrs. Ruth Taylor serving as pianist. The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Near the Cross"
—Devotions, Mrs. David Moore
10:15—Welcome, the Rev. N. D. Beaman
—Response, Mrs. Selby Tomlinson
10:20—President's Remarks, Mrs. N. B. Barrow
—Recognition Time
—Business Period
—Report from Free Will Baptist Press, Mrs. Elizabeth Hill
—Report from Children's Home, the Rev. Edward Miles
—Worship Offering
—Hymn, "When I Survey the Wondrous Cross"
11:25—Special Music, Susan Beaman
—Message, the Rev. Charles Crisp
—Benediction

Afternoon Session

1:15—Hymn, "At the Cross"
—Prayer
—Presentation of Declamation and Essay, Mrs. Ruth Taylor
—Report from Mount Olive College
—Presentation of Life Membership Award, Mrs. Frank L. Walsotn
2:00—Business Period
2:45—Adjournment

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Stoney Creek Church To Host Youth Fellowship Convention

The Western District Youth Fellowship Convention will hold its annual meeting on March 28, at the Stoney Creek Free Will Baptist Church, Route 2, Patetown Road, Goldsboro, North Carolina. The convention will begin with registration at 3:15 p.m., with the program beginning at 4 p.m. During the afternoon session the majority of the business will be taken care of. Following a supper served by the host church, a program and a short evening session will be held.

Major items of business for this session will be the election of new officers for the convention and the selection of candidates for youth offices on the State Convention level. The declamation and essay contests will be featured prior to the business session.

The evening program will prove to be very exciting, as it will be featuring Cragmont. We hope to have Wayne and Ruth Cotton West for this part of the program. A special surprise is also in the making.

Each church is urged to send in the number of members expected to attend the convention, along with one dollar registration fee, to Kaye Chandler, Route 1, Box 219, Winterville, North Carolina 28590, at least one week prior to the convention.

Hope to see everyone at the convention!

Buddy Sasser, President

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Attention, Albemarle Auxiliary Ladies!

April 16 is time again for our Albemarle District Woman's Auxiliary Convention which will meet with the Shiloh Free Will Baptist Church, Pinetown, North Carolina. My prayer is that none of you has forgotten our pledge to support Faye Barrow while she is on the mission field with her husband, through our North Carolina State Auxiliary Convention. But since finite minds of human beings are sometime prone to forget, this is a reminder that our quota is $400, or approximately $30 for each local auxiliary in the district. Some of us might have to, or should I say will like to, exceed this quota in order to meet our goal.

The only rule I know for giving to Christ and His work here on earth is to give out of a heart of love and compassion as He has prospered and so abundantly blessed us with. If each of us will do this, we will meet our mission quota and also support all other denominational enterprises.

Your obligation is to God; what will you do about it?

Mrs. Edwin Roper,
Missions Chairman

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CARD OF THANKS

I would like to thank everyone for the cards, gifts, and most of all for the prayers offered in my behalf since I have been a shut-in. At present I am doing very well for an 88-year-old man. I hope to be able to attend services on Easter for the first time in eight months.

I pray daily for the sick and the lost. Also I pray for our ministers to be strong and of good courage and to fight the good fight of faith.

Yours in Him,
W. H. Lancaster,
Retired Minister
Route 4
Smithfield, N. C. 27577

NEWS NOTES

(continued from page seven)

evening. Mr. Jones says, "Come see, come hear, this man speak of God and of God's plan for the human race. Bring someone with you each night who is in need of Christ. The public is cordially invited to attend."

Each evening a nursery and junior church will be provided for the children under school age.

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Second Union Meeting Of Central Conference

The Second Union Meeting of the Central Conference will convene with the Piney Grove Free Will Baptist Church, Beaufort County, North Carolina, Saturday, March 28. The program is as follows:

10:00—Hymn, "All Hail the Power"
—Devotions, the Rev. C. J. Harris
10:10—Moderator's Remarks, the Rev. Joseph Lehmann
—Welcome, Host Pastor
—Response, Mr. Daniel Barrow
10:20—Reading Minutes of Last Union
—Roll Call of Ministers and Churches
—Report of Denominational Enterprises
11:00—Business Session
11:20—Worship Service:
Hymn, "I Am Resolved"
Union Offering
Prayer
Special Music
Message, the Rev. N. D. Wiggs
Hymn, "Jesus Calls Us"
12:00—Adjournment

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Cape Fear Ministers' Conference Monday, March 23

The Cape Fear Ministers' Conference will be held at the First Free Will Baptist Church, Smithfield, North Carolina, Monday, March 23, beginning at 10 a.m. All ministers of the conference are required to attend, and visitors are welcome.

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Johnston Union to Host Cape Fear Union Meeting

The Union Meeting of the Cape Fear Conference will convene on Saturday morning, March 28, with the Johnston Union Free Will Baptist Church, Route 1, Clayton, North Carolina. The moderator, the Rev. C. Felton Godwin, will preside. The local church pianist and organist will provide music for this service. The program is as follows:

10:00—Hymn
—Devotions, the Rev. C. B. Hansley
—Welcome, the Rev. Eddie Edwards
—Response, the Rev. Taylor Hill
10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Reports of Denominational Enterprises
—Miscellaneous Business
11:15—Worship Service:
Hymn
Offering
Special Music, Johnston Union Church
Message, the Rev. Bobby Bazen
12:00—Treasurer's Report
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

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Fourth Union of Central Conference Friendship Church

The Fourth Union Meeting of the Central Conference will convene with the Friendship Free Will Baptist Church, Route 1, Farmville, North Carolina, Sunday, March 29. The theme will be, "The Living Christ." The Scripture is taken from John 20:27, 28. The program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "He Lives"
11:05—Devotions, Mrs. C. R. Ethridge
11:15—Welcome, Mrs. Jasper Beaman
—Response, Mrs. Annabelle Marshburn
11:20—President's Remarks
—Recognition Time
—Greetings from the Children's Home
—Hymn, "He Lives on High"
11:30—Special Music, Edgewood Quartet
—Sermon, the Rev. Walter Reynolds
—Appointment of Committees
—Lunch

Afternoon Session

1:15—Devotions
—Special Music, Host Church
—News from Mount Olive College
—Business Period
—Program, Host Church
2:15—Adjournment

HAVE YOU RENEWED YOUR SUBSCRIPTION

HAVE YOU RENEWED YOUR SUBSCRIPTION

BOOK REVIEWS

by ELIZABETH HILL

HOLY HOLY LAND edited by Charles L Wallis. Harper & Row, 1969, 224 pages, $4.95.

Abraham journeyed into the Holy Land. God blessed Abraham and his children, and that blessing sustains us even now.

". . . he (Abraham) looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

Christians look for ". . . an house not made with hands, eternal in the heavens" (2 Corinthians 5:1).

Holy, holy, land! Here the Son of God was born. Here He grew up, ministered to the sick, taught eternal truths, died on a cross, triumphantly arose, and hands down to us the gift of eternal life.

These pages serve as a devotional guide reminding the reader of the places where Jesus went and the things which He said and did.

The following are selections found in the book:

"We would see Jesus, on the mountain teaching,
With all the listening people gathered round;
While birds and flowers and sky above are preaching,
The blessedness which simple trust has found."

. . .

"God has given us two hands: one to receive with and the other to give with."

. . .

"From Bethlehem to Calvary the Saviour's journey lay; Doubt, unbelief, scorn, fear, and hate beset Him day by day. But in His heart He bore God's love that brightened all the way."

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158 Ayden, North Carolina.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:52). If Jesus was God, did He not have wisdom before He came to earth?—**L. T., California.**

Answer: Yes! He did. Luke here is giving this account of an actual event that occurred in the life of our Lord while here in the flesh. To remember that Luke's Gospel account emphasized the humanity of Jesus—that he portrayed Him as the Son of man—might help here in getting a correct picture or true view of what happened while He was here and the real truth the divine mind wished that we obtain.

There was a cult in the early days of the church that denied the reality of Jesus' human body. Then there is the Christian Science religion in our day to be reckoned with. The Christians of the beginning of the Christian era needed to know what the divine mind's attitude was on the subject, and so do we who must combat such evils as Christian Scientists in our day; so with foreknowledge of this need in mind, the Gospel of Luke sets our Christ forth as having had a real human body.

The exponents of this early cult claimed that Jesus did not have a human body; that His body was a phantom, a creation of mortal mind. This humanity of Christ was emphasized by Luke. God foresaw that at the end of the age there would come a time when men of influence and religious honor, in the esteem of their fellowmen, would deny His humanity, and there would be those in high places to deny His deity also. Accordingly, the Holy Spirit inspired Luke to tell us that Jesus developed as other boys in His day, and that He was subject to His mother and foster father. Furthermore, He slept, ate, and did other things necessary to human growth in His day as other boys. So He grew in wisdom and in stature as they, except that since He didn't sin, there was not in His experience that which hindered the full power of development in His life. We must always remember the fact that He was God, manifested in the flesh; but that is not sufficient, for He had to be man in order to die for sinners, taking their place. God cannot die, but through man God did die, for He devised a plan by which He could be, at the same time, both God and man; and as the Son of man, He died that all sinners might live.

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:14-18); "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Hebrews 4:15).

This is the gospel message that has come to us: a message veiled in every sense of the word—that the Lord suffered, was tempted in all the points in which we are, and yet apart from a single act of sin. As Dr. L. T. Talbot puts it, "He was not tempted to sin because He was holy! But because He knew hunger and thirst and weariness and loneliness: because He suffered being tempted, He is able to succour them that are tempted. He is our sympathizing Saviour. He did not lay aside His duty when He became flesh, or when He was incarnated in human flesh and form; but He did lay aside His glory. He became subject to God the Father's will in this act—as a man."

Don't be surprised if you don't understand all of this. I don't. Neither does any man living. It is a great mystery, the "mystery of godliness," that "God was in Christ, reconciling the world unto Himself." Therefore, what all there may be said about the incarnation which we do not understand and can't explain, we leave it all to faith.

(See Philippians 2:5-11 and Colossians 1:14-19.) "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Timothy 3:16); "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation" (2 Corinthians 5:19). (See and compare John 1:1-14.) When one once understands something, then it ceases to be or is no longer a mystery.

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"IS HE TALKING ABOUT YOU?"

A woman and her little daughter were in a service in which the preacher spoke about how obedience toward God is revealed in the manner in which one attends to the small duties of everyday life. He described how many parents neglect their spiritual duties in the home, how they retire night after night without praying for God's watchful care, and how in the morning they fail to thank Him for rest, protection, and the blessing of the new day. The little girl listened attentively, then turning to her mother, she whispered, "Mama, is the minister talking about you?" The simple question pierced the mother's heart. She said nothing, but that night she knelt before her bed, confessed her sin, and asked God's help in carrying out her duties as a Christian mother.—King's Business, Knight's Publishing Company, Eerdmans Publishing Company.

CATALOGS READY

The Free Will Baptist Press Foundation, Inc. Catalog is now ready and available at the Press. The catalog is up-to-date and contains a virtual treasure house of supplies, literature, and gift ideas. One has to see it to appreciate it. Those desiring catalogs may have these by picking them up at the Press or by requesting them by mail.

STORIES

for our youth



THE MINIATURE CALVARY

RAYMOND L. COX

"I'M happy that you received Jesus as your Saviour this morning," Betty Wilson told her friend Doris Hanson as the girls emerged from the juniors' classroom of their Sunday school.

"I'm glad you invited me to Sunday school, Betty," Doris replied with a smile. "The first few weeks I came seemed almost a bore, but our teacher showed such an interest in me that I kept coming back."

"Mrs. Grady is like that," agreed Betty. "She tries so hard to win to Christ every pupil who comes to her class."

Five minutes later Doris slipped into a pew beside Betty, who had joined the rest of her family in the sanctuary. The songs were different from those sung in the junior department of the Sunday school. Doris tried to follow them from the hymnbook. She enjoyed the music by the choir, and the preacher's sermon proved mostly understandable. But following the message, the congregation observed the Lord's Supper. Doris had never even heard of a communion service.

After the service, Betty asked her parents, "May I walk home with Doris?" She sensed bewilderment in her friend's mind. On the way, Doris remained strangely silent. "Something in the church service bothered you, didn't it?" Betty inquired. "Was it the communion?"

"Is that what you call the bread and grape juice?" Doris asked. "I didn't take any, because I don't know what it means."

"You did right, Doris," her friend remarked kindly. "I'll try to explain it to you." Betty related how the morsel of bread is a symbol of Christ's broken body and how the grape juice is an emblem of Jesus' shed blood. But Doris still did not seem to understand.

"Do you do this in every service?" the new convert inquired.

"Our church observes communion once a month—on the first Sunday," replied Betty. "Mrs. Grady told us that some churches have it once a week. Others have it once every three months, and still others observe it once a year. A few churches do not observe it at all. We had a lesson about the Lord's Supper just a few Sundays before you started attending our class. I wish you could have seen it."

"Seen it?" Doris retorted. "Don't you mean 'heard it'?"

"I wish you could have seen and heard it," Betty corrected. "The teacher illustrated it with an object lesson."

"I wish I had started going to Sunday school sooner," Doris agreed.

"I'm sure Mrs. Grady would be glad to have you over to her house to explain communion the way she did in class," Betty volunteered. "She keeps all the objects she uses."

A few days later, by appointment, Doris and Betty scampered up the staircase to the front door of the Grady's home. Their teacher responded to the summons of the bell. After the greeting, Mrs. Grady led the girls to a table. "Betty, you always have learned a lot in class," she complimented. "Why don't you explain communion to Doris? Here are all the cutouts I used."

Betty muttered a hesitant, "I'll try." Then she stared at the table display. "Communion means a miniature Calvary. Isn't that what you said, Mrs. Grady?"

The Sunday school teacher beamed and nodded.

"You know what Calvary means, don't you, Doris?" Betty continued.

"Calvary means Jesus died for my sins," Doris replied.

"Look at Christ on this cross," Betty suggested. "Of course, it's only paper, but it shows the event. How many wounds do you see?"

"One, two," counted Doris. "A nail pierces each hand. Both His feet are pierced, and so is His side. That makes five. And there is the crown of thorns, too."

"Can you see how His body is broken?" Betty asked. "When Jesus served the first Lord's Supper, He broke a loaf and said, 'This is my body, which is broken for you' " (1 Corinthians 11:24). Betty picked up the cutout of a broken loaf and set it beside that of Christ on the cross.

"But what about the cup?" Doris asked.

"You can see the blood of Jesus flowing from His wounds in the picture," Betty continued. "Jesus passed the cup to His disciples at the Last Supper and said, 'This is my blood . . . which is shed for many' " (Mark 14:24). Betty placed the cup on the other side of the cross. "So when Jesus instituted communion, He dramatized Calvary in miniature. And the Apostle Paul says in 1 Corinthians 11 that we proclaim the Lord's death when we observe the Lord's Supper.

"Does this help you understand?" Mrs. Grady asked Doris.

"Jesus died for me," the new convert replied. "His body was broken. His blood was shed. The communion bread and cup are symbols of His death for our sins. Is that it?"

"Exactly," Mrs. Grady exclaimed. "Betty, you explained it well."

"I expect to take communion the first Sunday of next month," Doris declared reverently.—My Pleasure.

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GOOD EXAMPLE

There was a little postage stamp, no bigger than your thumb,
But still it stuck right on the job until its work was done.
They licked it and they pounded it 'til it would make you sick;
But the more it took the lickin', the tighter it would stick.
Let's be like the postage stamp in playing life's big game,
And stick to what we know is right and we can't miss our aim.

—Author Unknown.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

AN OPEN LETTER

Sometime ago the Building Committee f our Children's Home made a complete urvey of our immediate needs. Along ith these needs we have added some ems that have been recommended by he Group Child Care Consultant Services Chapel Hill, North Carolina. It is beeved that most of these figures are rather conservative. These needs have been resented to our board for their considration and it was agreed that we would egin immediately working toward the ompletion of this list of repairs and quipment as funds are available. Of ourse, we will start with the ones of reatest importance. For example, the eeting of health standards is the most rgent need which includes the work in e kitchen and the work in the Albearle cottages.

Our Children's Home is still in an emarrassing financial situation. Our gifts ve improved to date over last year, t due to the increased cost of living d the added buildings on our campus, e continue to operate on a dangerously w bank balance. Our board is working rd to understand the complexities of r Children's Home at the present time. e are having extra trustee meetings ith lectures from professionals in the eld of child care. We are also doing uch reading in this area. As superinndent of your Home, I believe the board doing a good job in trying to find ways d means to help us do a better job.

We encourage all churches, Sunday hools, auxiliaries, and individuals to lp us complete this list of repairs by ay 23, our Fiftieth Anniversary. This t will afford everyone a project, reardless of how little or how big you ay want to choose. It is our hope that May 23 we will have enough funds in e bank to complete this entire list.

Once again, if you have questions, ine your superintendent to meet with u. Due to the extensive weekend hedule, it might be better if you send us an invitation to meet with you during the week. By all means, we look forward to seeing you on May 23 to enjoy the greatest day we have had since the opening of our Home fifty years ago.

Sincerely yours,
Edward W. Miles
Superintendent

IMMEDIATE GOALS

Albemarle Cottage No. 1	
Complete Paint (inside)	$ 1,800.00
New Floors	963.00
Six New Tables	180.00
Bathroom Tile and Plaster Repair	425.00
Replace 2 by 12 Underneath Hall	100.00
Eight Foot Radiator	50.00
Wire and Plumbing for Washer and Dryer	150.00
Kitchen Installed	1,000.00
Dishwasher	213.00
Pots and Pans	300.00
Twenty Foot Freezer	232.50
Name Lettering	46.50
Total	$ 5,460.00
Albemarle Cottage No. 2	
Kitchen Installed	$ 1,000.00
Repair Work for Kitchen	500.00
Washing Machine	194.50
Dryer	138.50
Dishwasher	213.00
Plumbing and Wiring	150.00
Pots and Pans	300.00
Painting	400.00
Twenty Foot Freezer	232.50
Name Lettering	46.50
Total	$ 3,175.00
Central Cottage	
Dryer	$ 138.50
Wire and Plumbing	150.00
Complete Brick Work over Front Door	25.00
Dishwasher	213.00
Name Lettering	37.50
Twenty Foot Freezer	232.50
Total	$ 796.50
Church	
Painting, Furnace, Tile	$ 1,500.00
Deans Cottage	
Complete Roof	$ 1,000.00
Washer	194.50
Dryer	138.50
Kitchen Installed	715.00
Name Lettering	31.00
Plumbing and Wiring	200.00
Electrical Box and Labor	200.00
Pots and Pans	300.00
Dishwasher	213.00
Twenty Foot Freezer	232.50
Total	$ 3,224.50
Dawson House	
Name Lettering	$ 30.75
Farm Manager's Home	
General Repair and Painting	$ 1,200.00
Kitchen	
Paint Roof	$ 150.00
New Floors	1,200.00
Screens (doors and windows)	300.00
Paint (inside and outside)	400.00
Remove Chimneys	50.00
Drapes	300.00
Dishwasher	400.00
Brush Machine for Glasses	75.00
Total	$ 2,875.00
Laundry	
Paint (inside and outside)	$ 350.00
Screen Door	60.00
Total	$ 410.00
Office	
Roof	$ 250.00
Paint Outside	100.00
Name Lettering	19.50
Total	$ 369.50
Old House	
Paint Outside	$ 500.00
Shop Areas at Back	1,000.00
Total	$ 1,500.00
Parker House	
Name Lettering	$ 36.75
Rogers Cottage	
Dryer	$ 138.50
Wire and Plumbing	150.00
Name Lettering	35.25
Dishwasher	213.00
Waterproof Basement	50.00
Twenty Foot Freezer	230.00
Total	$ 819.75
Superintendent's Home	
Roof	$ 325.00
Paint Outside	125.00
Total	$ 450.00
Swimming Pool	
Paint and Patching	$ 500.00
Repair Pipe and Springboard	20.00
Blinds for Dressing Rooms	40.00
Ropes and Corks	35.00
Total	$ 595.00
Smith Cottage	
Complete Roof	$ 1,000.00
Dryer	138.50
Dishwasher	213.00
Kitchen	845.00
Name Lettering	31.00
Wire and Plumbing	200.00
Pots and Pans	300.00
Twenty Foot Freezer	230.00
Total	$ 2,657.50
Miscellaneous	
Termite Control—Campus Wide (estimated)	$ 3,000.00
Fire Extinguishers (estimated)	1,000.00
Fire Hydrants	2,000.00
Total	$ 6,000.00
Totals	
Albemarle Cottage No. 1	$ 5,460.00
Albemarle Cottage No. 2	3,175.00
Central Cottage	796.50
Church	1,500.00

(continued on page fifteen)

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR MARCH 29



Victory Over Sin and Death

Lesson Text: Matthew 28:1-10, 16-20

Memory Verse: 1 Corinthians 15:20

I. INTRODUCTION

On this day, known as Easter Sunday, Christians the world over commemorate the resurrection of Jesus. As we look about us at this season of the year, we are easily convinced that it is an appropriate time for such services, as all of nature seems to express the bloom and the vitality of new life.

Perhaps it would be well for us to pause for a moment and give serious consideration to what the resurrection of Jesus means to us as individuals, to the church, and to the world at large. Most of us are well aware of the fact that Jesus died for our sins, as this fact is stated over and over in Scripture and is weekly proclaimed from countless pulpits; but many of us are prone to forget that He also was resurrected for our justification. The resurrection of Jesus assures the individual believer of the resurrection unto life, serves as a basic doctrine of the Church which He founded, and offers hope to a world lost in the darkness of sin and death. Through His resurrection we can know for sure that the sacrifice which He offered for the sins of mankind was acceptable and has been accepted by God the Father.

The resurrection of Jesus also gives us the assurance that we serve a living and victorious God, who has demonstrated His love for us in His death, and shown His power to redeem and save by the overcoming of the power of death.

Our lesson text for today embraces two portions from Matthew 28: the first, Verses 1-10, covers the visit of the women to the sepulcher where Jesus had been entombed; the second, Verses 16-20, deals with the meeting of the resurrected Jesus with the eleven disciples in Galilee and the giving of the Great Commission.

The purpose of today's study is to help us remember the importance of the resurrection of Jesus to the ministry of the Church.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. God is able to bring joy unexpectedly to sorrow-filled hearts (Matthew 28: 1, 2; cf. 1 Corinthians 15:55).

B. The mightiest empire on earth could not stop Christ's resurrection or the opening of the tomb (vv. 3, 4).

C. Upon learning the truth of the empty tomb, the most important thing to do is to tell others (vv. 5-7).

D. All who serve Jesus are sure to personally encounter Him (vv. 8, 9).

E. When a believer walks a certain distance by faith, Jesus will give instructions as to what work He wants accomplished next (v. 10).

F. A tragic fact is that the devil can cause doubt even on top of a mountain in the presence of the resurrected Lord (vv. 16, 17).

G. Unlimited power for service is available to believers who permit Jesus to work through them (v. 18).

H. No child of God is exempt from Jesus' command to go forth in the work of winning souls for Him (vv. 19, 20).—John Danilson.

III. ADDITIONAL TRUTHS

A. Close by old Jerusalem is a hill that many think is Calvary or Golgotha, the very hill where Jesus was crucified. And near the hill an ancient tomb stands open and empty. If this is not the very tomb where our Lord's body lay, certainly it is one much like it and not far from the same place.

Usually a tomb is a place of grief and sadness. But Jesus rose from the dead and left the tomb empty and defeated, and so His tomb has become for all the ages a source of light and hope and happiness.

The following may be classed as rays of light from the tomb:

1. Sin Conquered—Romans 5:8, 9; Acts 2:38.

2. Death Conquered—John 3:16; 1 25.

3. Peace With God—Romans 5:1; Joh 20:21a.

4. Despair Conquered—Romans 5:2; 1 13; Colossians 1:5.

5. Heavenly Home Promised—John 1 25, 26; 14:1-3; 2 Corinthians 13:4.

Christians of today, as those in th first century, have songs of victory an deliverance from sin and death becaus of the empty tomb.

"Up from the grave He arose,
With a mighty triumph o'er His foes;
He arose a victor from the dark domai
And He lives forever with His saints t
reign.
He arose! He arose!
Hallelujah! Christ arose!"

—Adapted fro
Standard Commentar

B. Just as we demonstrate our faith anyone else, we must trust Him daily.

A funeral director said of one congr gation, "They are different. When or of them is buried, they grieve, and the express sympathy with the family, bu they do not despair. They seem to fe that the departed one really has gone a better place."

Is this not true? Christians do n die in vain. Their spirits go to be wi the Lord and on the resurrection day ne bodies will be given them, bodies immo tal and incorruptible, which will jo their spirits in heaven in the great Ra ture.—Advanced Quarterly (F.W.B.).

C. This is the greatest fact in all h tory. No other event has so affected t life and destiny of man as the resurre tion of our Lord. Without Christ's rese rection, life would offer no hope. It a sures us that there is life, not only aft death, but before death; life therefo has purpose and meaning. Christ pro ised us abundant life before death if w live for Him.

The resurrection affirms that life measured by the quality of our existen not by the quantity of time. There a moments in time when we know what is to live, to dream, to hope, and to f fill the plan God has for us. In such m ments as these, it seems that time a eternity come together as one. Lif purpose is not self-gain, self-love, or se glory. It is loving service for the ris Christ.—Bible Expositor.

EDITORIAL

(continued from page two)

terrible enough without our having experiment with them physically. et's avoid the signpost bearing these directions" and seek that straight and arrow road. That can make a lot of fferences!

= = = =

ECHOES FROM "THE OLD RUGGED CROSS"

(continued from page three)

rist was what he was groping for. ien and there he decided to give himlf and his career wholly to the Master. us, "The Old Rugged Cross" played a rge part in his conversion and the dedition of his life to evangelistic singing.

One time Bennard spoke before a oup of boys, mostly teen-agers, who peared sullen and indifferent. They ere in a well-guarded room in a detenn center for delinquent youth. When e chaplain in charge asked for hymn quests, one boy called out, "The Old gged Cross." They sang it heartily, d then Bennard was introduced as its thor.

He told them the story of his own povty-stricken life—about the influences at worked against God's coming into s heart. Then he recounted how he d found Christ and real happiness.

"Boys, I'm an old man now, past ghty years of age," he said to them, ut I want to tell you that Jesus is e best Friend any man ever had or ever uld have. Let Him come into your life, d you will live again."

The simple but earnest talk did not sibly move the boys, but later Bennard ceived reports that thirty-seven of the kty-three boys had sought out the chapn for counsel.

Bennard never did retire, although he duced the number of revival meetings ld each year. He and his wife settled a little home in the village of Ashton, chigan, near Reed City. The Reed City amber of Commerce erected a rustic ooden cross in front of their home. It as patterned after Bennard's description of the crude cross that inspired the mn.

A few years ago, a well-known radio oadcast invited listeners to send in the mes of their favorite hymns. More an forty thousand people responded, d more than four hundred hymns were listed. One stood out head and shoulders above all others, winning more than twenty-six thousand first choices. It was "The Old Rugged Cross."—Gospel Herald.

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Children's Home

(continued from page thirteen)

Deans Cottage	3,224.50
Dawson House	30.75
Farm Manager's Home	1,200.00
Kitchen	2,875.00
Laundry	410.00
Office	369.50
Old House	1,500.00
Parker House	36.75
Rogers Cottage	819.75
Superintendent's Home	450.00
Swimming Pool	595.00
Smith Cottage	2,657.50
Miscellaneous	6,000.00
Grand Total	$31,100.25

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NOTICE

When sending pictures to be used with articles for publication, please send only sharp black and white prints. Color snapshots do not reproduce well. Also, please do not request the return of pictures unless accompanied by a self-addressed, stamped envelope. Thank you.

The Editor

NOTICE, CRAGMONT CAMPERS!

Campers attending conferences at Cragmont Assembly, Inc., Black Mountain, North Carolina, this year, will not be allowed to start their camps on Sundays, but will enter on Monday as in the past.

The weekends are reserved for weekend encampments, individuals, or those desiring weekend vacations.

The following motion was made in the Board of Directors' meeting September 25, 1969: "Motion that all conferences begin with the Monday night supper as usual."

Bookstore Hours

*****

* The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

* Monday-Friday—8 a.m. to 5 p.m.

* Saturday—9 a.m. to 12 noon.

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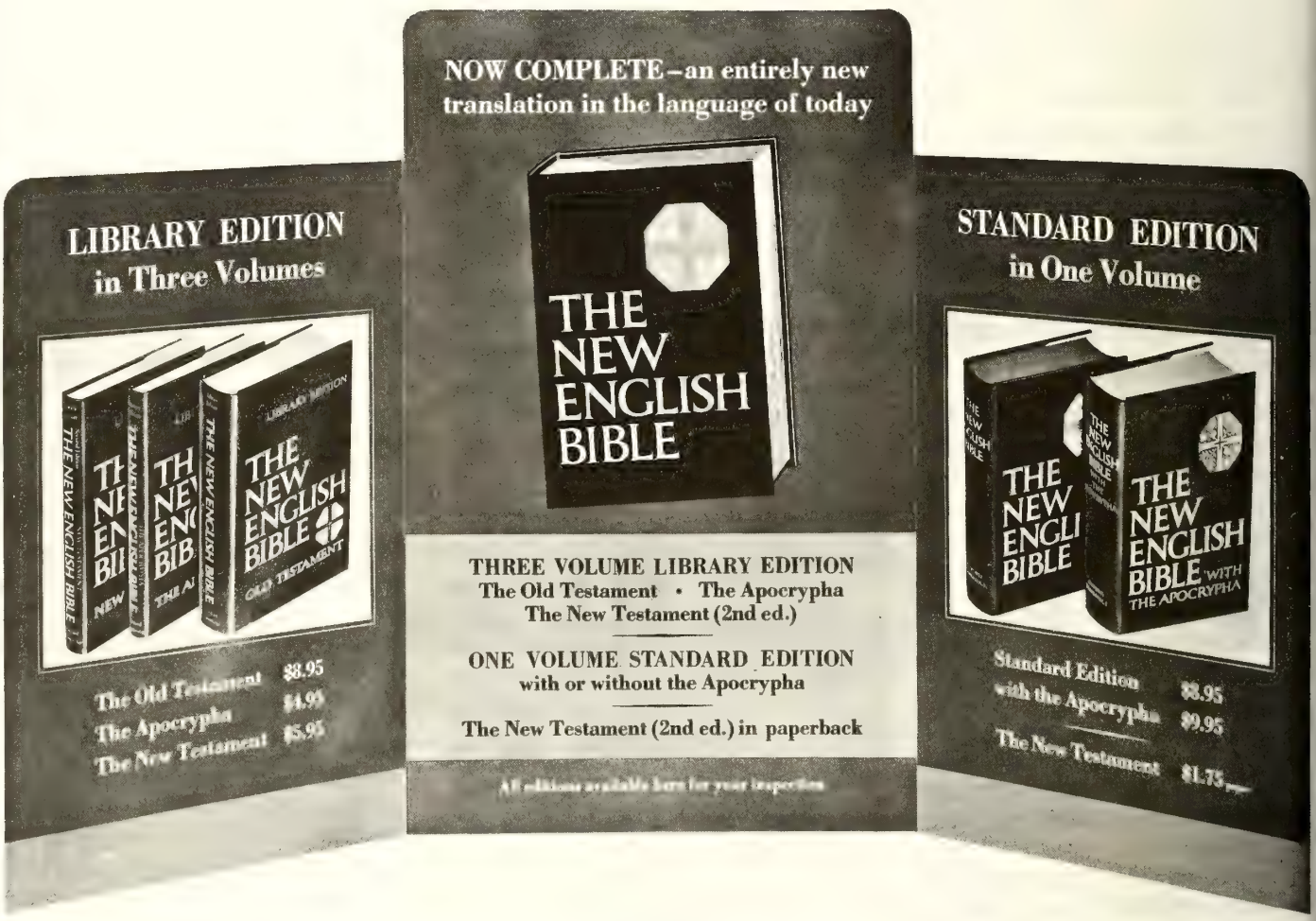
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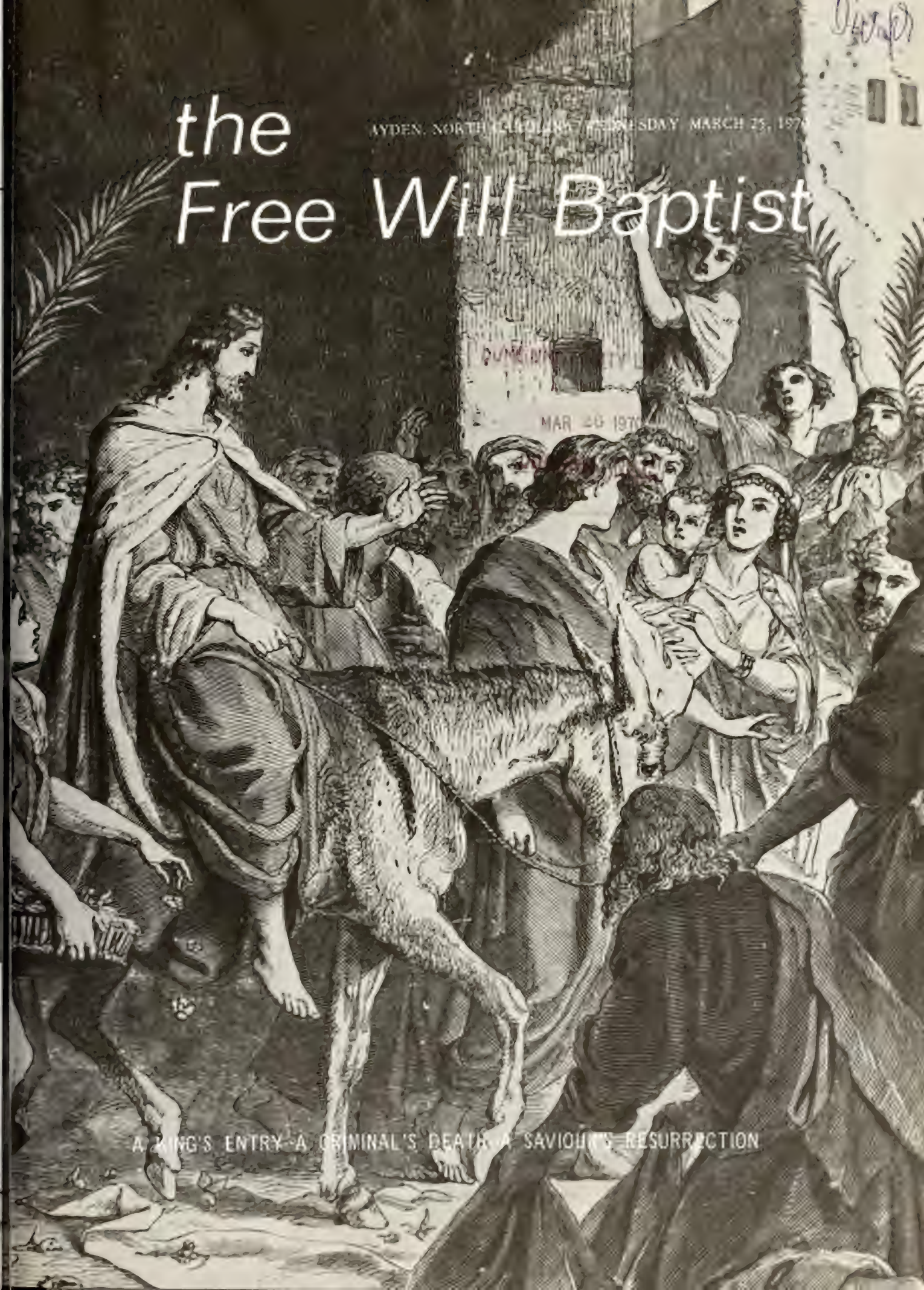
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the Free Will Baptist

AYDEN, NORTH CAROLINA / WEDNESDAY MARCH 25, 1970



A KING'S ENTRY-A CRIMINAL'S DEATH-A SAVIOUR'S RESURRECTION



The Free Will Baptist

MARCH 25, 1970

Volume 85 Number 12

TOMMY MANNING, *Editor*

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Editorial--

Cover Photo by Lu

A KING'S ENTRY – A CRIMINAL'S DEATH – SAVIOUR'S RESURRECTION

The time was fast approaching when Jesus would be crucified. was the morning of a new Jewish week, and He had gathered with H disciples on the Mount of Olives. He sent two of them to fetch a you donkey which had never before been ridden; and when they had fou the animal, they were to tell the owner that the Master had need of i

The disciples secured the animal and brought it to the Lord, a Jesus mounted the little beast and rode from the Mount of Olives towa Jerusalem. A procession was formed, and they moved slowly toward t city. Crowds of people had gathered in the streets to await His arriva and as the Lord approached the city gates, the gates were swung ope As He entered, the people cheered and shouted, "Blessed is the King Israel which cometh in the name of the Lord." Hosannas were sun and the Lord's name was exalted greatly.

Little children spread flowers and palm leaves in His path. T women spread garments of silk and fine linen on the ground before Hi The men shouted His praises and worshiped Him. This was their Kin This was their Lord! How beautiful an acclamation!

The scene changes as Jesus is later brought before the high cou and sentenced to death. He had been betrayed by one of His belove disciples for thirty pieces of silver—the price of a common slave—in o money, less than twenty dollars. He was unjustly accused of terrib crimes. He was beaten and subjected to personal indignities. He wa mocked and spat upon. Bruised, but not broken, weak in body, but not i Spirit, the Lord was taken away to be crucified—to suffer a criminal shame and a criminal's public death. The same crowd which had praise Him earlier was now demanding His death and crying for His bloo "Crucify Him! Crucify Him!" they cried.

So Christ bore the heavy Cross up Calvary's hill. Struggling und the weight of it, each step was a laborious effort, for He was weak an sore from the brutality which had been inflicted upon Him. He probabl fell more than once; and a guard nearby probably whipped Him to H feet, disregarding His suffering—and probably kicking Him in the pr cess.

When they had reached the place of the skull, the Lord was stretc out upon the Cross, stripped of His garments, and nailed down. He wa lifted up between heaven and earth, and there between two convicte thieves, the Lord of heaven suffered, bled, and died for all humanity.

But this is not the end of the story; for on the third day after Hi death, Jesus arose. The stone was rolled back from the tomb by som miraculous force, and He arose in glory! He arose the victor over deat sin, and the grave. What a wonderful work was wrought that day What a glorious fulfillment of divine prophecy. Prophets of old had sai that this would happen, and it did!

Despite the claims of some that this is a myth, we know that thi is truth. We have been to Calvary with Christ; not in a physical sense but in a spiritual sense; and we know that it did indeed happen this wa —that He died, but arose from the grave—because His Word says tha it did! Some of our contacts discount all Scripture and tell us how foolis we are to believe and to trust in the Book; yet, if this be foolishness praise God and thanks be to Him that we are still foolish enough to be lieve in Him and His Word!

What a warm feeling! What a peace reigns in our hearts! What joy floods our souls! How very wonderful to know that Christ is aliv and that He sits at the right hand of the Father, making intercessio for us. What a marvelous realization! What a rapturous delight! Wha an unsurpassable joy to know that He lives and that He cares for us!

What more wonderful Scripture can be found in the Bible than tha verse we remember from childhood: "For God so loved the world, tha he gave his only begotten Son, that whosoever believeth in him shoul not perish, but have everlasting life" (John 3:16)?

Pam and Kim--

Two Lives for God

IM WHITLEY, the lovely daughter of Mr. and Mrs. Howard Whitley of ilson, North Carolina, died last May at e age of seven years. She was a mem- of the Cherub Choir and sang with r friends every Sunday night, and uld often sing solos over the church crophone to several hundred people. e First Free Will Baptist Church of lson felt that it had lost a precious vel; and so it was, but God had some eat plans.

Shortly after her death, the inspiration her young life gave birth to a wonder- idea: that of a mission fund, named r her. Thus the Kim Whitley Mission nd was born on September 7, 1969, onsored by the Youth Fellowship Aux- ary of the church.

The start was small—the YFA gave 5 which was matched by one of the embers and a sponsor. Each member ereafter would give an offering each onth to the fund. By homecoming day



KIM WHITLEY



PAM TEMPLE, THE REV. C. F. BOWEN, AND FRANKLIN VESTER

in October they had gathered about $200, given by classes, the woman's auxiliary, and other interested organizations and individuals. It was on homecoming day that the Kim Whitley Mission Fund was officially dedicated and given complete congregational approval.

Many other gifts have come in since then. To mention a few: There was the first place prize money given by the city of Wilson for the best church float in the last Christmas parade, a float prepared by the YFA. Then an offering was taken at Watch Night Services on New Year's Eve. One of the most unique gifts, two in fact, came from a popular soft drink company in return for bottle caps. The young people and the entire church helped collect these caps and realized over $100 from their sale.

Still another offering came from the Western District Youth Fellowship, and another from a group of dedicated girls



PAM TEMPLE

at Mount Olive College who, having heard of the fund, saved some nickles, dimes, and quarters and sent them in. The largest amount received came from a large barbecue chicken supper the YFA gave which brought in $775.

The purpose for the fund is to save money for Pam Temple, the teen-age daughter of Mr. and Mrs. Levie Temple of the Wilson church. Pam plans to become a missionary as soon as she is qualified and accepted by the North Carolina Board of Missions. Pam is a student in the Bailey High School not far from Wilson. By the time she is ready for college and Bible training there should be several thousand dollars in the fund. The church will include the fund in its official budget next year.

In the recent bond sale program of the church, a financial plan to build a large educational plant on the church property, the YFA bought the first two bonds: one for $1,000 and another for $250. Shown in the accompanying picture are, left to right: Pam Temple, Pastor C. F. Bowen, and Franklin Vester, president of the YFA, as Miss Temple and Mr. Vester received their bonds from the pastor. A better picture of Pam is shown here also. The one of Kim here was made shortly before her illness.

Pam tells her pastor, "I hope to take the name of Christ to those who do not know Him, and to help them experience the great joy of knowing Christ as their personal Saviour."

As she does this, the name of Kim Whitley will live on, and her death will not have been in vain. Would you like to help? Write to the pastor at P. O. Box 549, Wilson, North Carolina 27893.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

THE LOVE OF CHRIST

(Reprinted from August 2, 1961)

"And to know the love of Christ, which passeth knowledge, that ye might be filled with the fulness of God" (Ephesians 3:19).

This verse is the last part of a sentence which was begun with the fourteenth verse of this chapter. In order to make the meaning clear I am going to quote all the verses. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named, That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

The following beautiful poem seems to me to be a very good commentary on the verses quoted and, if studied, will help us to understand why Paul calls Christ's love a love which passeth knowledge.

The Love That Passeth Knowledge

Not what I am, O Lord, but what thou art,
That, that alone, can be my soul's true rest;
Thy love, not mine, bids fear and doubt depart,
And stills the tempest of my tossing breast.

It is thy perfect love that casts out fear;
I know the voice that speaks the "It is I."
And in these well-known words of heavenly cheer
I hear the joy that bids each sorrow fly.

Thy name is Love! I hear it from the Cross;
Thy name is Love! I read it in yon tomb;
All meaner love is perishable dross,
But this shall light me through time's thickest gloom.

It blesses now, and shall forever bless;
It saves me now, and shall forever save;
It holds me up in days of helplessness,
It bears me safely o'er each swelling wave.

Girt with the love of God on every side,
Breathing that love as heaven's own healing air,
I work or wait, still following my Guide,
Braving each foe, escaping every snare.

'Tis what I know of thee my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my health, my joy, my staff, my rod,
Leaning on thee, in weakness I am strong.

I am all want and hunger, this faint heart
Pines for a fullness which it finds not here,
Dear ones are leaving, and as they depart,
Make room within for something yet more dear.

More of thyself, oh, show me hour by hour
More of thy glory, O my God and Lord!
More of thyself in all thy grace and power
More of thy love and truth, Incarnate Word.

—Author Unknown.

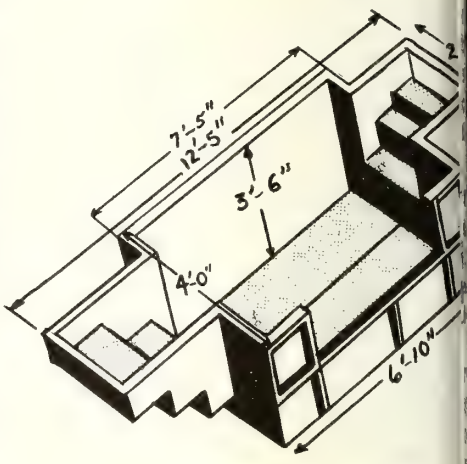
NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

"In the bonds of death He lay who our offense was slain; but the Lord risen today. Christ hath brought us again. Wherefore let us all rejoice, sing loud, with cheerful voices, Hallujah!"—Martin Luther.

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Christ Arose

e Significance of Christ's Resurrection

What difference does it make whether not Jesus Christ was raised from the ad? Is the belief in His resurrection vital part of the Christian faith, and es it have a bearing upon my own re-tion to God?

These are questions which may occur you when on Easter Sunday Christians ce again witness to their faith that sus of Nazareth was raised from the ead. And they are important questions hich deserve an answer.

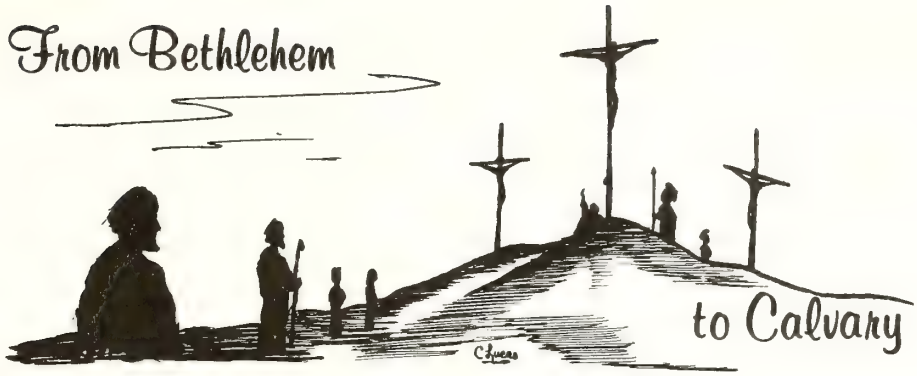
Without the resurrection of Jesus rist there could be no Christian faith. ad He not risen, there would have been o rallying of discouraged and disillu-oned disciples. Peter and John would ave gone back to fishing. There would ave been no outpouring of the promised oly Spirit at Pentecost, no Apostle Paul, o New Testament. There would have een nothing to believe.

"If Christ be not risen," wrote the postle Paul, "then is our preaching vain, nd your faith is also vain" (1 Corin-hians 15:14).

But you object, "What of His teach-ngs?" Yes, what of them? Where vould they leave us if Christ remained n the grave?

At the heart of Christ's teaching was he fact that He came to be our Saviour, nd that to be our Saviour He must die or our sins and be raised again. He said, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mat-thew 20:28); and again, "I am the good shepherd: the good shepherd giveth his life for the sheep. . . . No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have

(continued on page thirteen)



by Charlotte A. Stere

From Bethlehem to Calvary
Was but a little way,
But, oh, how great the distance spanned
When Christ was born that day!

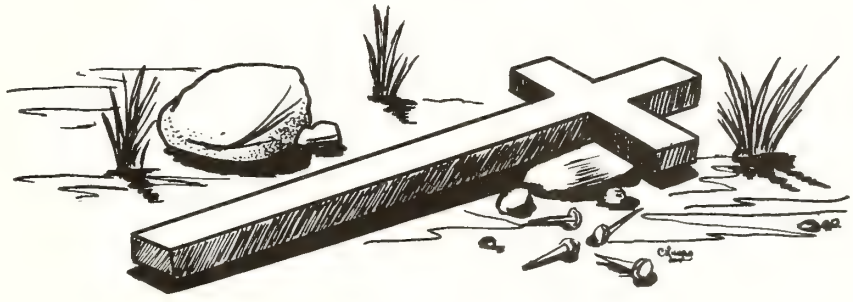
From Bethlehem to Calvary,
From wonderment to woe,
Our Saviour walked that lonely road
Because He loved us so.

From Bethlehem to Calvary,
From depths of hell to heaven,
He spanned that mighty gulf for us,
That we might be forgiven.

From Bethlehem to Calvary,
To die upon a tree,
To bear the sins of all mankind
And give us victory.

From Bethlehem to Calvary,
To do the Father's will—
And we must walk that way with Him,
If we would love Him still.

From Bethlehem to Calvary,
The way of death and shame,
But full redemption for all men
Who call upon His name.



News & Notes of DENOMINATIONAL INTEREST

Clyde Cox to Hold Faith Revival

The Rev. Clyde Cox will be the guest evangelist for revival services the week of March 30—April 4 at the Faith Free Will Baptist Church, Route 7, Kinston, North Carolina. Services will begin each evening at 7:45 with the pastor, the Rev. N. D. Wiggs, assisting Mr. Cox. Beside good gospel preaching, there will be special music each evening. The pastor and the church membership invite the public to attend.

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Albemarle Union, League, and Sunday School Convention

The Albemarle Union Meeting, League Convention, and Sunday School Convention will meet with Mount Tabor Free Will Baptist Church, Creswell, North Carolina, Saturday and Sunday, March 28, 29. The scheduled programs are as follows:

Union Meeting, March 28
Morning Session

9:45—Devotions, the Rev. W. L. Brickhouse
9:55—Welcome, the Rev. Cecil Rose
—Response, the Rev. Robert May
10:00—Moderator's Address, the Rev. Charlie Overton
10:05—Roll Call of Ministers
—Roll Call of Churches
—Recognition of Visiting Ministers
10:30—Offering for Denominational Enterprises
—Announcements
10:35—Morning Worship:
Hymn
Special Music, Host Church
Message, the Rev. Fred A. Rivenbark
11:30—Report of Children's Home, Via Literature
—Report of Mount Olive College, Via Literature
—Report of Missions, Via Literature
11:45—Report of Treasurer
—Other Business
—Announcements of Next Union Meeting
12:30—Benediction and Adjournment
—Lunch

League Convention
Evening Session

7:30—Devotions, Lloyd Howard Jones
7:40—President's Message
—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministers
—Announcements
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banners and Picture
—Treasurer's Report
9:00—Adjournment
Pianist, Miss Donna Modlin

Sunday School Convention, March 29
Morning Session

9:45—Devotions, the Rev. L. A. Ambrose
9:55—Welcome, Mr. Isaac Furlough
—Response, Mr. Robert Spencer
10:00—President's Message
10:05—Sunday School Lesson, Shelia Ambrose
10:30—Enrollment of Ministers
—Roll Call of Churches and Delegates
—Offering and Prayer
10:55—Morning Worship:
Special Music, Host Church
Message, the Rev. Cecil Rose
11:30—Business Session
—Minutes of Last Convention
—Old Business
—New Business
—Report of Denominational Enterprises
12:30—Benediction
—Lunch

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Easter Sunrise Service At Warden's Grove Church

A sunrise service will be observed at Warden's Grove Free Will Baptist Church, Lowland, North Carolina, Sunday, March 29, at 6 a. m., according to an announcement by the pastor, the Rev. Bill Twiddy. A special invitation is issued to the public to be in attendance for this inspirational service.

Second Western District SS Convention To Convene with Rose Bud Church

The Second Western District Sunday School Convention will convene with the Rose Bud Free Will Baptist Church, Route 4, Wilson, North Carolina, March 2, 1970. The theme of the convention will be: "Rendering Service for the Lord" with Scripture taken from Psalm 116:12 "What shall I render unto the LORD for all his benefits toward me?" Convention time is 9:45 a. m. The schedule of events is as follows:

Song Service, Dale Crabtree
Devotions, J. W. Pender
Welcome, Lloyd Wiggs Jr.
Business
Sunday School, Lloyd Wiggs, Superintendent
Intermission
Song Service, Dale Crabtree
Offering for Children's Home
Final Business
Convention Message, the Rev. Edgar Benton
Awarding of Banner and Trophy
Adjournment

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Special Easter Services At Pleasant Plain Church

The youth of Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina, will observe Easter Sunday by being in charge of a sunrise service at the church at 6:30 a. m., and by being in charge of the Sunday school activities at ten.

The members of the woman's auxiliary of the church will be in charge of the morning worship service at eleven. They will have as their guest speaker, the Rev. J. B. Godwin, a member of the church who will bring the morning message. He

(continued on page ten)

Coming Events

March 27—Good Friday
March 29—Easter Sunday
April 8—Cape Fear District Auxiliary Convention, Tee's Chapel Church near Smithfield, North Carolina
April 16—Albemarle District Woman's Auxiliary Convention, Shiloh Church off N. C. Highway 32 near Pinetown, North Carolina
April 18—North Carolina State Sunday School Convention, First Church, Smithfield, North Carolina
May 2—Vacation Bible School Workshop, Ayden

Resurrection

OU know that, every spring, all over this world people celebrate the eat Christian holy day, called "Easter." nd you know that it is to remind us at the physical body of Jesus Christ ose from the tomb after He had been ucified and buried, to pay the penalty r your sins and my sins and the sins everybody that has ever lived or will er live on this earth.

God, our heavenly Father, raised Jesus om among the dead, and He is alive day, in heaven, as the Saviour and rd of all who accept Him as God's beved Son and their Saviour.

Do you believe in the resurrection? o you believe that God has the power raise us from the dead and give us piritual bodies like Jesus had when He as resurrected? Many people do not elieve it and many others have never eard of Jesus and so will die in their ns because there is no other way of rgiveness.

Did I ever tell you the story of the onversation between two caterpillars, nd what happened to them? Well, one, he thin one, was Bill, and the fat one vas Tom. They were brown—about two nches long. You couldn't tell their heads rom their tails until they started to nove. They looked like they had been nade by the yard and then cut off in wo-inch sections. They looked like colege boys, home on a vacation, in their ur coats with some of the hair missing.

They were made in chunks—six or eight hunks—and underneath each hunk was a pair of little feet like rubber suckers, and they didn't have any real legs. They didn't walk with a swing as you and I walk, but they humped along. I have been told that a caterpillar can stand still in the front, walk in the middle and run behind to catch up. I've often wondered how they could manage sixteen feet in walking. Sometimes it is hard enough for humans to keep step with only two feet, but it must take a lot of thinking and planning and sober concentration to keep sixteen going right, and all in the same direction without interference! They sure must keep sober or they never could walk straight.

Well, Bill and Tom were climbing up the stem of a bush, and of course, they didn't know that I was listening. Bill said, "Tom, I wonder what we will be when we quit being caterpillars." And Tom said, "When we quit being caterpillars, we will be dead; any fool knows that." But Bill said, "I can't help it, Tom, but I have a feeling that when I quit being a caterpillar, I'll be something else, something better."

"Oh, goodness me," said Tom. "That's the trouble with you, Bill. You are always having some feelings or dreams, but I am hard-boiled, practical. What I know, I know, and I don't have fancy feelings. I don't go around having dreams. When you are dead, you're dead, and that's that. Whatever it is, you are finished. My idea is to be the best caterpillar I can—the one who eats the most and sleeps the longest. That is all there is to life, and if you don't get your share now, you never will, for you will be a long time dead. Come on, Bill, I'll race you up this stem and across this leaf, and we will see who gets across first and who can eat the most. When we get up on the other side, we will go to sleep."

"Oh, all right," answered Bill, "but I can't help feeling that there is a future life for me," and both continued up the stem. But just then a bright, golden brown butterfly lighted upon a twig just above them. Bill saw it, and called Tom's attention. How he pointed, I don't know, for he had neither fingers, hands, or arms, but somehow he did and cried: "Look up there!" "Where? Oh, that," said Tom, just as if it was a common occurrence for him to see a beautiful butterfly.

"Is not that beautiful?" asked Bill. "I'd like to be one of those things."

"Yeah," said Tom, "but what chance have you?"

"Well, I believe that whoever made me could make me one of those things if He wanted to."

"You're crazy," Tom sneered. "Just plain crazy. No one ever made you, for you are a biological accident. You always did have funny ideas and queer notions. Nothing about that looks like you and you don't look like that. You have no neck, no shape, no legs, no wings; and you are the homeliest thing in the world, and then look again at that graceful thing. How funny you would look with wings, and you want to be one of those things! What a chance. Nothing about you looks like that—two things couldn't be more unlike. A king and all his army couldn't make you one of those things." And he laughed in derision. "Come on, Bill, do the practical thing, eat, drink and be merry, for pretty soon we will be dead."

Tom got across the leaf first, and crawled under it for protection from hungry birds and went to sleep. But, when Bill got across and started to turn under the leaf, he had the strangest feeling come over him. He had never felt like it before. He seemed to be dizzy, and his stomach felt upset and he was very uncertain and perplexed. Perhaps he had eaten too fast. He deliberately turned around and raised his dizzy head. Then some unseen Power seemed to compel, impel and propel him slowly back across the leaf to the stem.

He took a hunk of chewing gum out of his mouth and stuck his head fast to the stem! He was amazed to find the chewing gum, for he didn't know that he had it. He had twisted and wriggled all of his life, but he had never heard of Wrigley's! Then he found a loose silk thread coming right out of his body, and, as he pulled on it, it kept coming and he wound it round and round about him and the stem of the bush and kept mixing in more chewing gum. How he did it without fingers, hands, or arms, I don't know, but he did it. Nobody ever told him how to do it. He had no blueprint to work with and no wife to tell him how. His father and mother were dead and he worked just by instinct.

By and by, he had made for himself a perfect new home and the workmanship was beyond reproach. He didn't have to

(continued on page thirteen)

JAMES E. BENNET



SUNDAY, MARCH 29

CHRIST IS RISEN

Scripture Reading—Psalm 16:9

"Oh, we see Him in the springtime,
When each bud and leaf and flower
Bursting from its deathlike sleeping
Speaks of resurrection power!
When all nature wakes in gladness,
Birds sing out their tuneful lays,
And the earth, bedecked with blossoms,
Joins in its Creator's praise."
—*Pentecostal Evangelist, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We should praise God throughout the whole year; not only at Eastertime.

MONDAY, MARCH 30

THE BROKEN RAIL

Scripture Reading—Psalm 37:3

It was past midnight. A strange sense of impending evil came over me. I felt that something strange was going to happen! I told my fireman, "Jim," who is a Christian, and we decided we would kneel down right there on the engine and pray. Then off we went, having committed our train to Him who sees in the darkness as well as in the light! It was almost morning, when I saw a man running and waving something frantically! I applied the emergency brake, and brought the train to a standstill as quickly as I could. "There's a broken rail just ahead of you," the man shouted. When I saw it, I said to the man: "Thank God for answered prayer, but what made you come out so early?" He said he awoke early, and could not rest until he had started out to examine the railway line! He did not know why, until he discovered the broken rail! He turned out to be a Christian, so we knelt down on the track, and thanked God for deliverance.—*Life and Liberty, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God is able to save us from sin just as He saved those men from possible injury or death cased by a train wreck.

TUESDAY, MARCH 31

A SOLDIER'S TESTIMONY

Scripture Reading—Romans 2:13

While traveling by train between Trenton and New York, a soldier sat down beside me. This soldier, a Negro, had been a physician in New Jersey before entering the service. I asked him if he had many opportunities to witness for Christ in camp, and he replied: "The first night in the tent most of the boys were swearing and telling smutty stories. Finally I said to them: 'Gentlemen, all evening you have been taking the Lord's name in vain and telling your filthy stories, and I have said nothing. Now, I am going to talk with God, and, out of respect to Him, I ask you to please be quiet.' I went to my knees in prayer, and not a sound was made. From that hour on, swearing and dirty stories went out the door, and each time I went to prayer, there was silence and respect."—*Moody Monthly, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We should all respect God at all times and be very reverent toward Him, not only in His church, but everywhere.

WEDNESDAY, APRIL 1

FIRST, REPORT TO THE LORD!

Scripture Reading—Psalm 9:12

Mr. Moody, when holding meetings at St. Louis at one time, was approached after the service by one of his ushers who told him there was a group of the most influential men and women of the city who wished to be introduced to him. This was very flattering attention, surely. Mr. Moody had just delivered one of his most powerful and effective sermons, and was busy here and there with the inquirers, while this company of distinguished people waited to meet the great evangelist. When Mr. Moody had finished all that the Lord had given him to do, he quietly, and unobserved, slipped out of the rear door and went to his room. Later, in explaining his apparent discourtesy, he said that he feared to tarry for the words of adulation and flattery; he must get back to his room and report to his Lord who had sent him forth. Oh, that we were all more obedient and faithful!—*Gospel Herald, W. B. Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When we find ourselves flattered by men's praise, let us stop and view ourselves in the light of God's Word.

THURSDAY, APRIL 2

A SALVATIONIST SPEAKS UP

Scripture Reading—Esther 1:8

"I am against alcohol:

"Because I have known unborn babes to be cursed through booze; little children to starve because of booze; young people to be stunted for life through booze; gifted women to become imbeciles through booze; leaders in industry to become beggars in the street because of booze; wedding rings to be sold for booze; fortunes to be squandered for booze; girls to become prostitu through booze; boys to become crimin through booze; women to be hanged b cause of booze; men to go to the elect chair because of booze!"—*Knight's Mas Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Alcohol can cause many, many proble in the homes of today. We should pr that God will help those that have this pro lem, that they can overcome it.

FRIDAY, APRIL 3

A STRUGGLE WITH TEMPTATION

Scripture Reading—1 Corinthians 10:13

At school Joe was good in arithmetic b poor in spelling. Mabel was a fine spell and sat opposite him. On examination d Joe forgot many words, and the tempt said, "Look on Mabel's paper; she h them right!"

So Joe copied several, and the teach saw him. She intended to talk to him aft school, for she always thought Joe was ho est. Just then the boy who was collectin the papers came to Joe's desk, and she sa him tear his up, and say, "I haven't any She knew he had decided to take a ze rather than hand in a dishonest pape When the school closed, she called Joe an said,

"I saw your struggle, and am proud of boy who conquered temptation."—*Th Water Lily, Knight's Master Book, Eerd mans Publishing Company.*

PRAYER THOUGHT

How many of us would be able to con quer the temptation of willful sinning?

SATURDAY, APRIL 4

THE TABLE LIQUOR SPREADS

Scripture Reading—Proverbs 25:16

The story is told of a poor woman wh went to a saloon in search of her husband She found him there, and setting a covere dish, which she had brought with her, upo the table, she said, "Thinking that you ar too busy to come home to dinner, I hav brought you yours," and departed. Wit a laugh the man invited his friends to din with him; but on removing the cover fro the dish he found only a slip of paper, o which was written, "I hope you will enjo your meal. It is the same as your family had at home."—*Gospel Herald, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When you drink, you not only hurt yourself, but you hurt everyone around you.

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"All Christian worship is a witness of the resurrection of Him who liveth forever and ever. Because He lives, 'now abideth faith, hope, charity.'"—Lyman Abbott.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

Goals of Children's Home

Several days ago the superintendent the Free Will Baptist Children's Home, ddlesex, North Carolina, sent a letter the friends of the Home reminding em of our 50th Anniversary on May 23, 70. Along with this letter you were ven a list of the children and some inrmation about them; also a list of the mediate goals of the Home. This list children and the others (totaling more an 500) that have been served by the ee Will Baptist Children's Home are the asons for the existence of the Home. ur prime purpose is to minister to chilen. Now, the needs of a ministry to ildren do not lesson as years go by. herefore, as we look forward to celeating our 50th anniversary as a child ring institution, we must keep our curnt needs in mind as well as giving anks for the meeting of the needs of e past half century.

It is for this reason that the Board of rustees decided to share with you more an $31,000 of the immediate goals. nese are the things that we must do in rder to face the next half century. They e not our only needs, but our most ressing ones. It is to this end that we e asking you, our friends, to help in is great enterprise. The personnel of e Home is doing what it can, but the ee Will Baptist Children's Home is far ore than personnel. Every Free Will aptist in North Carolina has a responsiility to our Children's Home. Because f this, we are asking that every Free Will Baptist bring to the Home on May 3, or send, the equivalent of one day's ork to help meet the needs of otherwise omeless children.

We can indeed rejoice that our Lord as blessed us with this opportunity to erve ". . . these little ones . . ." (Matew 18:6). It is a task of love that hould be assumed with great dedication. Therefore, we are eagerly awaiting your response to this challenge.

Yours in Christ,
Bruce Dudley, Secretary
Board of Trustees

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PRESS CLOSED EASTER MONDAY

The Free Will Baptist Press Bookstores in Ayden and Smithfield, North Carolina, along with the printing department in Ayden, will be closed Monday, March 30, in observance of the Easter holiday. They will all be opened for business Tuesday, March 31, at the regular hours.

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THE LORD IS MY SHEPHERD

The Lord is my shepherd,
I am but a sheep.
When I stray from the flock
Oh, how He doth weep!

I feed in the pastures of His Word,
And what a marvelous feeling I find;
How happy to be among His herd,
Not to be led by the blind.

Each day in the fold or in pastures so fair
My contentment seems to grow,
So peaceful the feeling within,
He's with me, wherever I go.

The Lord is my shepherd,
So wondrous His love;
Surely goodness and mercy abides
For His sheep, in green pastures above.

—Author Unknown.

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"The resurrection of Jesus Christ is a certainty. If any fact, not merely of Christianity, but of history, stands on an impregnable foundation, this does."—E. P. Goodwin.

BOOK REVIEWS

by ELIZABETH HILL

WHAT ON EARTH'S GOING TO HAPPEN? by Kathryn A. Lindskoog. Gospel Light, 1970, 56 pages, $1.

Here is an excellent guidebook to aid adults in the study of the Regal paperback "What on Earth's Going to Happen?" (retails for 95c). It deals with the biblical prophecy concerning the Second Coming of Christ.

Among the contents is a glossary including the meaning of certain terms as "Antichrist," "The Great White Throne Judgment," "Millenium," and 'Rapture."

Featured also are a time chart, photographs, visualization ideas, extensive bibliography, and a brief portion on how to lead an adult to Christ.

The first chapter deals with the time of the end, and the aim is to start students to think about the coming dissolution of this world order. Other chapter titles are "That Strange People, the Jews," "Russia, Religion, and Ruin," and "The Wise and the Foolish."

In the last section, there is an examination including multiple choice and true/false questions.

THE NORMAL CHRISTIAN CHURCH LIFE by Watchman Nee. International Students, Inc., 1969, 128 pages, $1.25.

God used Watchman Nee's spirit-filled life to lead thousands of Chinese Christians up the pathway of spiritual progress. These Christians were able to endure severe persecution when the Chinese mainland was taken over.

About this book, Nee says that it is not intended for everyone. It is for those, he says, who feel their responsibility in the Lord's service, and for those whose hearts are open; who have no padlocked mind or prejudices.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

NEWS NOTES

(continued from page six)

is pastor of the Mount Zion Free Will Baptist Church, Wilson County, North Carolina, and Wooten's Chapel church in Wake County.

The pastor of the Pleasant Plain church, the Rev. Bobby Jones, and the members of the church, invite the public to be in attendance for these special services.

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Rockfish Union Meeting
At Cordova Church, Rockingham

The Rockfish Conference will hold its Quarterly Union Meeting Sunday, March 29, at the Cordova Free Will Baptist Church, Rockingham, North Carolina. Convening at 10 a. m., the scheduled program is as follows:

10:00—Welcome, the Rev. Lloyd Childers, Host Pastor
10:15—Response, the Rev. Lonnie Shepard
10:30—Moderator's Message, the Rev. Steve English
11:00—Business Period
11:30—Clerk's Report
11:40—Report of Ordaining Council, the Rev. Lloyd Childers
11:50—Home Missions Report, the Rev. Lloyd Childers
11:55—Benediction, the Rev. Lacy Sweet
12:00—Lunch and Christian Fellowship

Lunch will be served on the church grounds by the Ladies' Aid Society of the Cordova church.

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Western District WA Convention
To Meet at Fremont Church

The Western District Woman's Auxiliary Convention will convene with the Fremont Free Will Baptist Church, Fremont, North Carolina, Wednesday, April 1. The convention theme will be: "Seeking God's Leadership," with Scripture taken from Matthew 6:33, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Serving as convention music director will be Mrs. Alma Dale, and pianist will be Mrs. Frances Radford. The program is as follows:

Morning Session

9:15—Registration
9:45—Hymn, "Saviour, Like a Shepherd Lead Us"
—Devotions, Miss Frances Boyette, Marsh Swamp Church
—Welcome, Mrs. Jean Marlowe, Fremont Church
10:00—President's Remarks
10:15—Hymn, "Lead On, O King Eternal"
10:20—(Seek Ye) "His Leadership in Missions," Mrs. Roland Cherry, Micro Church
10:40—(Seek Ye) "His Leadership for Our Youth," Mrs. Rosaleen Bass, Mount Zion Church
11:00—(Seek Ye) "His Leadership for Service," Mrs. Grace Jones, Unity Church
11:10—(Seek Ye) "His Leadership Through Study," Mrs. Alma Stanford, Piney Grove Church
11:15—Worship:
Hymn, "Guide Me, O Thou Great Jehovah"
Offering
Special Music, Stoney Creek Ladies' Quartet
Convention Message, the Rev. John Swain, Mount Zion Church
12:00—Lunch

Afternoon Session

1:00—Hymn, "Stand Up, Stand Up for Jesus"
1:05—Memorial Service, Mrs. Bobbie Holland, Stoney Creek Church
1:15—Business Session
—Installation of Officers, Mrs. Bruce Barrow, Marlboro Church
2:30—Closing Hymn, "All the Way My Saviour Leads Me"
—Benediction

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Robert's Grove Church
Announces Revival Services

The Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, announces revival services for the week of March 30—April 4. The guest evangelist will be the Rev. W. D. Barrow, pastor of the Steven's Chapel Free Will Baptist Church. The Rev. Carol Hansley, pastor of Robert's Grove, will assist in the services which will begin each evening at 7:30. Special music will be featured.

The pastor and the church membership extend a warm welcome to the public for this series of services.

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Dewey Boling to Conduct
Kenly Revival

The Rev. Dewey Boling, pastor of the Calvary Free Will Baptist Church, Wilson, North Carolina, will conduct revival services at the Kenly church, March 30—April 4. The Rev. James V. Joyner, pastor, will assist in the services which begin at 7:30 nightly. The pastor and the church membership extend a cordial invitation to all to attend these services and to pray for the success of the revival.

Crab Point YFA Showers
Children's Home

The Youth Fellowship Auxiliary of Crab Point Free Will Baptist Church, Route 1, Morehead City, North Carolina, gave a miscellaneous shower for the Free Will Baptist Children's Home, Middlesex, North Carolina, Friday evening, March 6 in the church fellowship hall. Approximately forty guests attended.

During the evening hymns were sung accompanied by Misses Sherrie Bennett and Sandra Brinson. The invocation was given by Mr. Weldon E. Fulcher. The YFA served refreshments which were enjoyed by all.

The Children's Home received a large assortment of towels, washcloths, and personal items for the children.

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Sunrise Service
At Sandy Plain Church

An Easter sunrise service will be held at the Sandy Plain Free Will Baptist Church, Pink Hill, North Carolina, at 6 a. m., Sunday morning, March 29. A playlet, "The Challenge of the Cross," will be presented, followed by remarks on the resurrection by the Rev. Wayne King. The public is invited to attend this special service.

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Piney Grove Church
Announces Revival Services

The Piney Grove Free Will Baptist Church (Pitt County, North Carolina) located on the Greenville-Farmville Highway, announces revival services for the week of March 30—April 4. The visiting evangelist will be the Rev. Francis Garner, Middlesex, North Carolina. He will be assisted by the pastor, the Rev. David Hoke. A cordial invitation is extended everyone to attend these services.

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JONES' BABY HAS ARRIVED

Missionaries Harold and Sandra Jones are proud to announce the arrival of a new baby girl, March 16, at Davao City, Philippine Islands. The baby weighed in at 6 pounds, 14 ounces, and both baby and mother are reported to be doing fine. For those who would like to send congratulations, correspondence to the Joneses should be directed to P. O. Box 345, Davao City.

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The sad thing about living fast is that most people don't prepare to die fast.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What is required of one that "abide in" Christ?—**E. Jones.**

Answer: Webster's Dictionary gives e following definition on abide: "To y, to continue in a place or dwell; . . . remain stable or fixed in some state; continue." "If ye abide in me, and words abide in you, ye shall ask at ye will, and it shall be done unto u" (John 15:7).

Lenski, in his book, "Interpretation of John's Gospel," calls his readers' attention to the fact that if one who would alify himself as this privileged one, needs to assume and show the attide of one that has come into such a ate of relation with Christ permanent- He says, "The power to produce this uit in us comes entirely from Jesus, for nich reason it is so vital that we re- ain in Him. In fact, we are to bring uch fruit. At this point we are shown e great aid that is ours for producing uch fruit, the aid we possess by being Jesus and He in us. . . . The aorist imrative, 'Ask for yourself' is preemptry. We not merely may ask, we must k."

When I think of this state of the Christan in contrast to that of one who merepretesses Christ in fear of the eternal nsequence the Bible ascribes to those ho reject Him, I am reminded of what as referred to in earlier days as "pop llers": such callers instead of coming r an afternoon of fellowship came in r only a brief stay and often made sevral such calls on different friends in one ternoon. Some referred to these as ntering and leaving a home at the same me. I also think of one mentioned in For Demas hath forsaken me, having ved this present world, and is departed nto Thessalonica; Crescens to Galatia, tus unto Dalmatia" (2 Timothy 4:10). ll of these posing as friends had come see Paul, but evidently not to abide; nd it is definite that Demas had forsakn him. That is, no doubt, what a lot of rofessors do when they make a show of oming to Christ, joining the church, or whatever else one may call a professor's move that outwardly identifies him with believers; but inwardly he remains unchanged and unattached to Christ, and the regenerated group called the "body of Christ" or "the Church." Jesus says, ". . . Except a man be born again, he cannot see the kingdom of God" (John 3:3). So to abide in Jesus the new birth is essential. One must abide or remain in Him in order for him to bring forth fruit. The two abiding and bearing fruit go hand in hand—never one apart from the other—for, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:5-7).

No one ever need pray except the prayer of a sinner calling on God in His mercy to save him until he has been saved for: "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). Not only this, but many other Scriptures teach us that praying apart from a heart of contrition and a life made subject to God and His will is worthless. This may be seen in what is said in Luke 18:9-17. The religious Pharisee's prayer did not meet with the approval of Jesus, but the unworthy publican's did. Evidently he got in and the Pharisee stayed out of the kingdom. The Bible tells us what to do, so let us do it.

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11); "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). This alone does it.

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Question: What was the original language? I mean that language spoken before the confusion of tongues at Babel. —**B. P. S.**

Answer: There are many theories concerning the language used by which the first people to occupy this earth communicated; but as of now we do not know, and most likely this will remain a mystery for earth dwellers all their time upon earth. We who pass from this scene into the presence of Christ will then most likely know.

There are many traditions concerning the tower of Babel and its tragic end from ancient sources, well-preserved and available to us; but in most cases they stray away from the biblical account which is inspired and indeed the correct history, but woefully lacking in some of the details that the natural man's mind reaches for. Most of them claim its location to be Babylon—claiming that Babylonia was the cradle of the human race.

The site of the tower according to modern opinion is identified as Birs Nimrud, a huge mound covering gigantic ruins and located at Falu Jiah in Mesopotamia; however, of this identification, no one may be absolutely certain and some scholars question its worth.

This ancient tower and all its name means to ancient and modern scholars alike has ever been an interesting one for discussion. Philologists are divided concerning the language spoken previous to the confusion of tongues, however, as they look back through history to Babel. The little we know of it apart from the incident given in the Bible is learned at second hand from the testimonies of classical authorities.

The Babylonians called the locality of Bebel "Borsippa" (the tower of tongues). A French expedition to Mesopotamia found a clay tablet, which showed that the language at some time in the remote past was written in the form of signs and hieroglyphics; but even this was most likely a long time after the judgment of God upon His ancient people—a people of one language until this confusion of tongues at Babel.

Again, we assert that the universal language spoken by the ancients or pre-

(continued on page fifteen)

STORIES

for our youth



THE EASTER OUTFIT

Nina Coombs Pykare

SUSAN listened in silence as Kathy and Jane chattered breathlessly about the new outfits they were getting for Easter. She would have to ask Mother again about some new clothes. It would be just terrible if she were the only girl in her Sunday school class who didn't have a new outfit.

"What are you getting new?" Kathy asked suddenly. "You know there's no Sunday school. We'll be going to the big church," she added excitedly.

Susan didn't know what to say. "I'm not sure yet," she mumbled.

Kathy and Jane went back to talking about their new clothes.

As soon as she reached home, Susan asked, "Why can't I have a new Easter outfit?"

"I told you before," Mother said patiently. "We just can't manage it right now. Besides, you don't need a new outfit to celebrate Easter."

"I do—I do," Susan said. "All the girls in my class will have new clothes. I can't go unless I have some, too."

"What did you say?" Mother asked as though she couldn't believe her ears.

"I said I can't go to church next Sunday without a new Easter outfit. And I won't," she added tearfully. Then she stormed up to her bedroom.

Mother shook her head sadly.

On Easter morning while the family dressed for church, Susan sat stubbornly looking out the front window. She didn't like being left out of the plans, but she had determined not to go to church without a new outfit.

As Dad and Mother came down the stairs, Susan turned to look. They were dressed in their regular Sunday clothes, and they looked quite nice. Little Tim was holding onto Mother's hand as he walked beside her. "Why isn't Sister coming?" he asked, curiously.

"Hush," Mother told him. Then she turned to Susan. "We're sorry you're not coming to worship with us this morning. It will be a special service for Easter, you know."

Susan nodded, "I know." As she watched her family walking toward the church, tears came into her eyes. She should be with them.

Suddenly Susan jumped from her chair. Mother was right! Clothes didn't really matter. All she wanted was to be in church with her family on Easter morning.

She raced upstairs wondering if she could find everything in time. As she opened the door to her room, she smiled happily. Her mother had laid out her Sunday clothes on the bed. Susan slipped into them quickly.

Then she hurriedly combed her hair and rushed off toward the church. As she walked along in the bright sunlight, Susan prayed that she wouldn't be late.

When she entered the church, she looked around for her family. Finally she saw them in the fourth row from the back. Susan walked softly down the aisle and slipped into the pew beside Mother. She saw a happy smile light Mother's face. Father beamed at her and even Tim gave her a happy grin.

Susan smiled back at them. For she knew that the only thing that mattered on Easter morning was to be in church with her family and to worship the risen Lord.—Guide for Juniors.

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Using "I" too much in conversation is like inviting someone to an ice cream party and you eating all of the ice cream.

MIKE'S EASTER LILY

Katherine Bevis

MIKE sat in his room. He shook piggy bank and watched the co as they dropped onto his desk.

When the last coin had dropped o Mike carefully placed the bank in place on the shelf above his desk.

He began counting his pennies, nicke and dimes: "Five, ten, fifteen, twen . . ." As Mike counted his savings the last coin, he called out to his mo er, "Oh, Mother, I can get an Easter li I have $2.50—just the amount I need that beautiful lily in Mr. Scott's flow shop."

"I didn't know you were saving yo money for an Easter lily," said Mother she walked into Mike's room.

"Well, you see, our teacher asked several weeks ago to try to bring Easter lily to put in the church on East Sunday morning," said Mike. "I w afraid I wouldn't have enough money get that real pretty one. But now I ca Oh, Mother! I'm so glad. May I right now and get it, please? I wa you to see what a pretty lily it is."

"Yes, dear," smiled Mother, "but member, be careful."

As Mike was passing Mrs. Jone house, he could see her sitting in h wheel chair, looking out the windo She waved to Mike, and he waved bac

Poor Mrs. Jones, thought Mike, as hurried on to the shop. She hasn't be to church for a long, long time. Wh she won't even get to see all the pret Easter lilies tomorrow. She might n see even one.

Mike had reached the shop now. he could think of was the pretty lily was going to carry down the aisle church tomorrow and place on the alta Of course, many of the others in h class would do the same, but none cou be prettier than the one he was buyin

Now Mike started home. Carefully carried his precious plant.

Mrs. Jones had wheeled herself o on the porch. When she saw Mike, s called out, "Why, Mike, what a beau ful Easter lily! I know the church w be pretty tomorrow with all its love flowers. How I wish I could go."

All at once Mike felt a big lump in h throat. He stopped still on the wal "Mrs. Jones," said Mike, as he walked to the porch, "I have been thinking abo

(continued on page fifteen)

RESURRECTION

(continued from page seven)

ave a building inspector pass upon it. was smooth, it was light, it was rain-roof, cold-proof, and light-proof, and e was inside. He did all the work from he outside in—like building a house om the roof down to the ground. He as amazed at what he had done, and as very much thinner, because all the ewing gum and thread had come from is own body. He felt exhausted and ondered why he had done this, but in-de it was warm and cozy, and he went o sleep almost instantly while the soft reeze rocked his new house.

When he awoke he thought that it was he next morning, but you and I know it as many days later. It was dark. He ad no electric flashlight, no wrist watch, nd not even a calendar. As he awaken-d he said, "Where am I? Oh, yes, now remember, I made a new house for my-elf and what a grand sleep I have had. 's pretty close in here. I need some esh air."

Then he started to do his daily dozen nd, as he stretched, the top of the ouse cracked open, and, as he stuck his ead out, he exclaimed in amazement: My, how things have changed over-ight." He didn't know that it had been wo or three weeks. Then he began to onder where Tom was. He felt differ-nt somehow and in great amazement ound that he had a little, hard head that e could turn. That surely was some-ing new. "My," said Bill, "what are ese long wisps sticking out of my ead?" And he wiggled them like some oys wiggle their ears. It was his an-ennae, the things that he could feel ith.

He turned his head and looked back, nd found he had only six legs. He had st ten of them in his sleep! Some ma-or operation! But he didn't care, be-ause these new legs had feet, ankles, nees, and thighs and he could swing p and down on them. Where had his ovely collegiate coat gone? My, he felt hilly. Somebody had probably snitch-d his overcoat while he slept in the ark. He had a 1970 streamlined body. hen he saw a bubble on his side (per-aps he had used bubble gum), which pened and turned into a large, delicate ing, drying in the sun. Then another ing came on the other side. Both were ich brown and gold, and right in the iddle of each one was a ten-dollar old piece! He had gone to sleep with-out a penny in his pocket, and now had awakened with two gold pieces! In his joy he shouted, "I wish I could find Tom, for I am one of those things I wanted to be. I knew that whoever made me a caterpillar could and would make me into something much better."

Now, who planned that? God, the Creator, had gone into the little cocoon with Bill while he slept. God, the Almighty Creator of all the heavens and earth, sun, moon, and stars. God in the little cocoon with that caterpillar! During the transfiguration, while the caterpillar slept, God could have hung out a sign, "Business going on as usual," for the caterpillar did not die—only was asleep under God's loving care.

And God took the material which was in the body of the caterpillar without adding anything extra and leaving nothing unused, and without the little caterpillar missing a second of life, never dying, and He completely remade him! Only God can do such things. All the armies, navies, tanks, airplanes, dictators, and governments could not change one caterpillar into a butterfly.

You and I are of far greater importance than a caterpillar. God has a planned, future existence for us. If God can do all of that for a caterpillar, He can do greater things for a boy, or girl, or woman, or man. He has promised that He will resurrect the bodies of all who accept Jesus Christ as Saviour. He has told us that "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

Don't be an unbeliever like Tom, but let God have His way with you, like Bill. Then you will get the joy, comfort, and beauty that we learn at Eastertime when we are brought face to face with the facts of the resurrection of the just and the resurrection of the condemned. We must make our choice while we are in the flesh and Jesus Christ, risen from the tomb is the only true answer. Have you confessed your faith in Him?—American Tract Society.

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Spring, like a glorious halo,
Is circling the earth today!
Winter, with all its bareness,
Is finally chased away!
For our Lord is risen, and death
Is conquered now and for aye!
—Selected.

CHRIST AROSE

(continued from page five)

power to take it again" (John 10:11, 18). If what He claimed for Himself was not true, then there is nothing to believe.

"If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Corinthians 15:17). That which distinguishes Christianity from all other religions is the belief that God grants forgiveness of sins on the basis of the death of Christ for our sins, His burial and His resurrection.

This is the very heart of the Christian faith and constitutes the good news of salvation and man's only hope of heaven. Read it from the inspired pen of the Apostle Paul: "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (1 Corinthians 15:3, 4).

The resurrection of Christ gave us a worthy object of faith. It proved true His Messianic claims. He was ". . . declared to be the Son of God with power, . . . by the resurrection from the dead" (Romans 1:4).

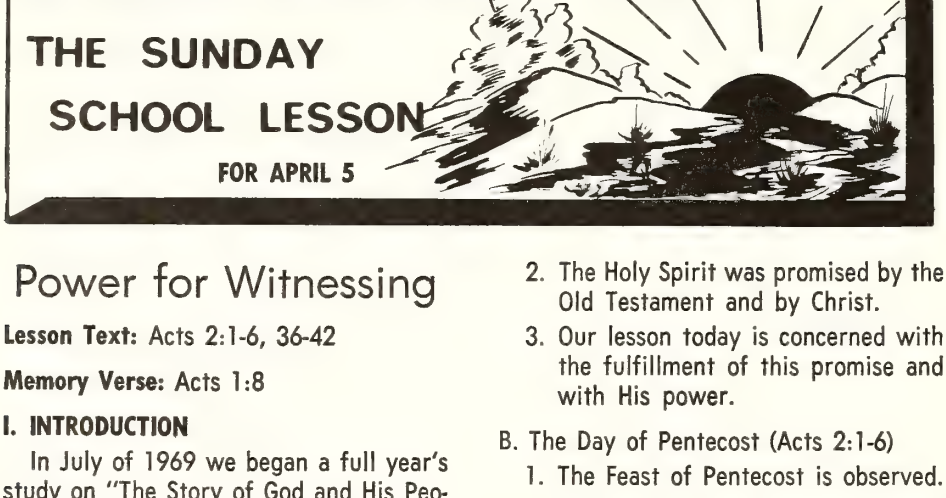
Assurance that He obtained forgiveness of sin, and a right relation to God for us through His death, is given by the resurrection. He ". . . was delivered (to death) for our offences, and was raised again for our justification" (Romans 4:25).

Our Hope of eternal life—resurrection life beyond the grave—is inseparably bound up with His resurrection. He said, ". . . because I live, ye shall live also" (John 14:19). "As in Adam all die, even so in Christ shall all be made alive" (1 Corinthians 15:22). How important then to be "in Christ" by faith.

Without the resurrection, there is nothing to believe, but with it there is good news for you. Christ is a living Saviour. Christianity is not a lifeless adherence to the teachings of a dead man who was mistaken about His own calling, but it is communion with the living Son of God who will come to indwell, cleanse and empower every heart opened by faith to Him.—Dr. Willard M. Aldrich, American Tract Society.

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"We (Christians) believe that every deathbed is a resurrection; that from every grave the stone is rolled away."—Charles Spurgeon.



Power for Witnessing

Lesson Text: Acts 2:1-6, 36-42

Memory Verse: Acts 1:8

I. INTRODUCTION

In July of 1969 we began a full year's study on "The Story of God and His People." Part I (from July through September) dealt with God's original plans for man, how man fell into sin, how God redeemed him, and brought the story up to Solomon. Part II (ran through last December) and concerned God's dealing with His people from the dividing of the kingdom of Israel, following Solomon's death; to the beginning of New Testament times. Last quarter we took up Part III under the subtitle, "God Revealing Himself Through Jesus Christ," showing Christ's preparation for His three years of earthly ministry, how God worked through His Son to establish a new people, the Church, and how God conquered sin through His Son.

The lessons for this present quarter will complete the year's study of God and His people, forming Part IV with the subtitle, "God Acting Through His Church." The first lesson takes us to the Book of Acts where we review the coming of the Holy Spirit upon the band of disciples and something of the effect of His power upon them.

There is nothing wrong with the Church today that a new infilling of the Holy Spirit would not cure. The Spirit must be wanted; He must be desired in our lives above all other things. D. L. Moody once said, "The Holy Spirit will not put His seal on a partial surrender." Until we have been completely filled and possessed of the Spirit we will never know the blessing of absolute power in our lives for witnessing.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. The Holy Spirit is the second Person of the Godhead. He is more than an influence; He is a Person.
2. The Holy Spirit was promised by the Old Testament and by Christ.
3. Our lesson today is concerned with the fulfillment of this promise and with His power.

B. The Day of Pentecost (Acts 2:1-6)

1. The Feast of Pentecost is observed.
2. The unity of the Christians is seen.
3. The sound of a mighty rushing wind is heard.
4. The cloven tongues as of fire are seen.
5. The experience or the filling with the Holy Ghost occurs.

C. Peter's Pentecost Sermon (Acts 2:14, 36-40)

1. The circumstances of the sermon are shown.
2. The sermon is delivered.
3. What was the message of the sermon?

D. The Results of the Sermon (Acts 2:41, 42)

1. They continued in the apostles' doctrine.
2. They continued in fellowship.
3. They continued in breaking of bread.
4. They continued in prayers.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. Moses complains that he is slow of speech and of a slow tongue. God does not promise a new tongue, but that He will be with him and train his tongue. Listen to him forty years after in the Moab plain, as with brain fired and tongue loosened and trained he gives that series of farewell talks fairly burning with eloquence. Students of oratory can find no nobler example than Deuteronomy furnishes. The unmatured powers lying dormant had been aroused to full growth by the indwelling Spirit of God.—S. D. Gordon.

B. Imagine for a moment that there is a brand new radio on the shelf in your home. You decide to turn it on and hear the news or listen to the music. So y turn it on. But nothing happens! Y look at it, check it, and wonder if you' bought a defective radio. Then you d cover that you forgot to plug it in, th it isn't connected to the power. T cord is there, ready to be plugged And the plug is there. That's all it tak —power—and a faraway voice can heard through the speakers.

The disciples were like this radio brand new, full of potential, sitting the waiting, with no real power to spea They waited, praying and wonderin But suddenly the Holy Spirit was wi them. Immediately they were complet ly under the influence and power of th Spirit. One commentator says, "The i mediate result was a divine impulse testify for Christ and a most wonderf increase in the effectiveness of that te timony."

When our hearts are filled with God Spirit, we too will desire above all el to testify for Christ and tell the wor of His power to save. If we depend His guidance our testimony will be mo effective, others will be more eager listen to us, and our tongues will speaking only for God.—Standard Cor mentary.

C. Dr. Robert P. Wilder, the found and for many years the leader of th Student Volunteer Movement, once sai "When I was working in India, I wen to a place near Poona. On Saturda night when I entered the hotel dinin room, I found seated at the same tab with me a naval officer, an army majo and his wife. When the conversatio started, the naval officer said: 'Why don these missionaries stay at home, an mind their own business? You can g all the converts you want at a few cen a head.'

"I replied, 'Suppose you were ordere to take your battleship to Constantinop tomorrow, and I was to ask you why yo didn't stay here and mind your own bus ness; that there was no sense in goin to Constantinople.'

"The man's eyes flashed fire as h said, 'I would tell you to mind your ow business. If we are ordered to go, w must go, even if every ship is sunk an every sailor is killed.'

"I said to him, 'Quite right, my frien and I have marching orders from the d vine government to go and preach th gospel to every creature, and the primar question is whether I am going to obe the last command of my Lord.' "—Inte mediate Quarterly (F.W.B.).

Questions & Answers

(continued from page eleven)

storic man many thousands of years o may never be known to any of us hile on earth. If, as different scholars lieve, it was Arabic or Babylonian or hatever else that should be of less con- rn to us than that we ourselves use e means of communication available to to keep in touch and in harmony with r Creator, and as His ambassadors help ose we may to get in touch and stay a right relationship with Him.

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oys' and Girls' Stories

(continued from page twelve)

ur not being able to go to church and out all the pretty Easter lilies that will on the altar tomorrow. I want you have one, so I bought this for you. nd Mrs. Jones, I want you to know I ved the money all by myself to buy "

Tears were now streaming down Mrs. nes' face. "Oh, Mike," she said, "sure- the Lord must have told you to do is. You have brightened my Easter for e. I have so missed being in church. u are the first person to bring me an ster lily since I have been too crippled get out and see all the pretty Easter owers. Mike, dear, may God bless you r this."

Now Mike was running home. God as already blessing him. The lump was ne from his throat. He felt so good ep down inside. Running into the use, he exclaimed, "Oh, Mother, I am ready having a happy Easter! There ill be plenty of flowers at the church morrow, so I gave Mrs. Jones my Easter ly."

"Mike," said Mother, hugging him htly, "you have pleased Jesus much ore than if you were to walk down the isle tomorrow with your lily."—My leasure.

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If We Die, We Shall Live

Easter is here once more to bring more rcibly to remembrance the death of esus Christ, and His resurrection. This lainly shows His great and everlasting ve to human beings, proved by His suf- erings and death. We read in Matthew 8:6: "He is not here: for he is risen."

What a blessed thought it is to the Christian to know that He is risen!

If Christ had not risen, there would be no hope of eternal life. If He had not died, there would be no remission of sins. Christ became poor that we might become rich. When He was upon earth He had nowhere to lay His head, but He bore it all through love for you and me. Our sufferings here are nothing compared with the glory we shall share when He comes. At the present time we are made partakers with Christ in His sufferings and later heirs with Him in glory. "If we suffer, we shall also reign with Him." —F. L. Weiss.

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CORRECTION PLEASE!

This is to correct an article published in the March 18 issue of the "Baptist" concerning the Western District Youth Fellowship Convention to be held at the Stoney Creek Free Will Baptist Church, Route 2, Patetown Road, Goldsboro, North Carolina, Saturday, March 28.

The convention will begin with registration at 9:15 a.m. instead of 3:15 p.m. as previously announced, with the program beginning at 10 a.m. Lunch will be provided by the host church.

Each church is urged to report to Mrs. Annette Futrell, Route 2, Box 486-J, Goldsboro, the number expected to attend from your church. Reports and registration fees of $1 per youth group is to be sent to Mrs. Earl Bass, Route 2, Nashville, North Carolina.

We are sorry about this error.

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When Hope Was Born

Blest hope was born
That Easter morn,
When from the sealed tomb,
The Christ arose
From death's repose
And scattered all its gloom.

He lives again,
In Heaven doth reign,
Our names are on His hands;
He intercedes
For all our needs
And grace for us commands.

Thus hope was born
On Easter morn,
Because the Saviour lives;
A radiant gleam,
Of joy supreme,
This blest assurance gives.

—Fred Scott Shepard.

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"One trouble with the churches today is that too many people want to have Easter without Calvary."—Lawrence Pearsall Jacks.

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LIST OF SUPERANNUATED WIDOWS AND MINISTERS

(With Addresses and Birthdays)

WIDOWS

Mrs. Vedia S. Reynolds	Route 3 Columbia, N. C. 27925	March 17, 1907
Mrs. W. R. Glover	Box 408 Coats, N. C. 27521	September 28, 1884
Mrs. M. A. Woodard	Winterville, N. C. 28590	June 5, 1891
Mrs. L. H. Wetherington	101 Custis Avenue Deep Creek, Chesapeake, Va. 23320	March 22, 1880
Mrs. J. R. Bennett	Bridgeton, N. C. 28519	May 23, 1908
Mrs. Duffy Toler	131 N. Eastern Street Greenville, N. C. 27834	February 8, 1884
Mrs. Emelina Rhodes	Route 2 Tabor City, N. C. 28463	March 7, 1893
Mrs. Julia W. Snyder	Box 162 Erlanger, N. C. 27292	August 25, 1896
Mrs. Mary J. Parrish	Box 43 Elm City, N. C. 27822	September 23, 1903
Mrs. Smithy Lancaster	823 N. Argo Street Goldsboro, N. C. 27530	February 24, 1891
Mrs. J. W. Alford	c/o Mrs. Earl Lewis Box 163 Knightdale, N. C. 27545	October 11, 1881
Mrs. G. C. Joyner	c/o Mrs. Norma Eubanks Route 3 Pittsboro, N. C. 27312	April 15, 1894
Mrs. Bessie G. Mitchell	Box 65 Pikeville, N. C. 27863	July 18, 1891

MINISTERS

Rev. W. H. Lancaster	Route 4, Box 377 Smithfield, N. C. 27577	November 28, 1881
Rev. Hermon Wooten	104 Avery Street Garner, N. C. 27529	February 15, 1893
Rev. Wiley Ferrell	608 Tower Street Selma, N. C. 27576	September 27, 1902
Rev. B. F. Ringgold	Route 5, Box 47 New Bern, N. C. 28560	August 22, 1898
Rev. W. G. Boykin	State Hospital Raleigh, N. C. 27602	October 10, 1900
Rev. Milford Hales	Route 2 Kenly, N. C. 27542	February 5, 1898
Rev. L. H. Boykin	Route 3 Kenly, N. C. 27542	March 2, 1891



DURHAM, N. C.

the Free Will Baptist

ASHEBORO, NORTH CAROLINA, WEDNESDAY, APRIL 1, 1970

CAST THEM ASIDE AND CART THEM AWAY



The Free Will Baptist
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Volume 85 Number 13

TOMMY MANNING, *Editor*

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Editorial--

Cover Photo by Ewing Gallow

CAST THEM ASIDE AND CART THEM AWAY

You hear the buzz of the saw and the crash of timber, and an eighty year-old tree falls to the ground. There it lies, bruised and broken, neve again to burst forth in bud; never again to shade the walk from the ho summer's sun; never again to provide the shelter for some child's afte noon play. They cut it up and throw it roughly on a big truck. The tear it limb from limb, and twig from twig, insensitive to its cries an to its pain. Mocking its protests, they hack it to pieces and haul it awa to be used for someone's firewood or just dumped in a pile to rot and t be remembered no more.

All that remains is a stump. Even this portion will not escape th cruel hand of fate, for presently a digging machine comes by and start clawing at its roots until they are torn from their home, leaving ther ruptured and mangled, no longer able to gain their succor from Mothe Earth. A crane is fastened to the stump, and with force and might, lifts the remains of that stately tree from its socket in the earth. gaping hole is left to mark the spot where machine fought nature, an nature lost. A gaping hole, torn grass, a broken langscape: a sad pi ture. You look at it and something inside you dies. You are saddene by this sight, and some empathizing passion within you causes a tear t steal its way down your cheek. You quickly wipe it away, hoping no on has seen—somehow ashamed of yourself—nevertheless feeling strongl that this murder of nature is not right. But what can you say? Wha can you do? Life must go on, and to do so, death must do its work- whether natural or unnatural. A little bit of nature is destroyed fo progress' sake.

Anyway, what is one tree among so many? You reconcile yourse and turn away from the scene. You hear the sound of the saw agai Oh no! they are attacking another tree. This cannot be, you try to co vince yourself; but the crack of the limbs and the silence after the fa expounds the truth: another tree has fallen to human hands! A fe more souls share your hurt and your disappointment; and as they stan by your side, it seems as though they are manifesting some silent rebuk or perhaps an inaudible prayer to the Almighty, to forgive mankind fo this dastardly deed—for this destruction of divine beauty. After a fe moments of respect, after a few moments of witnessing the "crime they go their way. One is heard to say, "It's a sin to do this—to te up the Lord's work. Why I remember playing under that tree when was a child. Why do they have to do this? Why can't they just l them be?" Another replies, "They're in the way, that's why."

A tree which once graced the street with its spring greenery ar shaded the sidewalk with its mighty arms—a tree which painted th ground with colored leaves in the fall—this tree is no longer importan It must be removed for progress' sake! It is in the way.

How like a tree is life! When life is kind enough to grant us extr years, it leaves us useless and somewhat of a nuisance. They don't c us down and tear us apart, nor do they cart us away—or do they? Ju think: How many old people have been treated like so many unwante trees? How many mothers and fathers, who have sacrificed their for their children, suddenly find themselves no longer wanted, no long needed? How many of them are torn from their "hole" in the ground- their home—and carted away needlessly to some cold, lonely rest hom to live a lonely, loveless life, and to die a lonely, loveless death? Despi the warmth of the nurses' smile; despite the comfort of the bed and th thoroughness of the care, a rest home is not home—though it provid a wonderful service. Emotional coldness chills the patient—to thin that his child could care so little for his mother or his father . . .

A tree is removed from its place, and we sigh. A mother or fath is removed from their place, and they cry. When we think on the things, and when we do these things, we need to examine our motive for someday we, too, might wake up one morning to find that we ha suddenly grown old and are now in the way. When we consider this, th "old tree" is more to be cherished than to be despised.

Looking Toward the State Sunday School Convention

Smithfield, April 18, 1970

Field Secretary Ballard Interviews President Rowe

On Sunday, March 15, the Rev. L. E. llard, Field Secretary of the North rolina Free Will Baptist Sunday School nvention, visited the Rev. Jerry Rowe, esident of the convention, at his home Newport, for a conference regarding e program for the 1970 annual meetg with the First Free Will Baptist urch of Smithfield on Saturday, April . During the conference, the followg interview was taped:



Ballard: Brother Rowe, I would like for ou to express your personal opinion rearding the place chosen for our 1970 onvention: the First Free Will Baptist hurch of Smithfield.

Rowe: Brother Ballard, I certainly appreciate the spirit of the people of the Smithfield church toward our convention. As you know, they invited us last year, but because we had made a previous commitment, the invitation was carried over until this year. It is always a pleasure to meet with people who show that they really want us and are looking forward to the spiritual blessings they will share with us. I feel that these people at Smithfield will give us a good setting for a wonderful convention, and I am looking forward for a great convention.

Ballard: I can fully agree with you. Now I would like to ask you this: Who do you think, in addition to the regular delegates, should make plans to attend the convention?

Rowe: Brother Ballard, I have always felt that the general superintendent of the church as a whole, (who, under our discipline is the pastor) should attend all meetings of this kind, so as to be able to rightly lead his people in the whole program as the spiritual adviser to all the church groups and officers. Then, too, I think that the superintendent of the school should certainly try to attend, along with all officers and teachers who can possibly do so. You know the pastor and superintendent are voting members of the convention under our constitution. I would like to emphasize my hope that we will consider our convention a "people's convention," and urge not only those who hold offices, but all who possible can do so to attend. The fellowship and inspiration have been, and will be a blessing to all who attend. Our convention has always provided some form of educational features and devotional features of interest and benefit to all Christians, and this year we will not be behind other years in this. Let's just say, "Everybody come; you will be welcome!"

Ballard: I join you heartily in that! Now tell me something about what participation you are hoping for from our district conventions in the convention?

Rowe: Brother Ballard, I am sure that you know, and I think many of our people know, that this is one of my prize pets in our Sunday school work. You know there has been the feeling at times that the people in general have not had the part they should have had in our denominational work. The district convention is closer to the local schools than is the state organization, and their leaders know more about the needs of the schools in their areas. Through our "Cooperative Program" we are seeking to involve the district conventions more as a means of involving the local schools more. By all working together we should be able to accomplish more in our work to the glory of God.

Ballard: I am sure that you are hoping to have all presidents of district conventions attend the session at Smithfield?

Rowe: This is a thing we sincerely hope for. Under our constitution as amended in 1968, the president of every district convention which endorses our "Cooperative Program" may become a member of our executive board and have full voting privileges in the convention. Most of the district conventions have endorsed the program, and I am hoping their presidents and secretaries at least will attend the convention.

Ballard: If they can bring along a donation from their convention to help with carrying on our work, we will not refuse it, will we?

Rowe: Most certainly not! You know we have seen so many times the few pennies that come in divided between so many different things, that it accomplishes but little. How little, after all,

(continued on page fifteen)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Spiritual Strength

(Reprinted from February 28, 1962)

"Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17:20-23).

"In unity there is strength." "United we stand, divided we fall."

These two quotations are no more true and important, in time of war, or in the business world than in the spiritual realm. Please go back to the text and note the number of times Christ prayed for the oneness of His followers, not only among themselves, but with Himself and the Father. Our letting this prayer be answered in our hearts is the only way we can have spiritual strength.

Christ taught that the business of His believers was to love each other, and do all in our power to bring the world into a saving knowledge of Christ. Christ never destroyed, or tried to destroy, anyone. He came to seek and to save. In one of His final messages we read, "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21). Where do we find the evidence of the peace of Christ in our ranks? The religion of some seems to be to see how much confusion they can stir up and keep going. This condition is not peculiar to the denomination, but it is found in our churches, deacon boards, official boards, and individual members.

A long time ago I read an illustration which I want to pass on because of its potential lesson to us:

The Old Man and His Sons

"An old man had many sons who were often falling out with one another. When the father had exerted his authority and other means in order to reconcile them but all to no purpose, he at last had recourse to this expedient: he ordered his sons to be called before him and a short bundle of sticks to be brought. He then commanded them, one by one, to try with all their might and strength to break it. They all tried, but without success; for the sticks were closely and tightly bound together and it was impossible for the force of man to break it. After this, the father ordered the bundle to be untied and gave to each of his sons a single stick, at the same time bidding him to try to break it, which, when each did with all imaginable ease, the father addressed himself to them to this effect: 'O my sons, behold the power of unity! For if you in like manner would but keep yourselves strickly joined together in the bonds of friendship it would not be in the power of any mortal to hurt you; but when once the ties of brotherly affection are broken you soon fall to pieces and are liable to be abused by every injurious hand that assaults you.' "—Selected.

The teaching of the Bible is, "Let brotherly love continue" (Hebrews 13:1); and, "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (1 John 4:20, 21).

We are sorely in need of the building power of the love of Christ now.

Thought for the Week: ". . . Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth" (Luke 11:17).

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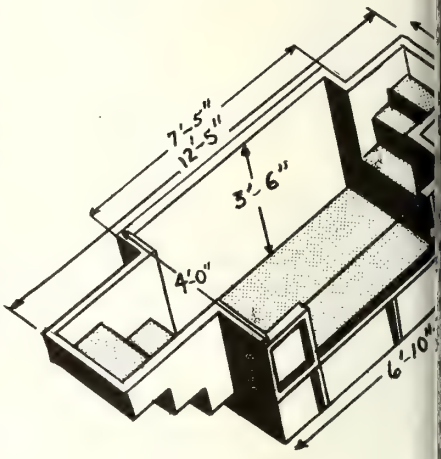
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The Editor

Overheard in the church: "Since w
did you stop singing in the choir?"
swer: "Since the Sunday I was abs
and everyone thought the organ had b
tuned."—Selected.

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A Matter of Degree

by
NEAL NEITZEL

HE first impulse of Mrs. Edna Bell was to walk from the second-grade sroom to the principal's office and ntion the oversight.

f course, that's what it was, Edna onalized. She raised her head and ched two young, attractive teachers they hurried past her classroom door-, their brisk, staccato footsteps echo- smartly along the shadowy main cor- r of the school building.

very other teacher on the faculty of arton Public Grade School had receiv- his contract for the forthcoming year t afternoon. Edna had watched Mr. rmley, the principal, making the nds to deliver those documents. That rning, she'd observed Miss Huggett, new office secretary, busily typing to sh the teaching contracts.

dna stiffened suddenly at her desk. lips tightened. She sat rigidly for oment, then adjusted her glasses, try- to discard the terrible thought which l crept into her mind.

There wasn't going to be a contract.

With cool, detached logic, Edna forced self to accept the terrible fact. She s too old—nearly sixty-seven—the old- member of the faculty. Old. Old. at an ugly, unfair word! Edna's fin- nails dug into the soft flesh of her m, as she rebelled against a world t condemned and discarded on the is of birthdays.

'Hi! Aren't you about ready to call a day?"

The friendly voice of Myrtle Parker sed Edna to start noticeably. Myrtle ned against the door frame, smiling oss the room. She was too young, vibrant with winsome charm and girl- beauty. Twinges of undefined irri- ion brought frown creases to Edna's ehead and brittleness to her voice.

"Not yet. Don't wait for me."

Myrtle moved away from the door ming into the classroom. "Of course wait. It's your turn to buy the milk kes. This is Friday, you know!"

Edna reached for her purse in one of the desk drawers. She opened it with an impatient, nervous motion, fumbling for the coin purse.

"Here—take this quarter," she said, thrusting the money toward the surprised dark-haired girl. "I won't be leaving for quite some time."

Myrtle stood next to the desk, her brown eyes searching Edna's face. She saw angry lines and tightly compressed lips. Then, looking past the hostility and deep into the older woman's eyes, Myrtle saw pain and such utter sadness that her impulse was to comfort and help her friend.

"What's wrong, Edna? What has happened?" the younger teacher asked worriedly.

"Nothing has happened," Edna snapped. "Here! Take this quarter and go celebrate!"

The harsh, rude force of her voice echoed loudly in the large, modern classroom. Myrtle continued to stare, unable to speak.

Seconds might have been eternities as the two women remained motionless and silent. It was Edna who turned away first, as a sharp pang of remorse replaced the other emotions churning inside her tense, trembling body. The shocked, stricken expression on Myrtle's sweet face didn't belong there; the girl had done nothing to deserve such treatment.

"I—I'm sorry I spoke to you that way," Edna said. Her voice was hoarse, unnatural. She pretended to smile when she glanced up from the blurred whiteness of the papers covering the desk. "It's this unexpected siege of hot weather, I guess. Who would have thought it could be this warm so early in the year?" she chanted. Even as she spoke, she knew that Myrtle wasn't deceived.

"Yes, these past few days have been uncomfortable," the younger teacher said. She returned Edna's smile. Both of them knew that the smiles weren't genuine.

They talked for several minutes, discussing weather conditions with the thoroughness and generalities people resort to when they can think of nothing else to talk about.

With that topic exhausted, Edna once again urged the younger teacher to leave. "Really, dear, I wish you would. Please go on without me. I believe I'll grade the spelling tests, then I think I'll go right home and rest."

Instead of leaving, Myrtle Parker walked across the classroom and came back with the chair from the corner near the windows. "The two of us can get those tests corrected in no time," she said, reaching for part of the stack of papers. "Do you have an extra red pencil in your desk?"

"Yes, but I wish you would just go on ahead. It's very kind of you to offer to help, but—"

"I want to," Myrtle said simply. Her hand covered Edna's. "Please tell me what's wrong. I'm not trying to pry into your personal affairs, but if I can help in any way—" The sincere concern and earnest affection of the young girl broke through Edna's reserve.

A series of pent-up dry sobs shook the elderly teacher's plump shoulders. Edna lowered her head and wept fiercely while clinging to her friend. Tears splattered on some of the papers, blurring the writing. It was the first time Edna had given visible proof of sorrow since her husband passed on almost six years ago.

The storm was brief, however. The released cloudburst dwindled to sporadic sniffles, then stopped altogether.

Edna gathered in a long, slow breath and willed herself to speak calmly. "That was silly, wasn't it?" she said, opening the middle drawer of her desk to take her handkerchief from her purse. "There isn't anything wrong—at least nothing you can help with," she amended. She finished dabbing away the tears and smiled at Myrtle. "Before you came in, I was sitting here feeling sorry for myself because I realized that I'm an old woman—too old to keep on teaching."

Myrtle seemed ready to protest. Edna silenced her with a wave of the hand. "No, it's true," she insisted quietly. "This will be my final year. There will be a younger, better qualified teacher to

(continued on page ten)

News & Notes of DENOMINATIONAL INTEREST

Unity Church Completed And Dedicated

Construction of the Unity Free Will Baptist Church of Durham, North Carolina, has been completed. Special dedication services were held March 1, 1970, with all church officers and organizations rededicated to the Lord. Supervised by Mr. Coley Hurley, the men of the church provided the labor.



Unity church was organized September 4, 1968, at the home of Mr. and Mrs. M. C. Alford, Wake Forest Road, Durham. At the time of organization there were 36 members. Before a regular meeting place could be obtained, the church met in private homes. Beginning the first Sunday in March, 1969,



the Town and Country Club was secured for Sunday services with the midweek prayer services continuing to be held in homes. Mr. James R. McGee served the congregation as interim pastor with the Rev. Sam Joyner conducting the worship services. The pastoral call was extended to the Rev. Raymond (Rod) Jones, who accepted the pastorate of the church and conducted his first service July 27, 1969.



The church is located on Pervis Road, just off Cheek Road, and the pastor resides at 310 Southerland Street. The congregation and pastor extend a most cordial welcome and invitation to everyone to visit with them.

= =

W. J. Tyner to Hold Pleasant Grove Revival

The Rev. W. J. Tyner will be the guest evangelist for revival services the week of April 5-11 at Pleasant Grove Free Will Baptist Church, Route 3, Dunn, North Carolina (near Erwin). Services will begin each evening at 7:30 with the pastor, the Rev. W. O. Lassiter, assisting. The church cordially invites everyone to attend these services.

= =

Revival Services At Rock Springs Church

Revival services will begin at the Rock Springs Free Will Baptist Church, Bailey, North Carolina, Sunday night, April 5, and will continue through Saturday night, April 11. Services will begin each evening at 7:30 with the Rev. Danny Gerald serving as guest evangelist. He will be assisted by the pastor, the Rev. Joe Gerald. Each service will feature special music, and the public is issued a warm invitation to attend.

= =

Inspirational Holy Week Services At Little Rock Church

A series of services were held at Little Rock Free Will Baptist Church, Lucama, North Carolina, in conjunction with the Lucama United Methodist Church during Holy Week. The services were held each evening at eight o'clock, March 25-27. The Methodist church supplied the speaker for the Wednesday evening service. Dr. Michael Pelt spoke Thursday evening; followed with Dr. W. Burkette Raper who spoke Friday evening. The service came to a close with a combined East sunrise service on Easter morning at t Little Rock church. All these servic were very inspirational.

= =

Tee's Chapel Church Announces Revival Services

Revival services will be held at Te Chapel Free Will Baptist Church, Route Smithfield, North Carolina, the week April 5-11. The guest evangelist will



the Rev. Taylor Hill of Fayetteville, Nor Carolina. Services will begin each ev ing at 7:30 with the pastor, the Rev. M. Coats, assisting Mr. Hill.

The pastor and the church members invite everyone that can to attend the services and to be much in prayer th souls might be saved and the chur brought closer to Christ.

(continued on page nine)

Coming Events

April 8—Cape Fear District Auxili Convention, Tee's Chapel Church n Smithfield, North Carolina

April 16—Albemarle District Woma Auxiliary Convention, Shiloh Chu off N. C. Highway 32 near Pinetov North Carolina

April 18—North Carolina State Sunc School Convention, First Church, Smi field, North Carolina

May 2—Vacation Bible School Worksh Ayden

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

COLLEGE RELIGIOUS LIFE RETREAT



Thirty-four members of the faculty, staff, and student body participated in a religious life retreat held at Oriental, North Carolina, for the purpose of discussing religious life on the campus of Mount Olive College. Some of those attending the retreat included, first row, left to right: Kathy Raper, Kenly; Diane Goins, Brooklyn, New York; Janet Flowers, Calypso; Donna Potts, Mount Olive; Juanita Brock, Calypso; and Kaye Goodman, Mount Olive.

Second row, left to right: Miss Sara Willoughby; Mrs. Viola Hilton; Jay Tighe, Staten Island, New York; Harry Jones Jr., Greenville; Howard Cannon, Ayden; Buddy Sasser, Lucama; Miss Carolyn Castello; Greg Snow, Salisbury, Maryland; Darrell Grubbs, Kinston; the Rev. Eugene Sumner; Miss Teena Barbee; Dr. Michael Pelt; and the Rev. Charles Sapp.

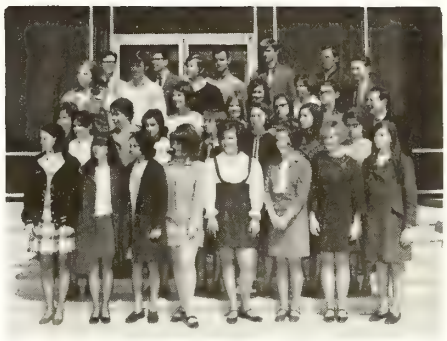
CHOCOWINITY STUDENTS TOUR CAMPUS

On Tuesday, March 17, students of Chocowinity High School of Chocowinity, North Carolina, visited Mount Olive College. During their visit, the Rev. Sheldon Howard, campus minister at the College, carried the group on a tour of the facilities of the College. Those visiting the campus were, first row, left to right: Gale Howard, Carolyn Boyd, Janice Carrow, Diane Godley, Debbie Anderson, Lorelei Moore, Jackie Mayo, and Linda Jones.

Second row, left to right: Theresa Hill, Susan Williamson, Lynn Buck, Lillian Dixon, Debra Whitley, and Grace Clark.

Third row, left to right: Joan Dixon, Margaret Scott, Molly Lou Adams, Darlene Bright, Debbie Cox, Rita Little, and C. Sheldon Howard.

Fourth row, left to right: Martha Adams, Art Woolard, Ellis Parker, Beth Mills, Linda Haddock, and Lindon L. Alligood (advisor).



Fifth row, left to right: Melvin G. Clark, Michael Nelson, Glavin Buck, Leon Page, and Ray Gurganus (bus driver).

= = = =

SPRING, I KNOW

I know it is spring . . . the sky's so blue,
The earth's high ceiling is practically new.
The iris is up; when the wind is blowing
I smell wet sod where the grass is growing.
And now and again my heart turns over
At the scent of lilacs or sweet white clover.

I know it is spring . . . the rain's so light
As it sings in the trees through half a night,
And once in a while the air's a-tremble
With colored wings as the birds assemble.
The world is gayer, and walking from
New-plowed fields I have heard bees hum.

I know it is spring . . . for an old, old Book,
Where farmers and g a r d n e r s and townsmen look
For comfort and wisdom and joy and peace,
Says that the seasons never will cease
As long as the earth remaineth . . . so,
Since winter is gone, it's spring, I know.

—Helen Welshimer,
in 1010 Illustrations,
Poems and Quotes.



SUNDAY, APRIL 5

WOULD YOU GIVE MORE?

Scripture Reading—Matthew 6:4

The story is told of a visitor in a large, wealthy New York City church. When the time came to take the offering, he reached into his wallet and selected a five-dollar bill, and waited for the usher. He observed that the man taking the offering in his aisle was none other than a certain multimillionaire of national reputation. Wishing to make a good impression, he exchanged the five-dollar bill for a one-hundred-dollar bill, and placed it on the plate. If, instead of the deacon in your church, the one who passed up and down the aisles receiving the offering was the Lord Jesus Christ himself, and the hand that passed the offering basket to you was scarred with a nailprint, would it make any difference in the size of the offering you contributed? —*King's Business, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

As Christians do we give to the Lord as we should?

MONDAY, APRIL 6

BOUGHT TO BE FREED

Scripture Reading—Psalm 41:9

A young mulatto girl was being sold at auction one day. She was a beautiful girl, tall and slender. The bidding was keen, and quickly mounted higher and higher until at last only two men were left bidding for her ownership: the one a low, uncouth fellow who swearingly raised his bid every time to outbid the other, a quiet man of refinement. Finally the bidding stopped, and to the gentleman who had bid so very earnestly were given the papers which made him the lawful owner of the young girl. With a shove the auctioneer presented her to her new master. Proudly, defiantly, she stood before him, hating him with every part of her being. Suddenly, a change came over her face: first there was a look of pure amazement closely followed by one of utter incredulity. Her owner was ripping up the papers of ownership, and, with a smile of kindness, said to the now trembling girl, "My dear, you are free. I bought you that I might free you." Too stunned for speech, the girl merely stared till finally, with a cry of happiness too deep for words, she cast herself at the man's feet, and through her tears exclaimed, "Oh, master, I'll love you and serve you for life!" What the papers of ownership could not do, the man's kindness had won completely. The Lord Jesus has loved you and has paid such a price that He might buy you from the slavery of Satan and *free* you. Will you not tell Him, "Master, I'll love Thee and serve Thee for life"? —*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Kindness is a very important factor in life. We should show kindness to people everyday of our life.

TUESDAY, APRIL 7

TOO YOUNG?

Scripture Reading—Mark 1:4

A new missionary on a foreign field was examining some candidates for baptism. He had examined all except one and found their answers to his questions satisfactory. He looked at the last candidate doubtfully and suggested that as he was so young he wait awhile before coming into the church. Immediately the others protested, "Why, he was the one who led us to the Lord!"— *Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Sometimes a child can touch someone's heart and is able to lead him to God.

WEDNESDAY, APRIL 8

THE WORLD'S NEED

Scripture Reading—Isaiah 12:2

A young Buddhist who had made a very careful study of Christianity, and particularly of Christ, said to a Christian regarding his study: *"Your Christ is wonderful, oh, so wonderful; but you Christians, you are not like Him."* Without knowing it, the Buddhist pointed out the greatest need of present-day Christianity—more of Christ-likeness in those who bear His name.— *Earnest Worker, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If we are going to bear Christ's name, we should be more like Him and live daily for Him.

THURSDAY, APRIL 9

"ACCORDING TO YOU"

Scripture Reading—John 4:24

"We are living a Gospel
A chapter each day,
By deed that we do,
By word that we say;
Men read what we live,
Whether faithless or true,
Say! What is the Gospel
According to you?"
—*Selected,*
Knight's Master Book,
Eerdmans Publishing Company.

PRAYER THOUGHT

Are you living for God and setting a g
example for other people by which th
may be influenced?

FRIDAY, APRIL 10

"IT PAYS TO PUT GOD FIRST"

Scripture Reading—Exodus 15:2

Robert G. LeTourneau writes: "C
young people had been going regularly
a mission to hold a Gospel service, and
had been going with them. One night
had some special work to do. I was oper
ing a small factory at the time, and mach
ery had to be built the next day for wh
I had to make the design that night in or
that a crew of men on contract could bu
it the next morning. How could I do
work and attend the meeting at the m
sion? The Lord and I had quite a strug
while I was trying to decide what to
Although I could not understand how I w
going to get the plan drawn for the n
morning, I went with the young people a
we had a profitable time. I returned ho
about ten o'clock. Up to that time I h
been unable to make a single plan. I
down at the drafting board, and in abo
five minutes the outline and plan was
plain as it could be. What is more, t
little piece of machinery designed that nig
has been the key machine in all that I ha
been building since. It pays to put C
first." — *King's Business, Knight's Mas
Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

*Indeed it pays to put God first, b
many of us miss out on many wonder
blessings because we put Him last.*

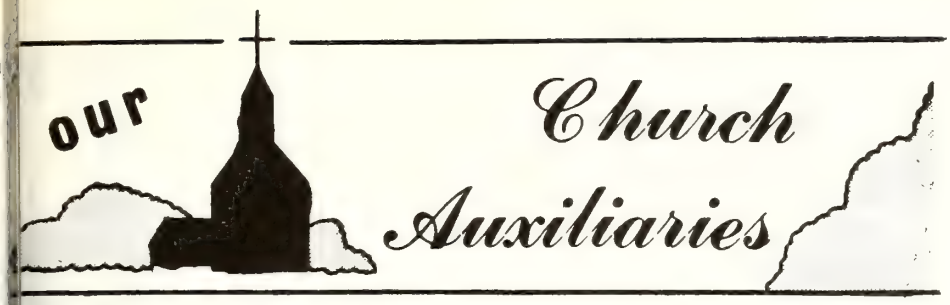
SATURDAY, APRIL 11

A DANGEROUS HABIT

Scripture Reading—Psalm 52:4

The fault-finding habit is a bad on
It is easily acquired and not readily br
ken. We live in an imperfect world. Ever
thing is flawed and defective. Institutio
all blunder and fall short of the ideal. P
sons are all erring creatures and their fau
give us offense. But one should not p
too much attention to the faults of oth
or to the defects of the world in which
lives. He may become a chronic fau
finder, and in that case he will become
grumbler. If he is not careful, he w
degenerate into a growler. And if he grow
long enough, he will degenerate into
snarler, and in the end he will become
cynic. When a man has become a cyn
he has reached the bottom. There is not
ing lower than cynicism. A cynic is of
account either to himself or to anyone el
He is a nuisance and a stumbling bloc
He did not intend at the start to become
cynic. He began by finding fault, and t
habit grew on him until his mind becam
twisted and his heart sour.—*Dr. Chas.*

(continued on page nine)



Central Conference Study Course

Under the direction of the Executive ard of the Central Conference Wo- n's Auxiliary Convention, the study urse chairman, Mrs. Albert Proctor, s planned a conference-wide study urse on "Prayer" to be taught by Mrs. W. Everton, State Woman's Auxiliary nvention president. The course will taught in the Free Union Free Will ptist Church near Walstonburg (Greene unty), North Carolina, April 14, be- ning at 7:30 p.m. The auxiliaries at- ding may count this as one of the dy courses needed to meet the Stand- d of Achievement.

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ee Dee Woman's uxiliary Convention

The Woman's Auxiliary Convention of Pee Dee Association will convene th the Beaver Dam Free Will Baptist urch, Chadbourn, North Carolina, April The theme will be, "Victory Through Cross." The president, Mrs. Rachel ncan, will preside, assisted by the sec- ary, Mrs. Nancy Hardee. Mrs. Iva Pherson is publicity chairman. The gram is as follows:

Morning Session

:30—Registration
—Hymn
:00—Devotions, Yvonne Pait
—Welcome, Mrs. Joyce Clyde Mercer
—Response, Mrs. Huldah Kinlaw
—President's Message, Mrs. Rachel Duncan
—Special Music
—Business Session
—Children's Home Report
—Mission News
—Mount Olive College Report
—Hymn
:30—Message, the Rev. Joe Ingram
:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Dora Mercer
—Cragmont Report, Mrs. L. E. Ballard
—Free Will Baptist Press Foundation Report
—Business Session, Recommendations of Chairmen
—Report of Field Worker, Mrs. Hattie Adcox Bright
—Hymn
—Benediction

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Albemarle Youth Convention

The Youth Convention of the Albemarle Conference will meet with Free Union Free Will Baptist Church, Pinetown, North Carolina, Saturday, April 4, with registrations at 9:45 a.m.

All youth organizations are urged to send all report blanks and the names of persons running for offices to Mrs. Matthew Parker, Route 1, Pinetown, North Carolina 27865.

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Albemarle Woman's Auxiliary Convention

The Woman's Auxiliary Convention of the Albemarle Conference will convene with the Shiloh Free Will Baptist Church, Pinetown, North Carolina, Thursday, April 16. The convention theme will be, "Go Ye with the Gospel." The Scripture is taken from Matthew 28:19, 20. The program is as follows:

Morning Session

10:00—Hymn, "Send the Light"
10:05—Devotions, Mrs. Edwin Roper
10:15—Welcome, Mrs. Hallet Boyd
—Response, Mrs. Mary Miller
10:20—President's Remarks, Mrs. A. B. Chandler
—Recognition Time
—Appointment of Committees
10:30—Reading of Minutes
—Roll Call of Auxiliaries and Mission Offering
11:00—Special Music, Local Auxiliary
11:05—News of the Children's Home, the Rev. Edward Miles
11:20—Offering for Adopted Child's Clothing
11:25—Hymn, "Bring Them In"
11:30—Message, "Go Ye with Missions," the Rev. Joseph Ingram
12:00—Lunch

Afternoon Session

1:00—Hymn, "Throw Out the Life-Line"
1:05—Devotions, Mrs. Ruth Rose
1:15—Report of Youth Work, Mrs. Matthew Parker
1:35—Report of Mount Olive College, Miss Sara Willoughby
1:50—Business Session
2:00—Report of Committees
2:30—Closing Hymn, "Blest Be the Tie"
—Benediction

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NEWS NOTES

(continued from page six)

Mr. and Mrs. Davis Celebrates 50th Anniversary

Mr. and Mrs. Wade H. Davis, members of the Little Rock Free Will Baptist Church, Lucama, North Carolina, celebrated their fiftieth wedding anniversary on Saturday, March 14. One hundred fifty persons attended the occasion given by the Boswell nieces and nephews at the Davis home.

Mr. Davis joined the Little Rock church in 1931. After being an elder from 1937 to 1951, he became a deacon and still serves in that capacity today. Mrs. Davis joined Little Rock church in 1928, and has taught the nursery Sunday school class for thirty years and is still doing so today.

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FAMILY FIRESIDE

(continued from page eight)

Jefferson, Knight's Master Book, Eerdmans Publishing Company.

PRAYER THOUGHT

We all must learn to quit finding fault with other people and take a good, long look at ourselves.

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Grant that I may not criticize my neighbor until I have walked a mile in his moccasins.—Indian Prayer.

A MATTER OF DEGREE

(continued from page five)

take my place. Someone bright and wonderful and capable. Someone like you."

"Edna! Only last week we were talking about next year! Now, all of a sudden you've decided to retire. I—I can't understand this. This just isn't like you." Myrtle's pretty oval face was a picture of confusion and anxiety.

"Yes, I intend to retire," Edna reaffirmed. Strength had returned to her voice. She sat erect and began to sweep all the papers into one huge stack. In the morning she intended to prepare her letter of resignation, which she would submit to the principal's office on Monday morning.

"What's this about retirement?" boomed a jovial male voice. The women turned to see the stocky, brisk-mannered grade school principal, Mr. Hugh Gormley, stride into the classroom and approach the desk. "Sorry it took me so long to get around to you, Mrs. Bell," he said, extending a thick white envelope. "Poor Miss Huggett has had a hectic afternoon, but we finally managed to locate your contract—after we practically turned my office upside down!"

Edna looked at the bulky envelope in the principal's hand, but she made no move to take it from him. "Thank you for asking me to return next year," she said with great effort. "Miss Parker and I were speaking about my plans to retire." She stood up, facing the middle-aged principal. "I've had nearly forty years at my profession. Now, I feel that I should step aside for someone younger and better qualified."

Mr. Gormley pressed the contract into her hand with a quick, decisive movement. "Age is a matter of degree," he said seriously. "Some of us never grow old, while others never were young. You, Mrs. Bell, are one of the youngest, best qualified teachers I have ever had the privilege of working with. This school needs you. Let's have no more nonsense and foolishness about something as trivial as the number of birthdays you've celebrated. I'll expect the signed contract to be in my office on Monday morning." He grinned at both teachers, then whirled around and marched briskly from the classroom.

Myrtle and Edna watched him leave. It was Edna who was first to move. She closed the desk drawers, gathered up the stack of paper work, and turned to smile at her friend. This time, the smile was all a smile should be. "Come on," she said happily, "a cool, refreshing chocolate milk shake is what we need on a beautiful warm day such as this!"—Gospel Herald.

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Boys' and Girls' Stories

(continued from page twelve)

school. That's when Mother needs me most. I always take care of the baby while she gets dinner and gets Father off to work."

"Hmm, I'm glad there isn't a baby in my family," said Susan. "You never get to have any fun."

"You don't know what fun I have," said Carol. Her eyes lighted up at the thought of tiny David and the way he smiled and cuddled into her arms.

Miss Anderson understood at once when Carol explained. She was free to hurry home.

"Keep a close eye on Sally," said her mother as she bundled the baby to take out. "She's been in enough mischief today to last for a week. She dumped a pail of molasses on the kitchen floor and tried to wipe it up with her jacket while I was bathing the baby."

Carol played with her small sister to be sure there would be no more mischief while her mother was gone. At five, they were home again.

"The doctor says little David is doing fine," reported her mother. "He was more concerned about me. He doesn't think I'm getting enough rest. But when David is no longer fed every three hours, I'll catch up on my sleep."

A thought popped into Carol's mind. At first it seemed too far out to consider. But the more she thought about it, the more plausible it seemed. She didn't mention it to her mother until the next morning when she heard the baby cry for his six-o'clock bottle. Hurriedly she pulled on her robe and lifted the baby from the basket before her mother was fully awake.

"Don't get up," said Carol. "I'll give him his bottle."

"Bless you," said her mother as she turned over and sank into a deep sleep. Carol carried the baby to the living room and changed him while the bottle was warming. Then, laying the baby beside her on the davenport, she held his bottle with one hand and her Bible with the other while she read two chapters from the Gospel of John. This done, she lifted him into her arms and went on feeding him while she poured out her h in prayer. Even the gurgling and co of the baby wasn't a hindrance. She relaxed and happy to talk to the Lo

"Now we're both ready for the d she whispered to the sleeping bab she tucked him back into his basket

"Thank you, Lord, for showing n 'secret place,' " she prayed as she cl ed into bed to sleep until the alarm off.—Gospel Herald.

FAITHFUL SHEEP

by Margaret Sullivan
Piney Grove Church
Greenville, North Carolina

There comes a time, perhaps once each lifetime, when a person feels th everything around him may be crum ling. Problems bombard him from directions; the very foundations of comfortable, secure world begin shake; his friends and family all f short of his expectations; and he fin himself alone, so completely alone a afraid . . . of living. All the doors hope and escape from his frustratio are seemingly slammed shut, and feels there is no one or anything which he can turn.

How important it is to man at such time as this to have faith in God up whom he can rely. In a troubled wo of cruel criticisms, alluring temptatio needless sufferings, economical spiritual upheaval, only God Almighty mains unchangeable, constantly stab immovable, and unfailing. He is alwa eager to welcome with open arms, w understanding love and forgiveness, of his lost sheep. When all else fa God remains forever the good and fa ful Shepherd. What assurance to kn we are never alone, to believe consta ly that He is with us, and to know cares when it seems no one else do There is NO limit to God's love for m Why should we foolishly limit our pacity to believe in or trust in Him? must be a childlike, wholehearted c mitment of mind and will to the dience God expects from us. We His sheep, and we often stray; but knows our needs. We are never al ated from the Shepherd unless we selves close the doors of the fold.

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There are more ways than one to most things. Exception: There is one way to obtain eternal life, and is through Christ, God's only Son.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Should we wash one another's feet according to the example given by the Lord Jesus Christ in John 13?—**M. L. T., Dominican Republic.**

Answer: Yes. For one to say that he understands all that the symbols our blessed Lord Jesus Christ used by which to convey to us hard-hearted sinners all He longed to clarify to us would be far from the truth. However, the literal is not to be taken as having such teachings wherever found. (See 1 Corinthians 3:16, 20; 13:12; 1 John 3:1-3; and 2 Corinthians 3:16, 17.) Even though feet washing is not popular in this our day, Jesus, when setting the example, made clear that His followers were to do to each other what He did to them.

I have found the practice of this biblical ordinance quite unpopular even among Free Will Baptists whose forefathers would not have regarded anyone calling a Fundamental Free Will Baptist who did not both believe in and practice feet washing. It seems to me that if Jesus ever meant anything He said that recorded in the Bible, He meant this. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them" (John 13:12-17).

Honestly, I would not know how to conscientiously contend for literal water baptism by immersion if I should try to argue away the literal act in feet washing; neither would I know how to contend for the Lord's Supper, as requiring that one drink the fruit of the vine and eat the broken bread, as a means to call attention to the fact that Jesus died as the Bible teaches that He died for my sins. Why not do as the old line Quakers or some of the other groups that spiritualize the whole of these sacred ordinances? If one part of what Jesus said concerning such is not to be taken literally, then pray tell me why take any such teachings in the Bible as having a literal connotation?

Jesus taught that He is "the way, the truth, and the life"; that He is also the "light of the world." The Bible teaches that He is "the Word"; also that the Word (law) is "a lamp" to our feet and "a light to our path." Jesus is the manifested Word from God. The Bible, including the law, is the written Word; written for our admonition, and to enlighten us as to what to do. The first thing required is that we accept as true and from God, His Word, and obey the gospel in the exercise of our faith Christward. (See John 3:16, 36 and Romans 10:9-11.) But notice that the confession of Christ as Lord, and one's sins which he must forsake; also the commitment of oneself, including all his ways to the Lord, is involved here. Then dedication and an obedient walk naturally follow. This includes participation in feet washing and the Lord's Supper. To obey Christ after one is saved, he must obey in the washing of the disciples' feet. Jesus gave this example not to encourage us to give clothing, food, fuel, shelter, and what else the destitute may need as some teach, but that we may wash one another's feet like He did when He did this menial task. He loved us enough to go to the judgment halls of Herod and of Pontius Pilate and to die on the Cross in our place; and now He wants us to love one another and to show it by the washing of each other's feet. He said just what He meant and meant just what He said.

In other passages of the Bible we are taught to give coal, food, shelter, and what else is needed by a brother when he is in want; but for the life of me, I can't see such a lesson here. In the Roman baths they washed the whole body. On the way home the feet might get dirty enough to require this, their being washed again; so such may have been in His mind as a good way to illustrate the need of the complete cleansing that one experienced in regeneration, and then the continual cleansing the Holy Spirit must bring about as we daily confess our sins. Some of those who washed feet in the past have thought this was true. Anyway on that memorable night, when Jesus our Lord was through washing His disciple's feet, He said to them: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:13-15). I honestly believe that if Jesus had meant such He would have said, "I do this to you to show you how to give food to those that are in need of such, or clothing to all who are lacking in wearing apparel, or drink to those that are thirsty." But no, He did not say that here, but He did say, "Wash one another's feet." What are you going to do about it? Are you going to do what He says, or what popular opinion says?

LIFE'S RUGGED ROAD

by Mildred Marusak
Hickory Grove Free Will Baptist Church
Fayetteville, North Carolina

When I reach the hilltop of life's rugged road;
I shall see my dear Saviour, and I'll lay down this load;
It's there I shall trade this old cross for a crown,
And praise His sweet name—what a Saviour I've found!

He'll walk by your side each day that you live,
And if you just ask Him, your sins He'll forgive;
He'll lead and guide you each step of the way—
Bring you closer to heaven at the end of each day.

The road to life's hilltop is narrow and rough,
But I know I will make it if I trust God enough;
If I love Him and serve Him while on earth below,
He surely will help me o'er life's rugged road.

STORIES

for our youth



CAROL FINDS A "SECRET PLACE"

DELNORA M. ERICKSON

"LET'S face it," said Carol to her image in the mirror. "There isn't a single corner in this tight little house you can call your own—to say nothing of a prayer closet."

"Whatever are you talking about?" asked her sister Eleanor. "Who needs a prayer closet?" Carol gathered up her schoolbooks and smiled at her sister as she headed for breakfast. There were some things she couldn't explain to her older sister, and right now this headed the list.

"Be sure to hurry home after school," said her mother as Carol joined her brothers and little Sally at the breakfast table. "I have an appointment with the doctor for the baby, and I need someone to stay with Sally." Three-year-old Sally spattered the milk in her cereal bowl to show that she knew she was being talked about. Carol opened her mouth to protest; but when she looked up at her mother's tired face, she said nothing.

This was the day the English students were to try out for the school play. Carol had been looking forward to this for some time. She kept hoping there would be a chance for her to have a part. The baby was frail for his three months. It would be impossible for her mother to handle him and Sally, too, at the doctor's office. The boys, Tim and Ellis, would be playing football. Eleanor had an after-school job that kept her busy until suppertime. That left her father, who worked the night shift and slept during the day, and John, who had a paper route. None of these would be eligible for baby-sitting. Carol spent the next few minutes feeling sorry for herself because she was the middle child in this family and the right age to be given the jobs the others were too busy to do. Then she saw David's elfin face peeking over his mother's shoulder as she warmed his bottle, and her self-pity melted away. She smiled at him.

Was there ever a sweeter baby? she asked herself.

David's arrival in the family had brought many changes. The small home had already been crowded like the old shoe in the nursery rhyme. Sally's crib had been put into the girls' room to leave a space for the baby's basket in their parents' room. They all had learned to be less boisterous when he was sleeping.

Carol's mind went back to the problem she had been discussing with herself before breakfast. There was the attic, an unheated room under the eaves, where the accumulated possessions of a family of nine were kept. She could put on her extra-warm robe. But no, there would be no light in it, and the early mornings now were still dark. There was the basement, but her brothers had already claimed all the available space for their hobbies. There just wasn't a corner in the house where she could steal away early in the morning for her devotions.

Carol's need stemmed from her new experience with Christ. She had been brought up knowing that she must love God and attend Sunday school and church. It was something she had accepted without realizing there was a deeper meaning. Recently her Sunday school teacher had talked to her about accepting Christ as her own personal Saviour. When she realized what it meant, she had happily yielded her heart and life to Him. She wanted to grow as a Christian and learn to live a li pleasing to Him everyday. In junior hi she was meeting situations both in th classroom and outside that tore at h faith. Her Sunday school teacher tal ed often of the need for a prayer close

"Prayer isn't just asking. It's liste ing, too. Jesus told us to go into closet and shut the door and talk to G in secret. Even reading your Bibles w have more meaning if you girls find special place in your home for your qui time with the Lord each morning."

One morning she had wakened ear and crept out of bed in the cool pr dawn darkness. She had sought out corner of the davenport in the livi room and, turning on a reading light, h been in the middle of a chapter in t Bible when little David wakened. H mother had come out and warmed h bottle and then sat in the easy chair feed him. She had been mindful of wh Carol was doing and had not talked her; but somehow the presence of som one else had taken away the solitude s coveted.

"Carol, you'd better quit day-dreami and start to school." Her mother's voi startled her out of her reverie. Ca jumped up from the table, pulled on h coat, and grabbed up her books. H mother followed her to the door, wi the baby in her arms.

"Don't forget to hurry home, hone This appointment is very important."

"Let me hold him for just a ti minute," said Carol. She reached and took the warm, cuddly bundle fr her mother. A smile flitted across t baby's face. Tiny as he was, he had ready learned that Carol had a spec love for him.

As she relinquished David to his mo er and headed for school, her mind we once more to the secret closet. S prayed that the Lord would reveal su a place to her.

"Going to try out for the play?" ask Susan as she caught up with Carol.

"I can't," said Carol. "I have to h ry home and baby-sit with Sally."

"I heard Miss Anderson say s thought you would be the best for t main part. She's not going to like it.

She's not going to like it? thou Carol. What about me? I've alw wanted to be in a play, and this is t first chance I've had. She said al to her friend, "She'll understand w I tell her. It wouldn't be a good id even if I could stay tonight. We wo be practicing every afternoon af

(continued on page ten)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home, iddlesex, North Carolina, gratefully knowledges the following receipts for e month of February, 1970. Receipts ve been mailed to each individual, auxary, or organization contributing, but tals are shown here only from each nference for the period covered.

Religious Contributions Received
(Includes Gifts for All Purposes)

bemarle Conference	$ 36.56
pe Fear Conference	1,037.44
ntral Conference	752.63
stern Conference	1,048.61
dmont Conference	30.00
ckfish Conference	10.00
estern Conference	942.25
her States	10.00
tewide Bodies	1,545.85
Total Religious Contributions	$5,413.34
rm Income	$1,868.10
nteen Sales	344.65
rents and Relatives	182.00
gacies and Bequests	16,298.37
scellaneous	727.63
Total Other Income	19,420.75
Total Income for the Month	$24,834.09

Special recognition is hereby given to the following who made gifts of $100 or more during the month:

Honor Roll

Cape Fear Conference	
Yelverton's Grove	$712.12
Central Conference	
Free Union	$158.00
Greenville	110.00
Hull Road	169.00
Sweet Gum Grove	100.00
Watery Branch	100.00
Winterville	172.47
Eastern Conference	
Arapahoe	$161.04
Memorial	105.00
Sarecta	117.32
Western Conference	
Micro	$166.80
New Sandy Hill	108.17
Piney Grove	238.19
Sherron Acres	100.00
Wilson	248.19
Statewide Bodies	
North Carolina Woman's Auxiliary Convention	$1,545.85
Friends and Others	
Mr. and Mrs. Jack Waters	$100.00
Mr. T. Emmette Stancil	100.00

THE LEAGUE LIVES!

by RAYMOND JONES
State League President

ANY things bring joy and happiness in the course of laboring in the d's vineyard. Ofttimes the labor apars to be in vain, until faced with the al decision as to its importance. Such re the facts facing the North Carolina te League Convention.

t is believed that the State Convenn of Free Will Baptist Leagues, which s held March 7, 1970, at the Comnity Free Will Baptist Church of Welon, will be an outstanding landmark in annals of the league. Though the egation could be considered small, the erminations reached at this convenn are believed to be of the utmost portance.

Prior to the convention the question s raised as to whether the league, as a state organization, had become absolete. **But the league refuses to die!**

It is recognized that all churches and pastors are not interested in the perpetuation of the league, or willing to devote the necessary time, energy, and involvement to accomplish the desirable results of such an achievement. Nevertheless, there remains those who are dedicatedly resolved that the training branch of our denomination shall not become extinct. The knowledge that the league needs no burial but is still alive with a vibrant influence in many of our churches is received with great encouragement.

The executive committee has pledged itself anew to the purposes for which this organization was created. Any group, or church, or pastor, who are interested in the formulation of a local league, or improvements of existing leagues, are encouraged to contact any member of this committee for whatever information or help may be needed; also, any district league which may be able to use its assistance. It is again requested that the secretaries of **all** local and district leagues furnish the names of their district or church, addresses, names of officers, and a general resume of the work of their leagues. This information will assist the committee greatly to study and improve the work of the league; as well as enable reports and other pertinent information to be sent. Please send to: The Rev. Raymond Jones, 310 Southerland Street, Durham, North Carolina 27703.

There is much literature and many aids and books obtainable from the Free Will Baptist Press which will assist directors, officers, and speakers in the presentation of interesting and dynamic programs. The league quarterly also will be of invaluable assistance in guiding the overall local league.

In keeping with the projected aim and intention of the league, the Christian Cadet Conference, which encamps at Cragmont Assembly, June 29—July 4, will emphasize its theme of "Prepare—Proclaim—Proceed." All leagues are encouraged to insure that the young people of your church will avail themselves of this wonderful opportunity of training and Christian fellowship. Registration should be sent to: The Rev. Cedric D. Pierce Jr., Route 3, Greenville, North Carolina 27834.

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A parson wrote to his bishop, asking him to come and hold a "quiet day." The bishop declined, saying, "Your parish does not need a quiet day; it needs an earthquake."

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Men will carry guns until they learn to carry the cross.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR APRIL 12



THE CHURCH'S LIFE AS WITNESS

Lesson Text: Acts 2:43-47; 4:13-22

Memory Verse: Acts 5:32

I. INTRODUCTION

The primary purpose of the church is to witness to the saving grace of its Lord. It was for this purpose that it was brought into existence and imbued with the power of the Spirit. The Early Church, though it also met for the purpose of fellowship and worship, never forgot that it was charged with the responsibility of proclaiming the gospel that sinners might be brought into the Ark of Safety.

Many of the modern-day churches have lost sight of this very important aspect of their calling, and this is tantamount to failure; for a church that does not make the primary concern of its ministry the salvation of lost souls will itself drift off at a tangent that must of necessity lead it far from its Lord.

We speak a great deal of our faith in Christ, and we should continue to develop and enlarge it; but we should never for a single moment lose sight of the fact that our Lord has a great deal of faith in us—the faith to believe that we are worthy of being custodians of the gospel, and that we will be faithful to His charge to proclaim it to the entire world.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction
1. The three divisions of the Book of Acts are shown.
2. What are the aspects to which the church gave special attention after Pentecost?

B. Fear Came Upon All (Acts 2:43).
1. Explain the fear of the ungodly.
2. Explain the fear of the godly.

C. All Things Common (Acts 2:44, 45)
1. What were the reasons for the disciples staying together?
2. What was the reason they had things in common?
3. The end of having "things in common" is shown.

D. And They Continued (Acts 2:46, 47)
1. They continued to worship in the temple.
2. They continued to worship from house to house.
3. They continued to celebrate the Lord's Supper.

E. Persecution Begins (Acts 4:13-22)
1. The boldness of the apostles is seen.
2. The dilemma of the Jewish leaders is seen.
3. The threat to the apostles is made.
4. The apostles' reaction is shown.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. A Sunday school class was studying the Scripture that tells of Jesus' presence at the wedding in Cana. As the discussion of miracles grew heated, one skeptic said that he doubted that Jesus actually turned water into wine. Another man replied, "It is not hard for me to believe it, for I know He can turn alcohol into furniture and clothing, because He did it for me and my family."—Advanced Quarterly (F.W.B.).

B. Following their conversion on Pentecost, the earliest Christians faced many trials. But they stuck to Christ as glue sticks to paper! But what were the ingredients that made it possible for them to cling to Jesus? "Right Teaching," "Fellowship," "Breaking of Bread," and "Prayers." Because the disciples continued steadfastly in these, the church was so strong that it overflowed into the rest of the community.

Immediately the Christians began to influence other people for Christ. Others could not help observing the unity that existed among the Christians. They took note of the Christians' concern for one another. The generosity of the Christians impressed the non-Christian world. Surely the joy of the Christ made a deep impression on others.

Staying so close to Jesus, exhibi such traits, how could they help draw others to the Master?

If we stay close to Jesus we too possess these characteristics, and ot will be drawn to Him because of the ample of our lives.—Standard Comm tary.

C. "When Jesus Christ witnesse the multitudes, he linked up his teac with meeting the physical, mental, emotional needs of the people. modern church and its members imitate him, and an increasing nur are planning work that will help C tians in expressing Christian concern

"The Temple Baptist Church, Ka City, Missouri, is devoted to the This church refused to be frightene a changing neighborhood. It devote self to a demonstration of Christian cern for the area. The church is the channel for distributing more $30,000 per year in goods and mo accompanied by Christian love, to needy. No wonder that the church g slums were torn down; crime decre vandalism became rare; and becaus summer-long vacation Bible school a planned social life for the young pe juvenile delinquency became quite

"There are many ways by whi church may become a witnessing fe ship. Some churches employ full- counselors for the emotionally n establish Bible classes in trailer co high-rise apartments, or private ho set up day nurseries, recreation grams, or Christian coffeehouses.

"A witnessing fellowship, then, i which practices brotherly love and s concern for Christ's sake at the time that it verbalizes the gosp Broakman Comments, 1967.

"Mister, He Rose Again!"

A minister stood before the windo an art store, and looked at a paintin Jesus on the cross—dead. A little ged, dirty boy came and stood by "Do you know who He is?" asked minister. "That's Jesus. Them's the diers standing around. That woman ing is His mother," said the little The minister walked away. The boy took him and said, "Say, Mister, I wa to tell you that Jesus rose again!" he smiled and ran away, happy to the good news!—W. B. Knight.

oking Toward e State Sunday hool Convention

(continued from page three)

we spending to promote the great k of our Sunday schools! We hope each convention will go into the er of helping us more. In time, we that a plan of financing can be ed out under the "Cooperative Pro-" for sufficient money to come in the local schools through the dis- conventions to make possible a extended program of promotional carried on in cooperation with all day school conventions throughout state. We hope all our district lead- will encourage their schools and ches to send in regular monthly or terly donations. We also hope that pastors and superintendents will en- or to get liberal donations from their ches to be sent to the coming con- ion along with a report and a dele- .

llard: Brother Rowe, I believe that I now ask you a final question which enable you to mention a number of gs you think should be known to our le. Already an appeal has gone out prayer for the convention. What are e of the things you think our people ld pray for in connection with the ng convention?

owe: Well, I believe that when Jesus "He that loveth not, knoweth not for God is love," He meant that of all I must love the Sunday school the convention, and pray for this to be exercised by all who attend convention. I shall make this cen- in my praying, and I hope others If we have real love in our hearts God's work and for one another, e will be unity and zeal in our ac- s, and we can have a truly great ention and accomplish much for our . I think that I shall just ask that be our prayer, and trust God for all r things we hope for through the ention.

allard: I am sure that if we pray this er in sincerity, we will indeed have nvention which will be long remem- d as one of the best and most fruit- in the history of Sunday school en- or in North Carolina. Thank you, her Rowe, it has been a wonderful rnoon of fellowship for me. I think God has been with us, and that He has helped us in the plans we have made together for the convention at Smithfield on April 18.

WHAT I OWE MY MINISTER

RESPECT: As an ambassador of God sent to teach me a better way of living than the selfish, sordid existence.

AFFECTION: That he may be strengthened by the knowledge that I am sympathetic with him.

TRUST: That he may be free to serve the church unhampered by criticism and faultfinding.

GENEROSITY: That, if his methods seem a little sensational to my conservative nature, I may not be narrow enough to insist that he shall change them; but, instead, rejoice in the good that he is doing.

PROTECTION: Of kindly silence by refraining from repeating in his presence the slander of unkind gossip that would worry him.

TIME: To help him in his work, when and where he needs me.

PRAYER: To pray for him each day, that God may bless him and make his service a blessing.

ENCOURAGEMENT: When vexations and annoyance make his work difficult or when he feels his work is not progressing.

APPRECIATION: A word of appreciation of his help to me.

CONSIDERATION: Not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

ATTENTION: That he may not be annoyed and troubled by seeing from my careless, inattentive actions that I am listless.—Copied.

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(With Addresses and Birthdays)

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Mrs. W. R. Glover	Box 408 Coats, N. C. 27521	September 28, 1884
Mrs. M. A. Woodard	Winterville, N. C. 28590	June 5, 1891
Mrs. L. H. Wetherington	101 Custis Avenue Deep Creek, Chesapeake, Va. 23320	March 22, 1880
Mrs. J. R. Bennett	Bridgeton, N. C. 28519	May 23, 1908
Mrs. Duffy Toler	131 N. Eastern Street Greenville, N. C. 27834	February 8, 1884
Mrs. Emelina Rhodes	Route 2 Tabor City, N. C. 28463	March 7, 1893
Mrs. Julia W. Snyder	Box 162 Erlanger, N. C. 27292	August 25, 1896
Mrs. Mary J. Parrish	Box 43 Elm City, N. C. 27822	September 23, 1903
Mrs. Smithy Lancaster	823 N. Argo Street Goldsboro, N. C. 27530	February 24, 1891
Mrs. J. W. Alford	c/o Mrs. Earl Lewis Box 163 Knightdale, N. C. 27545	October 11, 1881
Mrs. G. C. Joyner	c/o Mrs. Norma Eubanks Route 3 Pittsboro, N. C. 27312	April 15, 1894
Mrs. Bessie G. Mitchell	Box 65 Pikeville, N. C. 27863	July 18, 1891

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Rev. W. H. Lancaster	Route 4, Box 377 Smithfield, N. C. 27577	November 28, 1881
Rev. Hermon Wooten	104 Avery Street Garner, N. C. 27529	February 15, 1893
Rev. Wiley Ferrell	608 Tower Street Selma, N. C. 27576	September 27, 1902
Rev. B. F. Ringgold	Route 5, Box 47 New Bern, N. C. 28560	August 22, 1898
Rev. W. G. Boykin	State Hospital Raleigh, N. C. 27602	October 10, 1900
Rev. Milford Hales	Route 2 Kenly, N. C. 27542	February 5, 1898
Rev. L. H. Boykin	Route 3 Kenly, N. C. 27542	March 2, 1891



APR 9 1970
DURHAM, N. C.

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 8, 1970

the Free Will Baptist

THE POINTED FINGER

Cover Photo by Harold M. Lamb



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THE POINTED FINGER

The pointed finger can be ugly, and all of us have shown ours at on time or another. When we point our finger, we often accompany it wit a shake of the hand and the loosening of the tongue. This act usuall denotes disfavor with a person or a thing or a particular circumstanc It represents in many cases the height of our displeasure, and the poin ed finger becomes for us an ever-ready weapon of defense or attac "Let me tell you one thing," is a favorite phrase used during finger-poin ing time.

If we examine it carefully, we see that while the finger in itself not too unattractive, the manner in which it is used is what can mak it offensive to us. Sometimes it is pointed emphatically, and sometime it is pointed casually—hence, the manner in which it is pointed and th reason behind the pointing make it appear good or bad and appealing o unappealing. All of us have pointed out objects or directions for a frien and in this case the finger did not appear ugly or unwanted. On th other hand, when we have had it pointed at us in rebuke, or when w ourselves, pointed it at another this way, it became ominous and for boding.

Where the finger is pointed makes a lot of difference in our opinio of it. If we see it pointed at a person, we immediately determine tha that prson is being "told off." If it is pointed away from a person, w suppose that the pointer is giving instruction or assistance. If we ar on the sidelines, it is really impossible to know what lies behind and i front of the pointed finger. We make all kinds of assumptions, but w cannot really be too sure whether faults are being pointed out or whethe facts are being emphasized. We must remember that many individual shake their finger to give added meaning to their conversation. Ther are no two ways about it, however, a pointed finger compels our atter tion—whether we are the onlooker or the receiver.

From childhood most of us remember having been taught that it i impolite to point at people, probably because the act usually puts peopl on the offensive. They are put in this position because at a distance pointed finger is a pointed finger, and it is natural to feel that criticisr or undue attention is being offered. If we find ourselves pointed a most of us will admit that it makes us uncomfortable, especially if w are unsure of the motive of the pointer.

Having considered this, we must consider another important poin The pointed finger can represent another significant idea. Pointing up ward, it can suggest dependence upon the Almighty. All of us need thi dependence, and each of us should be willing to direct other needful soul in that direction. When we point upward, we are in effect reaching up ward too. This time the pointed finger is not critical, but commending This time it says, "Look to God; trust Him." Surely our Lord expect us to point other souls upward to Him. It is good to do this with th finger, of course, but a better way of doing it would be by living in suc a way that others are pointed to Him by our example. This has bee said a thousand times over, but it never can become trite, for by neces sity it is as true today as it was yesterday—and it will be so tomorrow

Fingers are different; so are hands; so are the people who ow them; so are the reasons for pointing, as we have discussed. A pointe finger can denote criticism, explanation, and emphasis; and it can sim ply be someone's absent-minded gesture in casual conversation; but non of us can live in this world without having the finger of condemnatio point at us sometime in our experience. The world has rapidly becom ultra-critical and sorely dissatisfied. We have seen the finger of youth point disrespectfully at the older generation, and we have seen the finge of the adult world point chasteningly at youth. Each of us deplore accusations, and the pointed finger sometimes can make a more forceful one than the tongue; and when the finger is coupled with the tongue the result is like a whip in angry hands.

Sad will be the day when the Lord points at some of our number wh have rejected His call, and says, ". . . Depart from me, ye cursed, int everlasting fire, . . ." (Matthew 25:41). Happy will be the day when H points to others of our number who have received Him, and says, ". . enter thou into the joy of thy lord" (Matthew 25:21). Have you pointe your finger lately?

You, Too, Can Be a Missionary

CHAPLAIN THOMAS W. KLEWIN

AN someone do world mission work without being a full-time missionary? The answer is "Yes." any people overseas are doing so right now, and ey're not missionaries in any official sense. Let me plain what I mean.

I recently spent four years in Japan, and during at time, I had the opportunity to visit most of the jor cities in the Orient. What I saw there con-ced me that our church leaders are right when they y that we'll never be able to send enough ministerial-trained missionaries to do the job.

There are just too many people in the Orient for missionary manpower and budget resources of any ristian group or for all the combined groups now the field to reach. We can't make a dent in the ex-ding world population if we depend solely on our ined church workers. In the future we'll have to e them as precious commodities in providing the dership and resourcefulness for the young national urches.

But this doesn't remove the responsibility from us provide help to the churches in the great mission as of the world. The younger churches will con-ue to need our assistance. Take those in Japan as example. There are approximately one-half mil-n Protestants in all of Japan. These are entrusted h the Herculean task of reaching some ninety-one llion of their fellow countrymen. They're going to ed the help of the Christian community throughout world—and trained missionaries can't accomplish task by themselves.

This is where many of our Christian young peo-can play a part as part-time missionaries overseas. cording to statistics, one out of every ten young ple in America will spend a part of his life over-s. Some will be entering careers which may take em into foreign countries, either with a government ency or with some company doing business overseas. hers may find themselves in a uniform, sent to a reign land as a part of our armed forces. How and y an individual reaches mission areas is unim-rtant. What does matter is that these Christians e, in many cases, living in the same countries where ere are church supported missions.

The Christian who travels overseas becomes a sort part-time missionary just by being there. But be-nd that, the opportunity is there to serve as a lay angelist who doesn't need to rely on any mission up for support. He can be somewhat like the Apos-Paul, who made tents in the day and proclaimed gospel at night. I imagine some of his converts me from among the other tentmakers, who listened him as they worked together.

Daily contacts with foreign nationals in the area where a person works, shops, or lives do provide opportunities to witness to the Christian faith. Language is no real barrier, for in most countries in the Orient, many learn English while attending school. In Japan, for example, English must be learned by everyone in high school who wishes to study higher mathematics or science.

The mere impact of Christian love has a witnessing effect, for this is one element missing in Oriental cultures and religions. A concern for others will open doors for an explanation of why this concern is a part of a Christian's life. It will lead to the story of the greatest love of all—Christ's compassion for sinners.

The church desperately needs lay evangelists, for they are not a financial drain on the limited mission budgets of the church. Transportation overseas, salary, and living expenses would not come out of church or mission budgets, but would be provided by the company or the government agency for whom the individual is working. The precious mission dollars could thereby be stretched to provide the maximum assistance to the struggling native churches and allow the missionaries overseas to expand their work. From a practical viewpoint, any financial contribution made to a national church would greatly expand its outreach and make its impact more widely felt.

But this kind of lay evangelistic program can't be left just to chance. The opportunity to serve overseas in some capacity goes to those who are trained and prepared to offer something in the way of knowledge or skill, acquired either in a college or some technical school. Christians wishing to serve Christ without committing their entire lives to the preaching ministry can prepare themselves for this kind of part-time ministry by securing the kind of education or training which will carry them overseas. A professional training will give any American a respected hearing for the gospel.

The Oriental has placed knowledge at the head of his prestige-identifying system. It is the dream of every Oriental student to study in America. And once he discovers an American who has secured a training in America, he will eagerly seek him out.

The missionary potential of the Christian church will never find its complete fulfillment in the hands of the relatively few missionaries we can send overseas. It's going to lie in the hands of the thousands of Christians working abroad for government or industry —Christians willing to use their careers as opportunities for spreading the gospel to all lands.

This is a new frontier for young people with the vision to propel them into the exciting undertaking of witnessing for Christ in non-Christian lands.—Gospel Herald.

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

THE FRIEND OF GOD

(Reprinted from September 7, 1961)

He who is interested honestly and seriously in becoming a friend of God, and continuing that friendship, knows well the value of hours spent in communion with God and himself alone. This is sometimes called by some, "The secret garden of the soul." He is everlastingly grateful for the blessings and soul growth that have accrued to him by such withdrawal from the clangor and strain of the world to draw close to the source of life and love and power and grace. The chiefest of all these blessings is the coming to know God as a child knows a loving father; and as a friend, who by walking intimately with his friend, enters into a knowldege of the secrets of his heart.

We achieve friendship with God by worshiping Him, by sharing our heart's loneliness and sorrows with Him, by drawing close to Him in prayer, and by reading, studying, and searching out the truths of His Word, and obeying every teaching in the most minute detail to the utmost of our ability, and by companying with Him often in the secret garden of the soul. But there are two more things that must be pointed out. The first is this, and it is most important: If we covet friendship with God and seek the favor and comfort of His love, we must be obedient servants of His will. We must school ourselves to know and heed His commands. The reward of obedience to God's will is friendship with God and all the blessings that go with that friendship. For an example of this we would do well to go back to the life of Abraham and study the relationship that existed between God and himself. It was a blessed relationship; it produced a beautiful life of an obedient servant to a loving God, and its reward was that which is the desire of every true child of God. Only His faithful servants know the blessings of the Christian life and the wonder and beauty of His matchless love.

Finally, if we would be the friends of God, we must find that friendship in His only begotten Son as our personal Saviour, and live in friendship with Him. The friend of Jesus is the person who will know the joys of friendship with God, for it is through the gateway of our friendship with the Son that we enter into warm friendship with the Father. No man who does not love Christ and follow in His steps will ever enjoy the friendship of God, for it was out of His love that He sent Christ to men.

If we seek the friendship of God, a blessing which no other in life can equal, we must first and finally love God's Son, and we must gladly and freely offer our lives to Him in loving allegiance and devoted love. If we want God's friendship for our own, we must love His Son more than friends or family or any of the things men commonly count good in life. If we want God to be our friend, and if we aspire to be friends of God, we must humbly love and courageously follow His Son to the end of our days, always remembering that through God's will, sought, loved, and done, lies the one sure pathway to His love and friendship.

Friendship with the world—worldly things—is forbidden to the children of God for the simple reason that we cannot be the friends of the world and the friends of God. Consider:

". . . know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

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It is always more difficult to quarrel with a person after you have prayed with him.—Christian Advocate.

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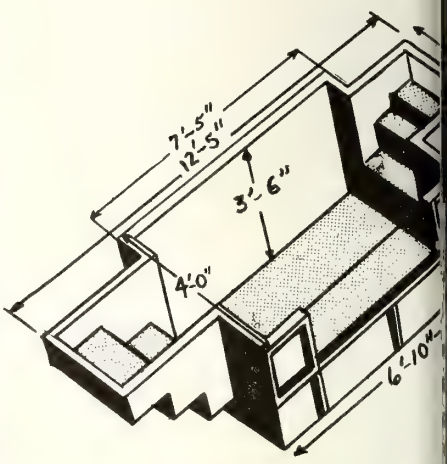
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The Editor

Watching your step is to little a unless you're watching where your s is taking you.

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Christian Chapel Mission Holds Groundbreaking Service

by the Rev. Taylor Hill

On March 1 the Christian Chapel Free Will Baptist Mission near Lillington, North Carolina, held a groundbreaking service for its new proposed sanctuary.



Taking part in the groundbreaking are, left to right: the Revs. Jerome Pope, W. O. Lassiter, and Eddie Painter.

Approximately 18 months ago the membership of Pleasant Grove Free Will Baptist Church of Erwin, North Carolina, conducted resident brotherhood services in the Lillington area, and the result of these services is the new mission. There have been three licensed ministers, Eddie Painter, Jerome Pope, and Sexton Vann, who have worked diligently in the new mission area and have conducted regular Sunday and midweek services in an old abandoned dwelling house except during bad weather when they were compelled to meet in homes. Mr. Painter has been appointed to direct the new mission. He holds a public job and does not accept any pay for his work with the mission. He states that he does not intend to accept any pay for the time being in order that all the funds of the mission might be contributed toward the completion of the new building.

It is estimated that the building materials for the 56 by 28-foot building will cost approximately $8,000. The labor will be furnished by the new mission and the mother church. This is a fine example of how successful the brotherhood church system can work. Yours truly believes this is the most successful way on earth to start a new mission. The Pleasant Grove church not only holds title as mother church, but has worked diligently in helping to make the work successful. By doing so, the blessings and fellowship have been overwhelming.



Members of Pleasant Grove Church present at the groundbreaking.

The mission site is located approximately three miles northeast of Lillington, off Highway 421, near the home of Mr. J. H. Christian who donated the land. The 21-member mission has about $900 in its treasury, and Brother Painter says that they would appreciate any and all contributions. Please earmark your contributions through the Cape Fear Missions Board in care of Mr. H. T. Hinson, Route 2, Dunn, North Carolina 28334.



The new mission members.

Beloved, these people are doing a good work, and they desire our prayers and financial support. I trust you will do all you can to help. I am sure the Cape Fear Missions Board will continue to assist and encourage in every way possible. The mission has not solicited any outside financial assistance up to this point, and the work has already begun on the new building and is expected to continue until it is completed. The mission property is deeded to the Cape Fear Conference Board of Trustees until such time as it is organized as Christian Chapel Free Will Baptist Church and affiliated with said conference. Then the deed is to be released to the church as sole owner. Such safety precautions are to be commended, but should be done on a voluntary basis; and such is the case here.



Mr. G. T. Woolard, pictured on the right, is presenting the mission property deed to the Rev. Taylor Hill, Cape Fear Missions representative.

The Rev. W. O. Lassiter is pastor of the mother church (Pleasant Grove church). The mission was received into the fellowship of the Cape Fear Union Meeting on Saturday, March 28, 1970, at Johnston Union church near Clayton, North Carolina. It was suggested by Dr. W. Burkette Raper that all the churches of the conference take a special offering for the mission as early as possible and to send it to the Cape Fear Conference Missions Board earmarked for the mission.

The Cape Fear Conference Missions Board is presenting a check to the mission for $1,000.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

May's Chapel Church Announces Revival

The Rev. Robert Earl O'Quinn of the Woodington Community, Lenoir County, North Carolina, will be the guest evangelist for revival services at the May's Chapel Free Will Baptist Church near Dudley, North Carolina, the week of April 13-18. The services will begin each evening at 7:45 with the pastor, the Rev. Bryce Rouse, assisting. The public is cordially invited to attend.

= =

Daly's Chapel to Hold Youth Revival

The Daly's Chapel Free Will Baptist Church, Route 1, Seven Springs, North Carolina, has scheduled a youth revival for the week of April 13-18. Services will begin each evening at 7:45 with the Rev. David Charles Hansley, pastor of Stoney Creek church, Goldsboro, as the guest speaker. The pastor and the church membership extend a cordial invitation to the public to attend these services.

The schedule for the week is as follows:

Monday Evening: Scout Night. (Hear Van "Smoky" Higdon, Caswell district scout executive.) Also special singing by the Stoney Creek youth choir.

Tuesday Evening: Parents Night. (Hear a youth from the First Free Will Baptist Church of Kinston.) Special singing by the Kinston church youth choir.

Wednesday Evening: Prayer Meeting Night. Hear special singing by the adult choir.

Thursday Evening: YFA and AFC Night. (Hear a talk by Mrs. David "Ma" Hansley, state youth director.) Special singing by the youth choir of Stoney Creek church.

Friday Evening: Family Night. (Hear a message by the Rev. Chris Singleton, youth minister of the Kinston church.) Special singing by the Town House Three.

Saturday Evening: Pack-a-Pew Night.

= =

Eddie Edwards to Conduct Riverside Revival

The Riverside Free Will Baptist Church, Route 1, Princeton, North Carolina, announces revival services for the week of April 12-18. These services will begin each evening at 7:30 with the Rev. Eddie Edwards, pastor of Johnston Union Free Will Baptist Church near Clayton, North Carolina, as the visiting evangelist. The pastor, the Rev. C. M. Coats, will assist in the services and he states that Mr. Edwards believes in the old-time, never-changing gospel that will bless your hearts. Special music will also be rendered each evening.

Mr. Coats and the church membership invite all who can to attend these services. They request your prayers that the church will be revived and sinners saved by the grace of God.

= =

Watery Branch Church Announces Revival Services

The Rev. Wilbert Everton, pastor of Daniel's Chapel Free Will Baptist Church near Wilson, North Carolina, will conduct revival services at Watery Branch Free Will Baptist Church, Route 2, Stantonsburg, North Carolina, the week of April 12-18. Services will begin each evening at 7:45. There will be special singing each night by the Watery Branch duet, youth choir, and adult choir.

The pastor and the church membership extend a warm welcome to the public to attend and pray for the success of these services.

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Johnston Union Revival in Progress

Revival services are in progress at Johnston Union Free Will Baptist Church, Route 1, Clayton, North Carolina. Services began Sunday, April 5, and will continue through Friday, April 10. The Rev. Robert Rollins is the evangelist; assisted by the pastor, the Rev. Eddie Edwards. Services are beginning each evening at 7:30. Special singing is being featured. The public is invited to attend the remainder of these services.

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Pleasant Plain Revival in Progress

Revival services are now in progress at Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina. Services began Monday, April 6, and w continue through Saturday, April 1 Prayer services are being held each eve ing at 7:15. Services are beginni nightly at 7:30 with the Rev. Haro "Mac" Wallace, pastor of Sherron Acr Free Will Baptist Church, as guest eva gelist. He is being assisted by the Re Bobby Jones, pastor of Pleasant Pla church. Each service is featuring spec music, and singers are welcome to cor and render special music. The chur extends a cordial welcome for everyo to attend these remaining services.

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Graham Lane to Conduct Mount Zion Revival

The Rev. A. Graham Lane of New Be North Carolina, will be guest evangel for revival services which will begin Mount Zion Free Will Baptist Church Cash Corner, North Carolina, on April 1 continuing through April 18. Servic will begin each evening at 7:30.

The pastor, the Rev. E. E. Edwards, w assist in the services; and he, along wi the membership, extends a cordial in tation to all to attend these services a to pray for the success of the revival.

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Sound View Auxiliary Sponsored Covered Dish Supper

On Saturday, March 27, at 5:30 p.m the Woman's Auxiliary of Sound Vi Free Will Baptist Church near Newpo North Carolina, sponsored a covered di supper and mission rally in the church recreation hall. The hall was decorat with lovely spring flowers in the East fashion with emphasis placed on the A Achievement Chart and other missi news.

Special guests for the occasion we the Rev. and Mrs. Joseph Ingram a

(continued on page fifteen)

Coming Events

April 16—Albemarle District Woma Auxiliary Convention, Shiloh Chur off N. C. Highway 32 near Pinetov North Carolina

April 18—North Carolina State Sunc School Convention, First Church, Smi field, North Carolina

April 29, 30—Fellowship Seminar of G eral Baptists and Free Will Baptis Central Holiday Inn Number 4, Kn ville, Tennessee

May 2—Vacation Bible School Worksh Ayden

Gray Branch Church Woman of the Year

(Laura Boyette)

THE entire life of this woman cannot be described in any way except devotion to God, family, and friends. As a child she always went to church. Her father (the Rev. Henry Williams) was a Free Will Baptist minister. She was baptized at the age of eleven. When she was very young her churchgoing was short-lived because at the age of fourteen she was married to a non-Christian man. For years she stayed away from church, but never for once did she stray away from God, but in her own secret heart kept Him near to her. All these years were spent at home rearing her family and doing the hard work that was unnecessarily placed upon her. During this time she never missed an opportunity to do some good for a neighbor or friend. Most of these kindnesses were kept secret due to the harsh words she often received. Seldom during these years was she able to go to church.

The years passed that she spent at home rearing her family and praying to God that the time would come once again when she could attend church. When these prayers were answered, and a miracle happened. One of her married sons began attending church and he was invited to go. Even though under such pressure, she once again ventured where her heart had been during all the years. Many times her heart was broken by harsh words spoken to her because of the church, but through all this she continued to go.

I. Active Leadership and Services in Her Local Auxiliary and Church

It was about fifteen years ago that she started attending Gray Branch Free Will Baptist Church, Deep Run, North Carolina. Immediately she became a member of the woman's auxiliary and began the important work. It wasn't necessary for her to have an office to be active, but she always found things to do that were helpful.

Soon she became a Sunday school teacher. First, she began teaching the junior and intermediate classes. Then she taught the adult class for many years. She is now assistant teacher of



the adult class. She is always active in the league of the church. At every opportunity she speaks at league so she can proclaim the wonderful words of Jesus.

Most of the years in the auxiliary she has been the program chairman, because everyone feels she is the most devoted woman in the church. Many women feel that she is the mother of the auxiliary and look to her for advice and information. She promoted the family altar among many auxiliary families and always presented tithing as a necessity when serving God. Because of her, there is a chain of prayers among auxiliary members, and many have seen miracles performed through these prayers, and souls saved.

II. General Denominational Work

During all these years she has attended all the conventions (state and district) that she possibly could. Though she has never owned a car nor has been able to drive, she always gets there. She has never held an office outside her own church, but she votes for the things she feels is best for the general denomination. She listens and takes notes so that she may always keep present before her church the needs of the denomination and encourage the church and auxiliary to help as much as possible.

III. Contributions to Her Family and Home

She is the mother of nine children—eight boys and one girl. During all these years of hard work she also reared these children, teaching them the very best she could under the circumstances. Now the children are all married with children of their own, but she is still taking care of them. One child was born in the late years of her life, so he was the only one at home after her husband died. Many times she has been known to say that God sent him so she would not be all alone.

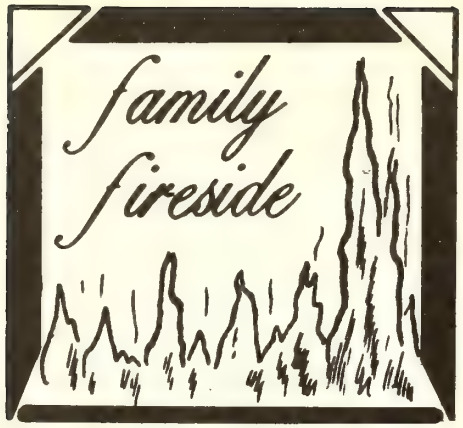
Many weeks are spent with these children—sometimes baby-sitting and sometimes looking after the sick. One of her boys is now a minister and she has been taking care of his children for him and his wife to attend school. Many things that cannot be written or said help make the list of things she has done for her family and home.

IV. Other Considerations, Including Community Services

A favorite pastime is caring for the sick and elderly people. She spends much time with elderly people just to make them happy. She spends hours reading and discussing the Bible with them. One winter she stayed with an elderly person just so this person could stay home and not have to give it up. She left the comforts of her own home to stay at a house often very cold to make this person happy.

Even though she may not be a benevolence chairman, she always keeps sympathy and get-well cards to send to friends and loved ones. On the occasion of deaths she is always there to help out or she sends food. Anytime she can do things to show her love and make others happy is when she is the happiest. She never thinks of herself but denies self to help others.

Mrs. Boyette was not only voted Woman of the Year in church, but also in the Eastern District Woman's Auxiliary Convention.



SUNDAY, APRIL 12

"Count It All Joy"

Scripture Reading—Psalm 30:5

The missionary reached the little Chinese town shortly after bandits had done their worst. A native Christian showed the ruins of his home; thatched roof, rafters, rude furniture, all turned to ashes. Then, as though it were the last straw, he said, "They even burned my Bible and hymnbook!" And from the ruins, he picked a single page of his Chinese hymnbook, the only thing that had escaped the flames! The missionary took it and read, "Joy to the world, the Lord is come!" It seemed a mockery—this note of joy in the midst of desolation. But if you could have gone to the little chapel and seen the light on the faces of those Christians, who had lost nearly everything, and heard them speak of the home Jesus has prepared for those who love Him, you would know there is joy to the world, because the Lord has come!—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

The Lord is good to us, and no matter what destruction may come our way, He is still with us.

MONDAY, APRIL 13

The Uneducated Poor Man

Scripture Reading—Acts 20:35.

This is the testimony of a village carpenter's neighbor: "He cannot talk very well in a prayer meeting, and he hasn't a lot of education. He isn't worth much money, and it's little he can give to the church or to any charity. But a new family never moves into the village that he does not find time to give them a neighborly welcome, and offer any little service he can render. He is always ready to watch with a sick neighbor, and help him in his affairs. He finds a pleasant word for every child he meets. He really seems to have a genius for helping folks in all sorts of common ways, and it does me good everyday just to meet him on the street." —*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Each of us needs to be kind to other people, and always be willing to lend a helping hand to those who are in need.

TUESDAY, APRIL 14

Christian Witness

Scripture Reading—Psalm 119:105

At a meeting I heard a missionary home on furlough tell of a simple act of his by which he unconsciously saved another's life. He was on board ship and when in his berth, one dark night, he heard that cry—so awful to listen to at sea—"Man overboard." He arose at once from his bunk and took the swinging lamp from its bracket, and held it at the window in his cabin. He could see nothing; but, the next morning, he was told that the flash of his lamp through the port showed to those on deck the missing man clinging to a rope. He could hardly have held on another minute. The light of the lamp shone just in time to save the man's life.

Have your lamp of truth always burning; and be ready to show the flash of its light, whenever you hear the call for help. On some dark night, you may help to save a poor soul who has fallen into the waves of temptation or despair.—*J. W. W. Moeran, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Have you as a Christian ever stopped to witness to some poor lost sinner who needs to be shown the light?

WEDNESDAY, APRIL 15

Not Far—But Lost

Scripture Reading—Psalm 32:10

A young Filipino, traveling in Chicago, registered at the Hotel Sherman. Taking a walk, he became lost. He was ignorant of the name, location, and appearance of the hotel, and so was unable to find it again. Consequently, he selected another room in the Hotel Astor. Unwilling to acknowledge to the authorities that he was lost, he tried for five days to find the place where he had deposited his baggage. Unsuccessful, he finally appealed to the authorities. The police soon found his original registration place, and informed him that for five days he had been living NEXT DOOR to the place where he had left his baggage. Although so near, he lost five days' peace of mind, five days' time, and five days' use of his baggage all because he would not tell an officer that he was LOST. No one should entertain any fears about telling the Lord that they are lost, confessing, "I have gone astray like a lost sheep."—*Tom Alson, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

We must be willing to admit that we are lost, and we must confess our sins and ask God to forgive us of them.

THURSDAY, APRIL 16

Wrong Orders

Scripture Reading—Proverbs 11:3

Some years ago a passenger train rushing into New York as another t was emerging. There was a head-on lision. Fifty lives were lost. An engi was pinned under his engine, frightf injured, and tears were running down cheeks. In his dying agonies he hel piece of yellow paper crushed in his ha and said: "Take this. This will show that someone gave me the wrong orde

Unregenerate men and women will st before the Great White Throne and p to their Modernist preachers, saying, "So one gave me the wrong orders!"—*Wat man-Examiner, Knight's Master Book, Ee mans Publishing Company.*

Prayer Thought

A lot of times the orders are giving ri but we take them wrong. Let's be sure that we take our orders from the pro source—His Word!

FRIDAY, APRIL 17

A Missionary's Equipment

Scripture Reading—Isaiah 43:6

A life yielded in God controlled by Spirit.
A restful trust in God for the supply needs.
A sympathetic spirit and a willingness take a lowly place.
Tact in dwelling with men and adaptabi toward circumstances.
Zeal in service and steadfastness in couragement.
Love for communion with God and for study of His Word.
Some experience and blessing in the Lo work at home.
A healthy body and a vigorous mind.
—*J. Hudson Taylor, Knight's Master Bo Eerdmans Publishing Company.*

Prayer Thought

A missionary sacrifices more than actually know about. We should th God for such wonderful people as missi aries, who are willing to deny themsel so that others will know about Him.

SATURDAY, APRIL 18

His Father's Hand

Scripture Reading—Psalm 46:1

A minister says: "I well remember time when my child, a laddie of three ye had to undergo an operation to save from becoming totally blind. I was corded the privilege of being in the ro during the operation. My dear child laid on the operating table. He was tremely nervous, and his body was quiv ing very much. He called to me: 'Fath Father! Will you stand beside me? V you hold my hand?' As I took his h the quivering ceased, the nervousness ab

(continued on page fifteen)

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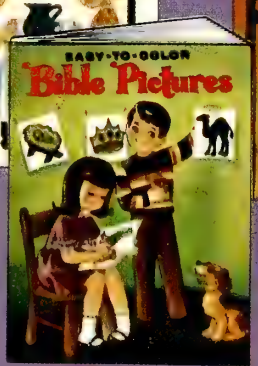


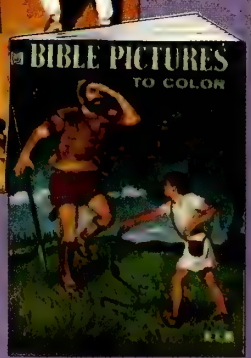














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CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS
Managers
Black Mountain, North Carolina

PROPOSED CRAGMONT COTTAGES

by H. ADRIAN GRUBBS Jr.
Member of Board of Directors

Here is the floor plan of our proposed ttages for Cragmont Assembly. Be- se of insufficient funds to begin con- uction, it now appears that we will have our new cottages for use this mmer. However, we are not abandon- our plans; we MUST have these new ldings if Cragmont is to open next r.

Many hours of discussion and planning e gone into this floor plan. There several important considerations to noted. Observe first, that the gen- arrangement calls for sleeping quar- s divided by the bath facilities. One g we regard highly at Cragmont is small-group orientation. Personally, ould prefer smaller, individual cot- es to accommodate 12 to 20 campers a counselor; but because that would so expensive, we came upon this idea a larger unit divided into smaller sec- is. Each side will sleep 20 campers s a counselor.

Note secondly, that the counselor's quarters are partitioned off for the privacy of both the counselor and the campers. There are times when the counselor needs a place to study and to counsel with individuals in private; this affords him one. Also, the campers need some freedom from the watchful eye of a supervisor, and this arrangement in a small way respects their privacy. In the third place, you will note that the two ends can be completely shut off with equal bath facilities on each side.

My only regret is that we will not have two new cottages for use this summer as originally planned. If we, from all across the state, will work hard, we can have them next year. Every Cragmonter is aware of the desperate need for these cottages and for kitchen and dining facilities. Our older buildings are deteriorating at a rapid rate. This year it is costing approximately $2,000 to put our present building in shape for occupancy; and this is only to do what is absolutely necessary for **this year,** and excludes any expenses for equipment. We must begin building soon!

The approximate cost of each cottage is $17,000. This sounds like a lot, but it is something that will be serviceable for years to come; and when we take into consideration that no buildings have been erected in many years, it becomes evident that we are long overdue. There are already some organizations (churches, district youth fellowships, and conventions) that have launched fund-raising drives for the Cragmont building program. Maybe you and your group would like to join them.

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Whatever makes men good Christians makes them good citizens.—Daniel Webster.

For Your

CHURCH NEEDS

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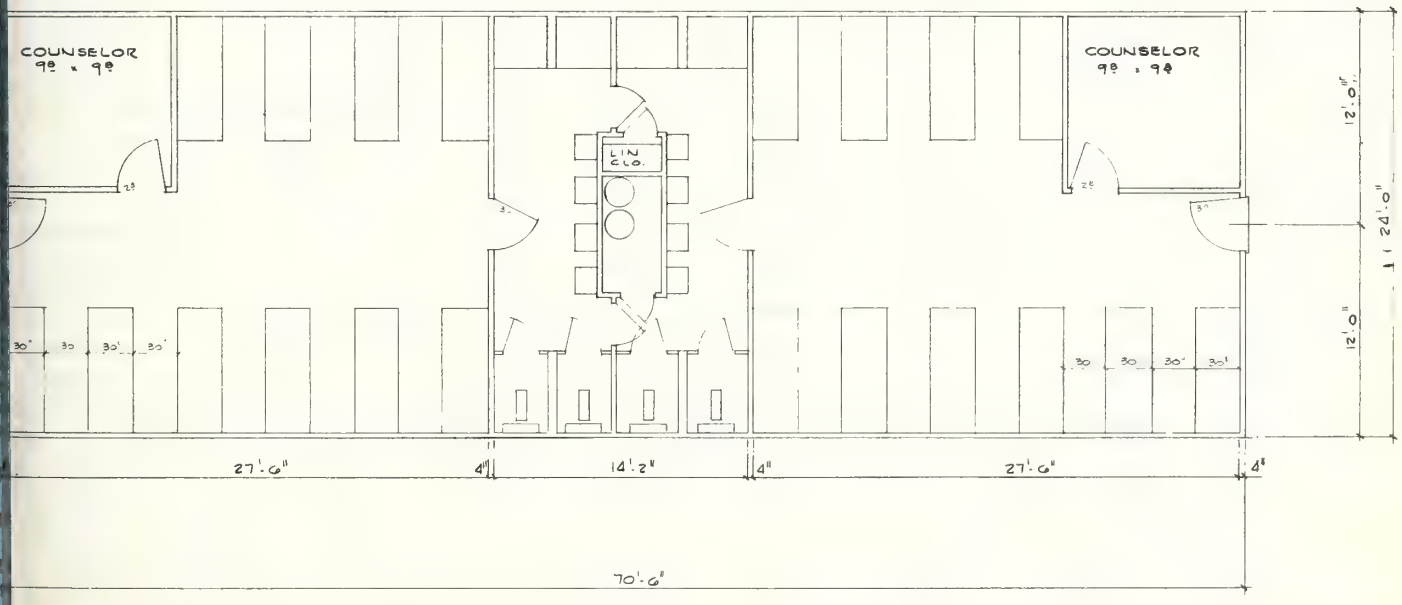
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Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. R. P. Harris wishes to announce that he is available for pastoral work beginning in July on the first and third Sundays of each month. Any church desiring his services may contact him at the following address: 1200 Tarboro Street, Rocky Mount, North Carolina 27801, or telephone 442-3536.

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The Rev. Cecil E. Rose announces that he is available for full-time pastoral work. He requests any church desiring his services to contact him by writing Route 2, Box 177-A, Creswell, North Carolina 27928, or by telephoning 797-4917.

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The Rev. Paul Lambert wishes to announce that he is available for full-time or part-time pastoral work. Any church desiring his services may contact him at the following address: P. O. Box 441, Rockingham, North Carolina 28379; or by calling 582-0384.

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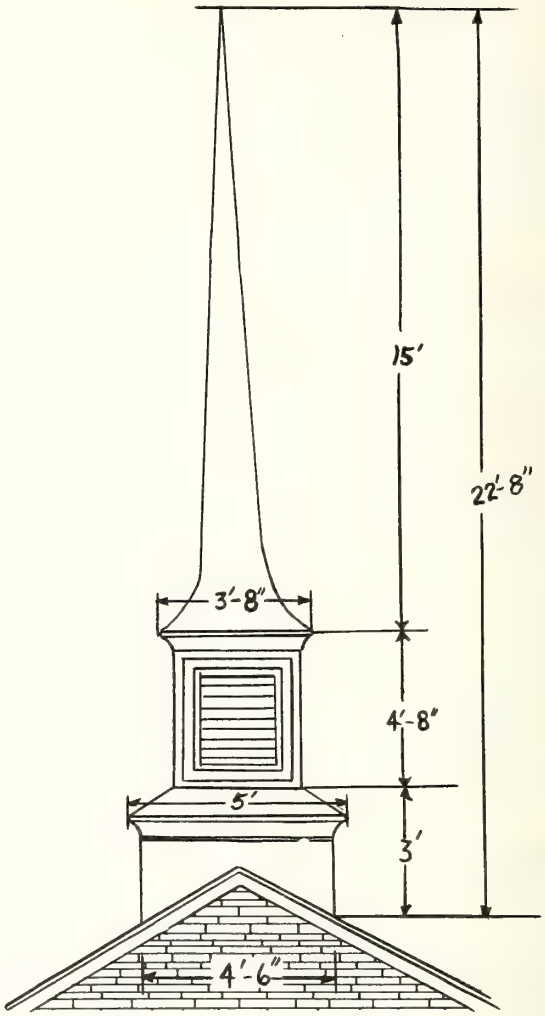
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BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: Is it wrong for a man who ired of living under present-day, sin- conditions to commit suicide?—**R.R.I.**

nswer: Yes. Life is a precious gift n our holy Creator and it should be ued as such by all who possess it. put each of us here for a holy and ful purpose, and will enable each to his place; this place, in a dignified , to accomplish that holy purpose in its details if we allow Him. First, must as the Word teaches take Christ his Saviour as he commits his whole to Him, and then he must be obe- nt to Christ. In whatever degree of dience he maintains in a right rela- with Christ to that extent, Christ ough him will accomplish this worthy hallowed purpose. Regardless of circumstance a person may think self to be in, his happiness and his mplishments will depend upon his lty to Christ and obedience to what Bible teaches him.

ain and sufferings are regarded as 's means of discipline. No Scripture ny part of the Bible justifies one in rtening his days here or determining time of departure from the gruesome fate seems to assign him. ". . . be faithful unto death, and I will give a crown of life" (Revelation 2:10), ns that we are duly bound to do all Bible says we should under what- circumstance God allows, and un- the time when He says to us: "It is ugh," as He indicated to Paul, caus- him to say: "For I am now ready to offered, and the time of my departure t hand. I have fought a good fight, ave finished my course, I have kept faith: Henceforth there is laid up for a crown of righteousness, which the d, the righteous judge, shall give me that day: and not to me only, but o all them also that love his appear- " (2 Timothy 4:6-8).

aul was imprisoned contrary to the of God. God did not see fit to free as He had done on other occasions, vever; but He gave him sufficient grace to endure the evil. He allowed Job's tormenters to go a long way before He appeared in judgment upon the scene. He allowed His dear Son, our blessed Saviour, to be mocked, spit upon, stripped, and crucified in the public; and the Bible tells us that we are not better than our Lord. Jesus said that if they had done the many evil things to Him, they would do likewise to us; so we just need to be faithful, which if we are, we shall not want to take our life. We, instead, would give them for Christ, had we more than one. Jesus said, "It is enough for the disciple that he be as his master, and the servant as his lord. . . ." (Matthew 10:25).

So if we want to be like Jesus we must accept the suffering and disappointments a God-hating world of Pharisees and hypocrites impose upon us and still be faithful unto death, even if it should be through a false trial, persecution, and even crucifixion as Jesus experienced.

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Question: Will the church be on this earth while the antichrist reigns 42 months as seen in Revelation 13:5?—**R. A., Los Angeles, California.**

Answer: No, the church will not be here during the Great Tribulation. The time when the antichrist is to be reigning on this earth, the church will have been raptured; and as I understand it, will come into the hallowed presence (each member) with a body like unto His glorified body where each will be judged at the judgment seat of Christ for the rewards that are to be given everyone according to his faithful use of the time and opportunity he has had from his conversion or regeneration until his time of Christian activities ends here—either when he dies or is raptured, depending upon just what part of the church period or history he is active in here.

The marriage supper of the Lamb, it seems to me, may follow the conclusion of the activities at the judgment seat of Christ. This will be at the end of what I understand to be seven years in the air with Christ—the judgment occurs in the first part and then the marriage supper. Christ with all His saints, including all the personnel He brings from heaven, will come to the earth and take vengeance on all who have neglected to appropriate the salvation Christ made possible in His incarnate work or activities including His death. (See Hebrews 2:3.)

The antichrist, with all his cohorts, will be overthrown, judged, and cast into hell or the bottomless pit, where they will remain forever at the end of Christ's 1,000 years reign on the present earth. At this time Satan will be released and allowed on the earth to tempt those living then. He will bring up a great multitude of them to surround the city and Christ's throne. Then Christ will cause fire to come down from heaven and destroy Satan with all these rebels, or make void their efforts to destroy the government of Christ.

The Great White Throne Judgment will now appear together with the resurrection of all the enemies of God and these, together with the devil, shall be cast into the lake of fire where there will be suffering and torment throughout all eternity. (See Revelation 19:7-20.)

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Open Letter Mailed to Church Clerks and Treasurers

To: Co-Workers in Original Free Will Baptist Churches

Subject: Fellowship Seminar of General Baptists and Free Will Baptists

Dear Co-Worker:

A Fellowship Seminar will be held April 29, 30, 1970, at the Central Holiday Inn Number 4, Knoxville, Tennessee. This will be an opportunity for your pastor to fellowship with other ministers of like faith and interest. This should help any minister to be a better pastor.

The minister of today is called on to participate in many things at his own expense. However, the church could and should assist their pastor with the expense involved in attending this meeting. It will take from fifty to seventy-five dollars to make it possible for one to attend the meeting.

Will you, as a leader in your church, make sure that this matter is called to the attention of the membership.

Respectfully,
Committee on Fellowship
N. C. State Convention

STORIES

for our youth



THE UNUSUAL HERO

ELSIE MILLER GESNER

JAY OLSEN clutched his kite and the ball of string as he hurried toward Lloyd's house. The only reason he was going was that there was a stiff breeze, perfect for kites, and it was Saturday, with every boy in his gang away from home. So far he had not been able to get acquainted with Lloyd, for he had not joined in any sports. He did attend Jay's church, but Jay felt that was no reason they were obliged to accept him in their gang.

Lloyd was the picture of loneliness as he sat on the steps. "Hi," Jay called to him. "Do you want to help me fly my kite? There's a brisk wind today."

"Sure!" Lloyd exclaimed. "It would be fun on a day like this! But not here. There are too many trees. The best place would be the hill behind our back field. Actually it is Mr. Brown's land, but he won't care."

"Oh, yes he will. He chased me off his hill last winter."

"I saw him drive by in his truck just a few minutes ago. But maybe our field would be just as good."

Jay nodded. "That would be better."

When they reached the barn, they could see a tall boy beside the hill, playing out the string on a red kite. "It's Mike Holman," Jay exclaimed.

"Friend of yours?"

"Are you kidding? He likes nothing better than to poke fun at us when we go to junior choir rehearsal or Sunday school or the youth meetings, but it looks as if the laugh is on him now," Jay gloated. "Look at his kite. It's headed for that old tree."

"Well, what do you know?" Lloyd murmured. "Guess you're right."

They watched Mike tug at the kite. "He's not going to make it," Jay anticipated.

The kite finally crashed in the very top of the old tree which leaned out over the river. They watched as Mike clambered up. The tree swayed beneath his weight, and Lloyd exclaimed, "Look! That tree hasn't even leafed out like the others. It must be dead. He'll never make it to the top without it breaking."

But Mike was determined. He climbed higher and higher. "Oh, oh; now he's going to get it," Jay chuckled as he saw Mr. Brown hurrying across the field from a side road, waving his arms excitedly. "And maybe we will, too, if he catches us. Let's run, Lloyd."

"I—I can't run," Lloyd stammered. "My leg—"

"I saw you limping. But you can make it across to that wooded patch, can't you? So what if it hurts a little? Better than getting caught by Mr. Brown."

"I—I can't, Jay. It's not hurt. It has always been this way ever since I had polio."

Jay groaned. "It's too late anyway."

Mike was still climbing. "Get down, you kid. Get down. That limb will break!" Mr. Brown roared, but he did not seem angry—only concerned. Mike stretched out his hand for the kite when, without warning, the branch broke off, and Mike fell with it into the water below.

Jay raced toward the river. "He can't swim. He'll drown." He pulled at his jacket as he jumped off the bank. Lloyd can't help. It's up to me, he thought, struggling as his hands got tangled in the jacket sleeves. Then Lloyd was at his side.

"Let me go. It's one thing I can d I'm a strong swimmer." He jumped the bank, into the cold water, soakin Jay. For a moment, his head was abo water, then he disappeared around t large branch now partially submerge In a few moments, he had located Mik

"He was knocked out, I guess," Llo panted as he dragged Mike up on t bank with Jay's help. "His head w held out of the water by the branch."

Mr. Brown had arrived. "Good, good he murmured. "Good work, boy."

Mike opened his eyes. "Oh, m head," he groaned. "Where am I?"

Lloyd grinned. "Guess you're rushi the season. You've just had an ea dip," he said between chattering tee "Now let's get home for some d clothes."

"I'm sorry I came down here, M Brown," Jay apologized as they start off across the field toward the tru "I—we were watching Mike, and bef we knew it, here we were."

Mr. Brown smiled for the first tim "Guess you kids think I'm an old cra yelling at you to stay off my land. T fact is that, when we were kids all livi on this old farm, my brother was dro ed in this stream. It's a treacher one, and I can't bear the sight of you boys playing near it."

"I never will again," Mike assu him. He turned to Jay. "I guess I o you thanks for saving my life."

"No. Thank Lloyd," Jay said.

"You?" Mike looked at Lloyd, and shivering, and dragging his leg m noticeably now. "I—I never knew went out for swimming or any sports

"I guess none of us gave him a cha to show us," Jay said.

"Well, I guess kite flying, marb and swimming are about my lim Lloyd admitted. "When I came her thought I'd try to keep my lamenes secret, but I guess I'll just have to satisfied with the things I can do well as others."

"And there are some things you do a lot better," Mike added.

"And how! And it won't matter the gang that you are lame when t hear what a hero you turned out to Jay said.

"I'd like to be the first to tell the Mike said seriously.

"Then you'd better come to Sun school tomorrow and tell them. Sto like this have a way of leaking out in a small town," Jay chuckled.

"It's a deal," Mike said quickly.- Pleasure.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

KITCHEN FOR EACH COTTAGE

by a Housemother

We at the Children's Home are in the process of putting kitchens in each cottage for the purpose of planning and preparing breakfast and some other meals in the cottages. Before we can attempt this project, we must have cooking utensils. We would appreciate you sending in coupons—Red Scissors, Bonus Gifts, Ivory Crockers, S & H Green Stamps, Gold Bond Stamps, F & S Gold Stamps, and Green Bax Stamps. With these coupons we can purchase some of our most needed cooking utensils.

We know when this project is completed it will strengthen the homelife atmosphere for our children.

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SUMMER CAMP

Mrs. Francis Garner, Staff Member

It is almost summer camp time again. Everyone who has ever been to Cragmont looks forward each year to summer camp time. Each year many teen-agers as well as others who visit there find Christ as their Saviour. All who go there feel the presence of His Spirit and come away feeling renewed and refreshed.

All of us want the very best for our children in the Children's Home. We are very grateful to you for the support and interest shown our children as we strive to be the best "substitute parents" that we can be. Through the sponsorship program we are able to send several of our children to Cragmont each year for a week of "instruction, inspiration, and recreation." However, not nearly enough of our children get to go. Last year we were able to send only six. We hope that this year many more will have this opportunity.

Since only a few sponsors have chosen to send their child to camp, we find it necessary to seek additional help in getting at least twenty (20) of our children to Cragmont. You can help us in sending 20 children by asking your church group, Sunday school, or other organizations to make this possible by sending us $45 for each child you would like to send. This will make it possible for more of our children to enjoy the blessings of Cragmont.

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A TRIBUTE TO THE MEMORY OF

Mrs. Ethel Moye

To a Very Dear and Wonderful Aunt:

Not only were you a mother to me, but to everyone who needed your love and help. You were so human. You always were there to work and weep for the broken and suffering. You were always there to share and enjoy the happy occasions. You had hands outstretched to both give and receive with gladness. Oh, how we miss you! But your love, your giving, and your caring live on. May we follow your example of living.

A Foster Daughter

Mrs. Archie Coggins

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Correction Please!

The March 25 issue of "The Free Will Baptist," under the "Hints That Help" section of "The Sunday School Lesson," carried the following statement as clipped from "The Bible Teacher": "The Holy Spirit is the second Person of the Godhead . . . ." This should be corrected to read, "The Holy Spirit is the third Person of the Godhead . . . ." (This error was brought to our attention by Mr. Kenneth W. Forehead, Durham, North Carolina.)

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Little boats should keep to the shore.

BOOK REVIEWS

by ELIZABETH HILL

THE WOMAN AT THE WELL by Dale Evans Rogers. Revell, 1970, $4.95.

Coming May 18 is the story of a modern woman at the well. Dale Evans Rogers tells her own story of two marriage failures, the deaths of three beloved children, working with Roy Rogers, and becoming his life partner.

More important, she tells of how she came to know, love, trust in the Lord, and sharing her faith with others.

Every woman needs to read this deeply moving story of a wife, mother, grandmother, author, performer, and guest star.

She is "truly one who drank deep of the water given by Christ and who now invites others to drink at the well."

Among her other books are "Christmas Is Always," "Angel Unaware," "Salute to Sandy," "No Two Ways About It," and "To My Son."

THE CROSS AND THE SWITCHBLADE by David Wilkerson. Revell, 1970, $95c.

Here is the exciting new edition of an all-time best seller. This movie edition contains a 16-page picture section of suspense-filled scenes from the movie. It has a bright new cover with Pat Boone as the fearless David Wilkerson.

The story is about a small town minister and his courageous mission to the street gangs of New York City's asphalt jungle.

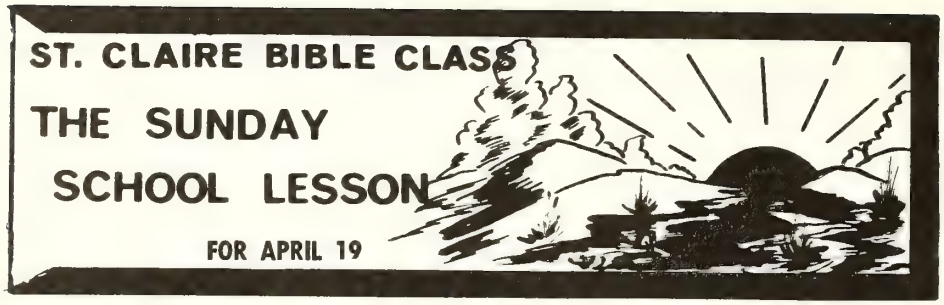
THE UNIQUE WORLD OF WOMEN by Eugenia Price. Zondervan, 1969, 245 pages, $3.95.

In a companion volume, "God Speaks to Women Today," the author chose better known women whose stories or short character sketches are told in the Scriptures.

In this book, many of the women are unfamiliar. Among these are Keturah, Mary of Jerusalem, and Rufus' mother. These are barely mentioned in the Bible.

Eugenia Price believes that women today can discover what God is saying to them through typical Bible women. She has planned this book to be used for both personal reading and for devotions in public meetings.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)



GOOD NEWS FOR ALL

Lesson Text: Galatians 3:7-14, 26-29

Memory Verse: Galatians 3:28

I. INTRODUCTION

The church in Jerusalem having been established by the power of the Holy Spirit at Pentecost, and having witnessed that power in the lives of the early disciples, as in the case of Peter and John in last Sunday's lesson, was now commissioned to go out into the world with the gospel, beginning in Jerusalem with the Jews, later to include the Samaritans, and finally the Gentiles.

The gospel meant "good news" or "good tidings." This good news, essentially, was that the Messiah had come, bringing salvation to mankind through His sacrificial death on the Cross and His triumphant resurrection from the dead, and that all who believed in Him might have eternal life.

Being so far removed from that ancient day, we may find it difficult to understand why it was so hard to get such a message across to the people, especially to the Jews who were steeped in teachings of the law and oral traditions, most of which had become a part of their religious culture during the years between the Testaments. But it was hard, particularly in certain areas such as in the regions about Galatia, a city in Asia Minor. Jewish legalists who would not accept the new doctrines of salvation by grace made the ministry of Paul and the other apostles most trying, and they often succeeded in nullifying the work done by them.

In this lesson Paul contrasts the work of law and grace and gives dramatic emphasis to the marvelous truth that this good news was for all who would embrace it by faith.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. This lesson is the background for a series of six lessons.
2. Tell how the church in Galatia was founded, and how the epistle came to be written.
3. The main theme of the book is salvation by grace r a t h e r than by works.

B. Faithful Abraham (Galatians 3:7-9)

1. All children of faith are children of Abraham (v. 7).
2. God's promise to Abraham was this: "In thee shall all nations be blessed."
3. We are heirs to the promises given Abraham.

C. A Gospel for All (Galatians 3:10-14)

1. What are the works of the law?
2. What is the curse of the law?
3. Christ redeemed from the law that men might be saved through Him.

D. The Fruits of Faith (Galatians 3:26-29)

1. We are children of God by faith (v. 26).
2. We are baptized into Christ by faith (v. 27).
3. We are united with one another by faith (v. 28).
4. We are heirs by faith (v. 29).

E. Conclusion

The gospel is for all men, because Christ died for all men. All men may be saved because the gospel is for all men.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. In one of his great sermons entitled, "The Way of Salvation," Oswald J. Smith has the following to say about man's salvation: "There is nothing that man can do to save himself. In the religions of the world, man-made blood flows from man to God. That is merit. But in Christianity it flows from God to man. That is grace. False shepherds, wolves in sheep's clothing, told our soldier boys that to die on the battlef merited everlasting life, that if a gave his life for his country he woul to heaven. Thank God, the men th selves knew better that they were fit to meet a holy God.

"Man, listen! All the blood of men of all the battles of the world's tory would not suffice to wash a even one sin; but the blood of the man, shed on Calvary's Cross ninet hundred years ago, once for all, is ficient to wash away all the sins of the men of all the ages. Man can nothing to merit eternal life. Long, ago the Lord Jesus cried, 'It is finis (John 19:30). What can a man adc a finished work?

"If morality, if man's righteousnes sufficient, then Christ need not h died. '. . . for if righteousness come the law, then Christ is dead in v (Galatians 2:21). The greatest atro in the world's history was the deatl Christ, if a man has power to save l self. God gave His Son because knew that man was absolutely helpl and needed a Saviour. Morality, friend, will save no one, and morality not save you."—Selected.

B. Was the gospel really for all? it possible for just anyone to com salvation? In Paul's day this must l been a fantastic thought, for barr existed then. Some people could h ly dare to hope for salvation. Who v they? What kind of barriers wer the way? You may list as barriers norance of the law (John 7:49), nati prejudice as against the Samaritans cial prejudice against all Gentiles, erty that made some people desp etc.

Then came the gospel, proclaiming vation through Christ for everybody. was the truth that could overcom these barriers. It was the truth called all men to come to God.

In Paul's day those barriers were and wide. It startles us to realize those very same barriers are standi our world today, keeping many p from knowing Jesus. Yes, we hav cial barriers, economic barriers, nat barriers, racial barriers, educational ries. We have all kinds of false t ings that are barriers to many peop

But the gospel has not changed. gospel can still bring all men into mony with God. It only needs t heard and heeded.—Adapted from S ard Commentary.

(continued on page fifteen)

NEWS NOTES

(continued from page six)

ly; the pastor, the Rev. Jerry Rowe, his family; and the Rev. Clifton Sty- a former pastor. In all, approxi- ly 70 persons attended, and an of- g was received in the amount of .35; also many faith promises were e for the remainder of the year.

rs. Lois Lewis, mission chairman of auxiliary, states: "Brother Ingram a very interesting talk on the im- ance of missions. I feel that each was made aware of our responsibili- to our mission program, both in our ers and in our financial support."

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val in Progress
pring Branch

vival services are in progress at g Branch Free Will Baptist Church, tonburg, North Carolina, and will nue through Saturday night, April

rvices are beginning each evening 30 with singing by the juniors to be wed by the regular services and al music each night. The Rev. y C. Boling, pastor of the Calvary Will Baptist Church of Wilson, North lina, is serving as guest evangelist. e Rev. E. C. Morris, pastor, invites yone to come and enjoy the re- der of these services.

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val in Progress
lm Grove Church

vival services are in progress at the Grove Free Will Baptist Church, e 1, Ayden, North Carolina, and will nue through Saturday night, April Services are beginning each even- t 7:30 with the Rev. Norman Ard of Hill, North Carolina, a former pas- serving as evangelist. The public vited to attend the remainder of e services which are featuring special c and good gospel preaching.

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val Services
iney Grove, Beaufort County

vival services at the Piney Grove Will Baptist Church, Beaufort Coun- North Carolina, will begin Monday , April 13, and will continue gh Saturday night, April 18. Ser- will begin each evening at 7:45, the Rev. Wayne West serving as evangelist. Mr. West will be as- d by the pastor, the Rev. Owen ur. The church cordially invites yone to attend these services.

First Church, Durham
To Hold Revival

Revival services will begin Monday night, April 13, and will continue through Saturday night, April 18, at the First Free Will Baptist Church (formerly Edgemont Free Will Baptist Church), 1212 East Main Street, Durham, North Carolina. Services will begin each evening at 7:30, with the Rev. M. E. Cox serving as guest evangelist. Mr. Cox is pastor of the Highland Pines Free Will Baptist Church, Hamlet, North Carolina. The church invites everyone who can to attend this series of services which will feature special singing groups each evening.

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St. Claire Bible Class

(continued from page fourteen)

C. "A Negro boy asked a missionary in Africa, 'Was Jesus a black man?'

" 'No, my boy, He was not,' replied the missionary.

"The boy turned away disappointed, saying, 'The white people have all the good things.'

"Then, reflecting that the hot Syrian sun would have darkened the face of the Master, the missionary said, 'I think His color would be between yours and mine.'

"The boy clapped his hands and shouted, 'Then He belongs to both of us!'

"You could put it another way: both black boy and white missionary belonged to Christ!"—Prairie Overcomer.

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FAMILY FIRESIDE

(continued from page eight)

ed. 'Father,' he said, 'I am not afraid now,' and then turning to the doctor, he said, 'Doctor, you may go on now. I am not afraid!' " So the handclasp of our heavenly Father begets confidence and strength. We are not afraid when we feel His love-grip.—*Christian Herald, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When the love of God is in our hearts, we are not so afraid of things as we were before.

Bookstore Hours

*****

* The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

* Monday-Friday—8 a.m. to 5 p.m.

* Saturday—9 a.m. to 12 noon.

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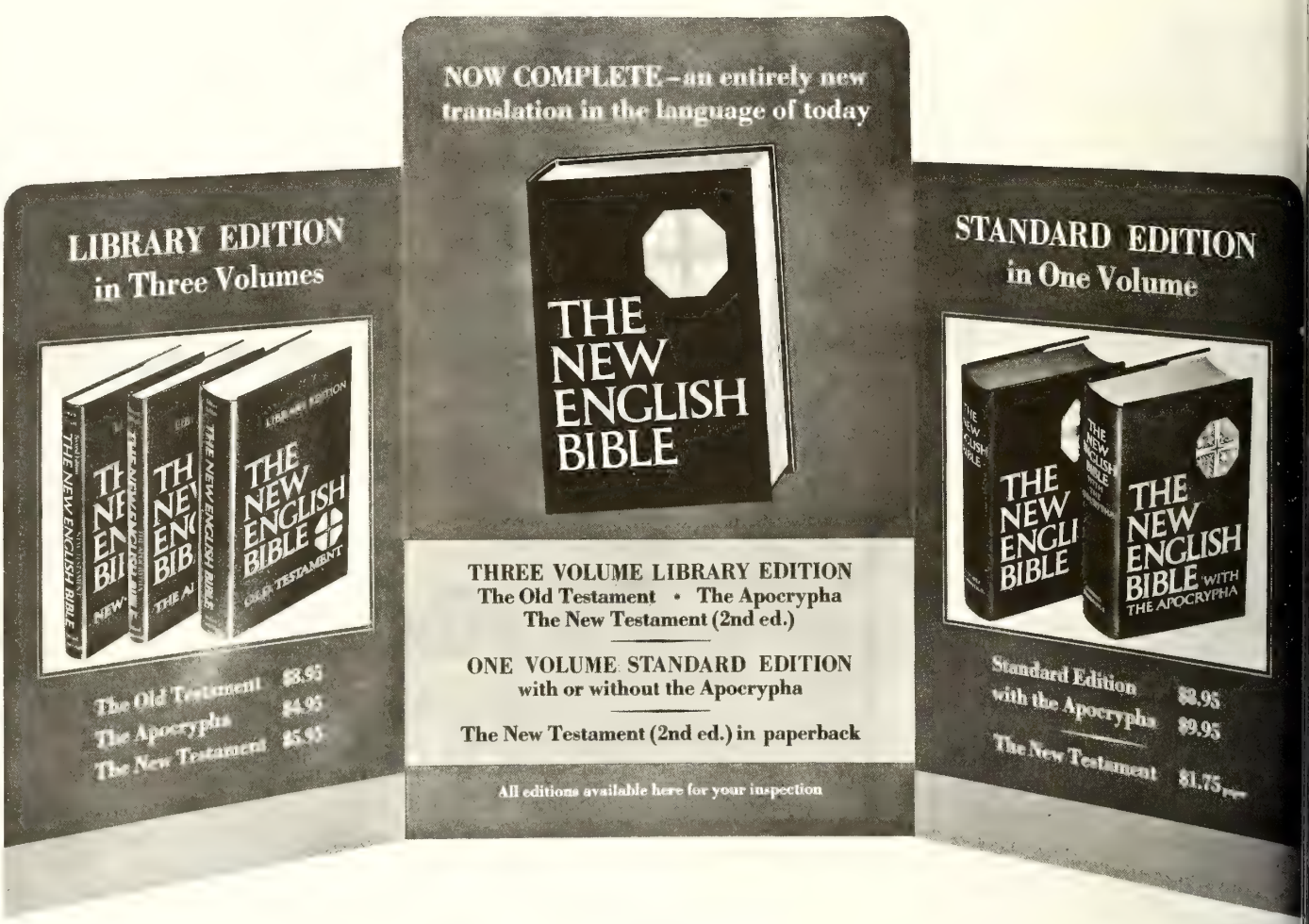
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Div.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 15, 1970

SOMETHING OF COLOR





The Free Will Baptist

APRIL 15, 1970

Number 85 Number 15

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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Editorial--

Cover Photo by Staff

SOMETHING OF COLOR

At last we have it! You've asked for it, and here it is! Notice that for the first time in our history, we have on the cover of "The Free Will Baptist" a picture produced by a process called color separation. The result is a full color reproduction of a colorslide, and the picture is easily recognizable for many of our readers. It is the stained-glass window at the front of the Press building as seen from the inside. For those of you who have visited the Press, it is a familiar sight. The shadow of the cross is seen behind it.

Color is pleasing to the eye. It attracts attention and makes the reading material more enticing; but, color pictures contain hundreds of small areas of colors which are distinctively different. It is impractical if not impossible to print each of these colors separately, so a color separation process was developed whereby most colors could be reproduced by printing in their place some mixture of three selected colors with the addition of black. Besides black (a combination of all colors in the spectrum), the three other colors used are: magenta (red), cyan (blue), and yellow. The terms magenta and cyan are used in the place of red and blue because they describe the colors of the actual inks more accurately, and because this avoids confusion with the red and blue of the color separation filters which are used in making the particular negatives for each distinct color.

For our picture on the front cover, not one, but four different negatives were required. One negative was made for the magenta (red) color by using a filtration system which filtered out all colors except the red. Another negative was made for the cyan (blue) color by using a filtration system which filtered out all colors except the blue. The same procedure was used for the yellow and the black; thus, four distinct and separate negatives were produced.

Each negative is burned on a separate plate; and each color is run separately using a specific ink for the particular color. The magenta (red) is run first; then, the cyan (blue) is run (printed on top of the magenta); next, the yellow is run (printed on top of the magenta and cyan); and finally, the black is run which completes what you see on the front cover. Thus, where for black-and-white work there is only one run, for color work of this type, there are four separate runs; that is, each sheet of paper is run through the press four times. This is a time-consuming process; nevertheless, the result is pleasing to the eye and makes for an attractive job.

There is skill required in producing good color separation printing. Perfect registration (the laying on of one particular color on another within the specified areas reserved for that color) is desired. Otherwise, a blurred image will result, much like a double exposure in photography.

The cost of color printing, needless to emphasize, is greater than simple black-and-white printing; and in order for a company to be able to do extensive printing in this vein, increased volume of sales would be required to keep charges at a comfortable level.

The Press, however, has ventured out somewhat in this process. From time to time we hope to do other issues of "The Free Will Baptist" by the color separation process; and third quarter's "Advanced Quarterly" will carry a colored picture on the cover. At the present time we are having our negatives prepared by another company, but we are burning our own plates. (Burning is the name given to the process of transferring the images from the negatives to the metal plates which are used on the offset press.)

We are happy to be able to utilize technical know-how in order to serve our people better. If you look at the colored stars printed within, you will see the three colors used in the process, with the addition of black. We would welcome any comments from our readers in regards to the appearance of this week's "Baptist."

The Easter Parade

by
REX BRANDON

(This message was delivered at Youth Sunday services at the Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, Palm Sunday, March 22, 1970.)

It seems that people have continued the practice of travel at Easter. When Jesus came to Jerusalem on that first Palm Sunday, the procession had become a thronging multitude of people of all kinds; from every area of Palestine and the surrounding countries, the people were gathering at Jerusalem for the Passover Feast.

As Easter approaches this year, there will be multitudes on the move. Thousands of teen-agers and youth of college age will flock to their favorite beaches along the southern seacoast. The parks and floral gardens will be filled with those who appreciate the beauty of the springing flowers. Actually there will be millions of people here in America on the move. The thronging masses will not be too much different from those who followed Jesus on the road up to Jerusalem.

But when it is all over, and each has gone his thing; after the footprints along the sandy stretches have been erased by the incoming tide, with only the litter, trash, beer cans, and filth to testify that someone was there—what then? When the vacationers return from their trip after visiting and beholding all the lovely things that God has made and put here for all to enjoy, will they have seen and experienced something that will strengthen their moral principles, or will their morals have been weakened and even destroyed in some instances? Will they have experienced something of real enjoyment, or will the headache from their sinful indulgence serve to increase the pangs of heartbreak and heartache they now feel from frustration and disillusionment with the wild, wild ways of the world?

"And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee" (Matthew 21:1-11).

As the Easter parade of 1970 gathers momentum and people become involved, it would be wonderful if everyone could offer praise to our Saviour King. As the procession reaches its highest point, Christ should be the center of attraction.

It seems that there were a great many in that solemn procession who were interested only in being with the crowd. They would shout and yell with the very best of them. They had no idea what it was all about, but they were satisfied to let it be so. They gathered palm branches with enthusiasm, spreading them as they joined in the hosannas; but they soon were able to join the same crowd when they began to cry, "Away with Him, crucify Him, we have no king but Caesar."

Many in the Easter parade of 1970 will be like them—singing their hosannas and spreading a lot of palm branches; but to take their cross as a true disciple, is another matter.

For a great many in that parade, it was their last opportunity to acknowledge Him as the Messiah—the Christ. They could see Him as He sat upon the donkey and the procession moving slowly along the dusty road. Yes, there was something different about Him. They came to Jericho, and there sat the blind beggar crying out, ". . . Jesus, thou son of David, have mercy on me" (Mark 10: 47). Many charged him that he should hold his peace: but he cried a great deal more, "Thou son of David, have mercy on me."

Then Jesus stood still and commanded him to be called. They called the blind man, saying unto him, ". . . Be of good comfort, rise; he calleth thee" (Mark 10: 49). They saw Jesus restore sight to this poor man. They were there when Jesus told Zacchaeus to get down out of the tree. It was along this same road that the man fell among thieves and was found by the good Samaritan who was in all reality the Lord Jesus; and it was you and I that He found ready to die. Aren't you really glad that He stopped by on your side of the road?

But, Jesus was different, as He has always been different. He knew about Zacchaeus long before He came to the tree. He also knows that we too are pretty good tree climbers. Jesus is saying today, "Come down!" He wants to abide with you.

(Continued Next Week)

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The Holy Spirit may be speaking in a fellowship of the Spirit. As Dr. Henry Drummond finished his address in Appleton Chapel at Harvard some seventy years ago, he said, "Above all things, do not touch Christianity unless you are willing to seek the kingdom of God first. I promise you a miserable existence if you seek it second."—Robert James St. Clair.

the lighted pathway

Originated by the Rev. W. L. Moretz

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Writer

THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

What Saith the Scripture?

"For what haith the scripture? . . ." (Romans 4:3); ". . . blessed are they that hear the word of God, and keep it" (Luke 11:28).

The question asked in our first text is found in two places. In both places it is used to settle an argument. It is the final appeal of authority. What saith the Scripture about Abraham? What the Scripture says is the true picture of his character. The opinions of men about him are of little consequence. The Scripture says that he "believed God"; therefore, the argument is settled. What saith the Scripture about what we should hold on to in life? The Scriptures teach us that we should cast out that which is of the flesh and keep that which is of the Spirit. The argument is settled; it is now squarely up to us to make a decision. ". . . blessed are they that hear the word of God and keep it." There is no question about the way we ought to go. The only question is, Will we go that way?

The Word of God is used in our church services to bless us. The worship service is a matter of two things—giving and receiving. Through singing and other acts of worship and adoration, we give honor and praise to God. We receive from God through the reading of His Word and the expounding of that Word by the minister.

The reading of the Bible should be a part of every public service of the church. Some of us like responsive readings, because this gives all a chance to enter into the reading of God's Word. Others get greater blessings out of simply listening to the minister read it. It is to be deplored that many ministers today limit their reading of the Bible to only a verse or two—the text for the day. The people are entitled to be given more of the background Scriptures from which the minister chooses his text, or some other passage related to the chosen theme. One minister says, "The reading of a Scripture lesson takes too much of the time needed for the sermon." Brother, just what can **you** say that is more important than what God says?

The Bible records many readings of the Scriptures for the good of the people. Let us look at a few of them, first in the Old Testament, then in the New.

During the fifty-five year reign of wicked Manasseh, the Book of the Law had lain hidden in the house of the Lord, no longer being read to the people as in the time of the good King Hezekiah. As a result, the people became more and more corrupt in their living. Then in the twenty-second chapter of 2 Kings, we read about how Hilkiah the priest found the book during the time of the repairing of the house of God by order of the good King Josiah, and sent it to the king by Shaphan the scribe. When the king heard the book read by the scribe, he ordered a special gathering of all the elders and had the words of the book read to them. In the presence of the assembly, the king made a covenant to walk after the Lord and keep His laws. A great reformation followed. The house of the Lord was cleansed and rededicated, and there was great rejoicing in the land. In the eighth chapter of Nehemiah, we read of another great gathering of the people in a place especially prepared, where the Book of the Law was not only read, but taught in a manner, setting a fine example of teaching for all times: "So they read in the book in the law of God distinctly, and gave the sense, and caused them (the people) to understand the reading" (v. 8). Again it is said that ". . . there was very great gladness" (v. 17).

There were not very many copies of the Scriptures in the time of Christ, and the Jewish leaders had grown cold toward the Book of the Law of God, preferring to teach instead the traditions of men. Jesus revived the public reading of the Scripture, and commanded the searching of the Scriptures as a part of the regular exercise of His followers. Later as the New Testament began t come into existence book by book b inspiration, the apostles and evangelist of the Early Church gave commandmer that these new Scriptures be read to th congregations.

There are many good reasons why th Bible should be read in the public se vices of the church. Perhaps the mos important one of all is indicated by R mans 10:17, where we read, ". . . fait cometh by hearing, and hearing by th word of God." Our own faith is sustai ed, and faith in others is created by ou faithful reading of God's Word in th public services of the church. "Wha saith the Scriptures?"

Churches and Ministers Available

(NOTE: This column is provided, whe needed, for any church that is seeking pastor and for any minister who is seekir a church to serve and would like to giv such notice. Please send the necessary i formation to the editor of "The Free W Baptist." Each notice will run for two i sues only.)

The Rev. R. P. Harris wishes to a nounce that he is available for pastor work beginning in July on the first ar third Sundays of each month. Any churc desiring his services may contact him the following address: 1200 Tarbo Street, Rocky Mount, North Carolin 27801, or telephone 442-3536.

= =

The Rev. Cecil E. Rose announces th he is available for full-time pastor work. He requests any church desirin his services to contact him by writin Route 2, Box 177-A, Creswell, Nor Carolina 27928, or by telephoning 79 4917.

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The Rev. Paul Lambert wishes to a nounce that he is available for full-tim or part-time pastoral work. Any churc desiring his services may contact him the following address: P. O. Box 44 Rockingham, North Carolina 28379; by calling 582-0384.

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A person who refuses to forgiv breaks the bridge over which he mu pass to reach heaven.

Joseph Ingram
Director-Treasurer

MISSIONS

NEWS FROM THE PHILIPPINES

A PLEA FOR PRAYER

Many people ask, "What can I do for missions? How can I become involved?" These are good questions and need a good answer.

We are aware that every person cannot travel the distance to some foreign land. Missions' costs have soared in the last twenty years. What can be done? I am sure you are aware that you can give, and this is very necessary in order to maintain the steps already made and in order to continue to make even more. This is real involvement, but to go deeper (and that's rather deep), you can pray.



Wendy is enjoying her tricycle.

We have discovered since being in the Philippines that this is one of the greatest needs in missions today. Why? because we are living in a period of population explosion. We can see here what it means to carry the gospel in "hard places." We make one step for Christ and seem to back up two steps. For example: We witness in an area and seem to be making headway. People come



Misty is 15 days old in this picture. Notice the blanket; it was made in the Philippines.

and listen. The next week very few will return to hear the gospel. Why? during the week the priest has been to see them. He tells them that they will go to purgatory if they listen, or even worse, they will be excommunicated. The cults are also on the move here: the Mormons, Seventh-Day Adventists, etc. These cults are going into the Protestant homes and confusing them. This is truly a "hard place."

We are convinced that the very power of God is the only answer to this situation. God has the power; do we have the "faith"? We are asking each individual who reads this article to pray for a spiritual outpouring here in the Philippines. We are asking each pastor who reads this to make this a matter of prayer in your church. Please don't let it be just one short prayer, but be fervent in prayer that God may know we are sincere; that we truly have compassion for lost souls. Be sure that we are partners in prayer for this great cause.

This I believe will enrich your life, and you will see the handiwork of God as He answers our prayers.

In addition to the above request please pray for the following:

1. Pray for the missionaries here in the Philippines: the Webbers, the Greens, the Evans, and the Joneses; safety of the Webbers as they return home on furlough in May.
2. Pray that we may live in word and deed the very message of the gospel.
3. Pray for the "national workers" that many souls would be won to Christ through their ministry.
4. Pray for the Bible School students. Remember especially the seniors. The first graduating class is this year, May 5.

Praise Items:

1. The new bundle of joy, Misty Renee, born March 16, 1970, 6 pounds, 14 ounces.
2. Normal delivery and speedy recovery of the mother.
3. Harold's foot is completely healed.
4. Continued good health of the entire family.

Thank you, our brothers and sisters in Christ, for standing behind us. Our work is more rewarding because of people like you that pray for us and support us financially. May God bless each of you as you labor for the Lord with us.

Your Missionaries to the Philipines,
Harold, Sandra, Wendy, and Misty Jones

(Note from the Director: Your mission office has received slides from the Rev. and Mrs. Jones. These will give some insight as to the activities of our missionaries in the Philippines. If you would like these shown in your church, please let me know; and we shall be glad to arrange a time during the week or on Sunday night that you could see them. Please contact us at the following address: P. O. Box 979, Goldsboro, North Carolina 27530; or phone (919) 734-5946.

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ANTONIO CASTILLO SICK

News has come to the mission office concerning the sickness of the Rev. Antonio Castillo. During the last session of the Bible Institute, Mr. Castillo had problems with dizziness and fainted. Mr. Timmons told us that he carried Mr. Costillo home at his request. We do not know the cause of this, but hope that he will be able to find out the reason in a few days. In the meantime we would ask all our people to take this to God in prayer. I believe that God can and will heal according to His will.

Joe Ingram
Missions Director

News & Notes of DENOMINATIONAL INTEREST

Clifton Rice to Hold Woodington Revival



The Rev. Clifton Rice of Kinston, North Carolina, will be the guest evangelist for revival services at the Woodington Free Will Baptist Church near Kinston the week of April 19-25. Services will begin each evening at 7:30 with the pastor, the Rev. Ray Harrison Jr., assisting Mr. Rice. Mr. Rice is a well-known minister of the denomination, and this promises to be a revival of good gospel preaching and special music each evening.

Mr. Harrison and the church membership extend a warm welcome to the public to attend these services and to be much in prayer for the success of the meeting.

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Fellowship Seminar April 29, 30, 1970

A Fellowship Seminar of General Baptists and Free Will Baptists will be held Wednesday and Thursday, April 29 and 30, at the Central Holiday Inn Number 4, Knoxville, Tennessee. The scheduled program for the Seminar is as follows:

Wednesday Evening, 7:30
(Assembly Hall)

Hymn, "To God Be the Glory," David Charles Hansley, Director
Scripture and Prayer, Graham Lane
Official Greetings:
  Free Will Baptist, Willis Wilson, Convention President
  General Baptist, Kenneth R. Kennedy, Executive Secretary
Special Music
Evening Address, Alton Davis, President of General Board of General Baptists
Testimonial and Praise Session
Benediction

Thursday Morning, 9:00
(Assembly Hall)

Hymn, "Faith of Our Fathers," Mike Tooley, Director
Scripture and Prayer, Leland Duncan
"Our Common Heritage" (Historical Reviews):
  Free Will Baptist, Floyd B. Cherry
  General Baptist, Ollie Latch
Recess
Panel Discussion, "Possible Areas of Cooperation and Ministry Between Free Will Baptists and General Baptists," Walter Reynolds, Chairman; W. Burkette Raper; Joseph Ingram; Riley Mathias; Glen Spence; and Glen Lashley
Lunch

Thursday Afternoon, 1:30
(Assembly Hall)

Hymn, "Faith Is the Victory," David Charles Hansley, Director
Scripture and Prayer, Robert May
Presentation of Paper, "The Role of the Small Denomination Today," Minvi Clark, Executive Director of Board of Education and Publications
Response to Paper (General Discussion) Kenneth R. Kennedy, Leader
Reviews of Current Denominational Activities:
  Free Will Baptist—
  General Baptist—
Recess

Thursday Evening, 6:00
Fellowship Dinner
(Assembly Hall)

Scripture and Prayer, John Haskin
Special Music, Don Willingham
Inspirational Address, J. W. Everton
Hymn, "A Charge to Keep," David Charles Hansley, Director
Summary, W. Burkette Raper
Benediction

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Holly Springs Church To Have Revival

The Holly Springs Free Will Baptist Church, Route 2, Kenly, North Carolina, will begin a series of revival services, Sunday night, April 26. Serving as guest evangelist will be the Rev. Luby Tyner, pastor of Branch Chapel Free Will Baptist Church near Selma, North Carolina. He will be assisted by Pastor Royster Martin of the Holly Springs church. Special music will be featured for each service, and the pastor and the church membership invite the public to attend.

(continued on page ten)

ANNOUNCING

THE OPENING OF THE

New Bern Bookstore

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* * *

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Coming Events

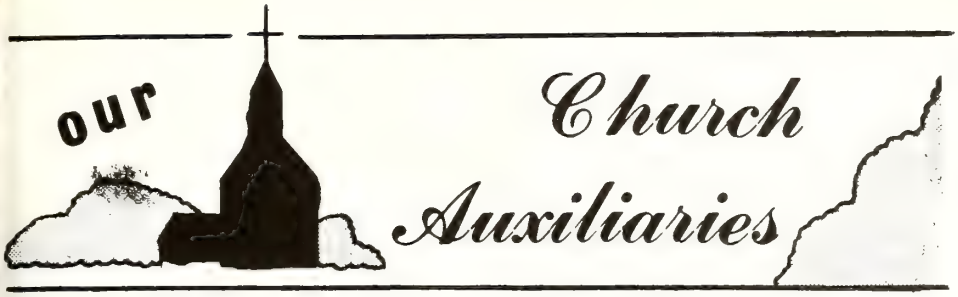
April 16—Albemarle District Woman's Auxiliary Convention, Shiloh Church off N. C. Highway 32 near Pinetown, North Carolina

April 18—North Carolina State Sunday School Convention, First Church, Smithfield, North Carolina

April 29, 30—Fellowship Seminar of General Baptists and Free Will Baptists, Central Holiday Inn Number 4, Knoxville, Tennessee

May 2—Vacation Bible School Workshop, Ayden

May 7—North Carolina State Woman's Auxiliary Convention, Free Union Church, Pinetown, North Carolina



MRS. ALBERT PROCTOR RECIPIENT OF LIFE MEMBERSHIP AWARD

Central District Woman's Auxiliary Convention

This is a time on our spring program that each of us look forward to. The time when we pay honor to one of our outstanding co-workers: One that has given of her time and talent so willingly in order for others to learn of her Saviour, and to know of the joys experienced in serving Him.

Donald Mitchell once said that a woman without religion is, "A flame without heat, a rainbow without color, a flower without perfume." But, on the other hand, we may say that a woman with religion is a flame casting the light of God's love into the dark places of the earth, a rainbow of mingled colors shining amid the storms of this life and giving promise of God's better day, a flower whose sweet perfume of love and devotion delights our heavenly Father.

When God would have a prophet for His people, He turned to a woman—Hannah. When He needed some one to deliver them from their oppressor, He worked through a woman—Deborah. In the fullness of time, when He become flesh and dwelled among us, He became the son of Mary. The last to view Him on the Cross and the first to declare the glad tidings of the resurrection were women.

Luke, the author of the third Gospel, was ever mindful of the place of women in the earthly ministry of Jesus. One of his most beautiful scenes is in Luke 8:1-3, which tells that as Jesus went about preaching the gospel, ". . . the twelve were with him, And certain women, . . . which ministered unto him of their substance." Each of these women had been singly blessed by Jesus. In return they sought to share His blessed ministry with others.

Our auxiliaries are filled with women who have fully dedicated their lives to God. Their lives are a shining light for Him wherever they are. For the next few minutes I want to discuss one of these outstanding women.

The nominee for the Life Membership Award today has lived her entire life in the Central District. After finishing high school she attended Woman's College in Greensboro, North Carolina—now known as the University North Carolina at Greensboro. At a very tender age she joined the Free Will Baptist church and has continued to be faithful down through the years. She is married and is the mother of two children.

Her home and her family were her first love but she spent all of her extra time harvesting for her master anywhere she could. In her church she worked through all its channels.

In her local auxiliary she has served as president and vice-president several times; several years as benevolent chairman; several years as program-prayer chairman; and has served as chairman of various special committees.

She was instrumental in organizing a Free Will Baptist league in her church and served as its director most of its duration.

She has served as Bible school director a great number of times, and in all other years she has taught one of the Bible classes. She has taught the Intermediate Sunday School Class for many, many years, and has witnessed a good many converts from her class.

The nominee did not limit her work to her own church and community, but she has worked all over the state. She has served as president of the woman's auxiliary and Sunday school conventions of the Fourth Union Meeting. A number of times she worked on various committees and always added her support by her presence.

In the district auxiliary work she has worked in all of its fields. She has served as president, vice-president, program-prayer chairman, and study course chairman. She is now serving as study course chairman, and has served on many committees. She has represented her district by appearing on state programs and being delegates to other conferences. Wherever her services were needed, she was there to render them.

Her love for humanity reached far beyond her home and church. She heard the call and answered the plea to go to other fields that were ready for harvest. She became a charter member of the Extension Homemakers Club in her community, has served in just about every office in this club; not only in her local club, but in every office in the county council. She has also served as district president and chaired many important committees. She was a delegate to the national council meeting. Perhaps one of the most outstanding recognitions in her club activities was when she was named woman of the year.

She was an outstanding 4-H adult leader for several years and was an active member of the county 4-H adult leader organization.

But that isn't all she has done—she

(continued on page fifteen)

ATTENTION: North Carolina Woman's Auxiliaries

The 1970 session of the North Carolina State Woman's Auxiliary Convention will convene on Thursday, May 7, with the Free Union Free Will Baptist Church, Pinetown, North Carolina. Each auxiliary should be represented with one delegate for each 25 members or fraction thereof, plus a registration fee of $5.

Many auxiliaries mail their fees in advance. This is a good thing to do, as it saves the delegates the trouble of handling the money. Also, in the event something should happen at the last minute to prohibit your representing in person, your auxiliary is registered as having been represented.

Important: Please mail your fees before May 1, if possible, so that the treasurer will have time to get the list prepared and delivered to the convention's registration committee for use on the morning of May 7. If you cannot possible attend, please mail your fees as the convention needs your support.

Mail your fees to: Mrs. Raymond T. Sasser, Treasurer, 108 Hope Lodge Street, Tarboro, North Carolina 27886.



SUNDAY, APRIL 19

"May I Come?"

Scripture Reading—1 Corinthians 1:10

About twenty of us were preparing to observe the Lord's Supper. "May I come?" asked Yataro Yamaguchi, a Japanese. "Certainly," I replied, "we do not shut anyone out, though ONLY those who know and love the Lord participate at His Table." Hymns were sung. Prayers were made. Scriptures were read. Then Yataro rose to his feet, exclaiming, "I like to pray!"

I felt sorry I had not explained that strangers were not expected to take part and I greatly feared a disturbance which would be in the nature of an anticlimax to what had been thus far a very precious remembrance of the Lord.

But I need not have feared. He prayed much as follows: "O God, I all broke up. One whole year I fight you. I fight hard against Your Holy Spirit. O God, I cannot fight any more. I see Your people eat the bread, drink the wine, tell how Jesus die for sinner like me. O God, I give up. I take Him now for my Saviour. Forgive all my sins. Save me now for Jesus' sake. Amen."

Needless to say, it did not spoil our meeting. As he concluded there was not a dry eye in the little assembly. Fervently we thanked God for manifesting His grace to this one of another race and a pagan religion.—*Dr. Harry A. Ironside, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

God offers salvation to "whosoever will come."

MONDAY, APRIL 20

The Scolding Habit

Scripture Reading—Psalm 146:5

Scolding is mostly a habit. It is often the result of nervousness and an irritable condition of both mind and body. A person is tired or annoyed at some trivial cause, and forthwith begins finding fault with everything and everybody within reach. Scolding is a habit very easily formed. It is astonishing how soon one becomes addicted to it, and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get into the way of scolding always find something to scold about. It is an extremely disagreeable habit. It is contagious; once introduced into a family, it is pretty certain in a short time to affect all.—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Every time you start to scold, why don't you stop and pray instead?

TUESDAY, APRIL 21

Bible Reading and Hoeing Potatoes

Scripture Reading—John 1:17

"Some people read their Bibles like I used to hoe potatoes when I was a boy: When the dinner bell rang, I had to put down a stick at the place in the row where I left off hoeing so when I returned an hour later, I could know where I left off hoeing. We read our Bibles with so little concentration that we do not know where we left off when the reading is resumed." —*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Bible reading should be a very important part of the Christian home. If not, how can it be a true Christian home?

WEDNESDAY, APRIL 22

Where Are the Souls?

Scripture Reading—Genesis 7:1

I read of a certain evangelical pastor in a fashionable city church who started a work among slum boys. He succeeded in getting a lot of them into the church parlors for meetings, and taught them the way of salvation. Unfortunately the boys soiled the parlor carpets and upholstery. The pastor was called before the church officers to give an account of the damage done. His defense was something like this: "Brethren, when called to give an account to my Master, what shall I say?—'Here, Lord, is the church which thou didst entrust to me. It is in good shape. The church parlor carpets are as good as new, all nice and clean.' May He not say to me, 'Where are the *souls* which I sent you to win for Me? Where are the boys?' "—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

When the Lord comes, He is not going to look at the condition of the church; instead He is going to look at the condition of the souls of the church.

THURSDAY, APRIL 23

With Us!

Scripture Reading—Genesis 28:16

In the silence of my chamber
I may with my Saviour share
All my worries and my troubles,
As I talk with Him in prayer.
When I kneel before my Master,
I can feel His presence there,
And the load of care and sorrow
Seems much easier to bear.
In the silence of my chamber
I find peace, and lose despair,
For the glory of the Saviour
Come to me by way of prayer:
I can feel sweet peace descending
Like a shower from above,
Any my heart grows calm and tender
In the blessing of His love.

—*Selected, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

God's presence is with us in all things that we do and places that we go.

FRIDAY, APRIL 24

Great Grace for the Little Things

Scripture Reading—Deuteronomy 11:19

A minister called at the home of one of the young people at his church. He had never met the girl's people. A very tired and worried looking woman answered the door, and the minister said: "Mary is one of our young folk, and I felt I should call on her people; she's such a bright Christian." "Is she?" was the reply. "Well, sir, Mary is our eldest daughter; we are only too pleased to have her attend church a lot, but I have been sick for a long time and as soon as Mary gets home from work she's off again; we see very little of her." "I'm sorry," said the minister, "she seemed to have such grace." "Maybe so," said the mother, "but she doesn't show it here she must keep it all for outsiders." As the minister was turning away so disappointed the mother said, "Perhaps, sir, you can show Mary that *it takes great grace for the little things, too.*"—As told by the minister *Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Sometimes we forget to regard the small things because we don't think they are so important.

SATURDAY, APRIL 25

Letting the Lord Love Her

Scripture Reading—John 15:12

An old Scotch woman who was alone for the greater part of the day was asked "What do you do during the day?" "Well," she said, "I get my hymnbook, and I have a little hymn of praise to the Lord." Then she added, "I get my Bible and let the Lord speak to me. When I am tired of reading, and I cannot sing any more, I just sit still and let the Lord love me."—*Moody Monthly, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

We should all thank the Lord for all the many blessings He has given us, and we should meditate in His presence and love Him as much as we can.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

ARITONE TO SING AT COLLEGE

t was announced today by Gary Bare-t, chairman of the Concert and Lec-e Series at Mount Olive College, that last program will be held on April at 8 p. m., in the College aduitorium, turing Harry Garland, baritone.

Garland, a native of Linville, began vocal and musical training at the versity of North Carolina where he de his first operatic appearance in University productions of Gluck's pheus" and Weill's "Down in the Val-" After receiving his degree, he ed the Grass Roots Opera Company toured throughout the South in si Fan Tutti," "La Traviata," and rmen."

or six summers Garland was an ac-member of the Seagle Colony Opera ld of Schroon Lake, New York, and g leading roles in "Butterfly," "La eme," "The Marriage of Figaro," and n Giovanni." Garland has toured h the Wagner Opera Company, sing-the role of Schaunard in "La Bo-ne." A Fullbright scholarship provid-a year's study in Italy at the Rome ra Company Workshop.

Garland has appeared since returning n Italy as the father in "Hansel and tal," in Providence, Rhode Island; the nt in "The Marriage of Figaro," Val-in in "Faust," and Escamillo in "Car-n," with Community Opera of New k City; Germont in "La Traviata" and s Huguenots" presented in Carnegie l.

t an early age, Garland became an istant to his teacher, the renown a Charol-Drobner, because illness cur-ed his appearances. Among the out-nding young artists he has taught are o Formichini, Elfego Esparza, and Wil-n Walker, all of the Metropolitan ra.

lext to music, Garland's love is gar-ing. According to Barefoot, Garland anxious to see the many gardens in the Mount Olive area which should be in full bloom during his visit.

The Garland concert is the final program of the 1970 Concert and Lecture Series to be presented at Mount Olive College during this academic year. This program will be sponsored by the William Whatley Pierson Lectures. The Pierson Lecture which was scheduled earlier had been cancelled due to the death of the speaker.

The public is invited to attend.

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Dudley to Direct Youth Conference

It was announced today that the Rev. Bruce Dudley will be the director for the 1970 Youth Conference to be held on June 21-26. The theme for this year will be, "Teens 'n Things." Dudley, pastor of the Beulaville, North Carolina, Free Will Baptist Church, is a former student of Mount Olive College, and attended Southeastern Baptist Theological Seminary. His wife, Mary, will be assisting in the Youth Conference. A more detailed description of the program for the conference will be carried in future issues of "The Free Will Baptist."

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Professor Martin Receives Appointment

Professor Lorelle Martin, chairman of the Science Department of Mount Olive College, has been appointed to the Central Atlantic Regional Task Force of Two-Year College Biologists. In making the announcement, chairman of the Department of Biology at Wesley College, Dover, Delaware, declared, "Professor Martin has manifested her concern for both the American Biological Community and the two-year college as a significant component of American higher education by her acceptance of this appointment."

The purpose of the task force is to improve the relationship between biologists from two-year colleges and their colleagues in four-year colleges, industry, and professional societies. The task force also expects to develop guidelines, programs, conferences, and refresher courses to further enhance the work done by biologists in two-year colleges.

BOOK REVIEWS

by ELIZABETH HILL

TEACHING TEENS by Elmer Towns. Baker, 81 pages, $1.50.

The author has been thoroughly trained to deal with youth and their problems. In this book, he shares the fruit of his training and experience with the reader.

Among the chapter headings are: "Having a Purpose," "Following Good Principles," "Encouraging Pupil Participation," and "Proof of the Pudding."

For happier teen-agers, this book is recommended to the youth leader who wants to become more confident, effective, and successful.

HAPPINESS IS GOD'S GIFT by Robert M. McMillan. Broadman, 1970, 95 pages, $2.95.

Happiness, the author believes, can be achieved by following the basic pattern as set out in the Sermon on the Mount. He believes the Beatitudes are a progressive revelation of the ideal and happy Christian life.

This is an excellent gift book for a young person such as the graduate. Among the chapter headings are: "Dying to Be Happy," "How to Obtain Real Estate," "Appetites for Happiness," and "The Quality of Mercy."

TEACHING CONVERSATIONAL PRAYER by Rosalind Rinker. Word, 1970, 140 pages, $3.95.

In "Teaching Conversational Prayer," techniques are given on how to develop, instruct, and lead a small group. The reader may learn how to plan a prayer-workshop, introduce conversational prayer to a group, experience God's love and power, and get people to agree and to believe.

"For where two or three are gathered together in my name, there am I in the midst of them" (Matthew 18:20).

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

NEWS NOTES

(continued from page six)

Revival in Progress
At Winterville Church

Revival services are in progress at the Winterville, North Carolina, Free Will Baptist Church, and will continue through Saturday night, April 18. Services are beginning at 7:30 p. m., and the guest evangelist is the Rev. Cedric Pierce, a former pastor. The pastor, the Rev. James Lupton, and the church membership issue a warm invitation to the public to attend the remainder of these services which are featuring special music nightly.

Revival Services
To Be Held at Rose Bud

Revival services will be held at the Rose Bud Free Will Baptist Church near Wilson, North Carolina, April 19-25, with the Rev. Dewey Boling serving as guest evangelist. Services will begin at 7:30 nightly; and the pastor, the Rev. Edgar Benton, and the church membership invite the public to attend.

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Sneads Ferry Church
To Have Revival

A spring revival will be held at the Sneads Ferry, North Carolina, Free Will Baptist Church, April 20-25, with the Rev. James B. Hardee, pastor of the Oak Grove Free Will Baptist Church, Elizabethtown, North Carolina, serving as evangelist. Services will begin each evening at 7:30, and the public is invited to attend.

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No wonder Americans love to swallow verbal tranquilizers on Sunday morning. They are worn out from burning the church's candles at both ends. No wonder their neurotic symptoms are aggravated! They feel guilt with no atonement, fatigue with no peace, lostness with no direction, confusion with no foundation truth, and aimlessness with little sense of God's sovereignty.—Robert James St. Clair.

NORTH CAROLINA

Free Will Baptist

SUNDAY SCHOOL

CONVENTION

This is our final call to pastors, Sunday school superintendents, and people in general among North Carolina Free Will Baptists who are interested in Sunday school endeavor, to attend the State Sunday School Convention at the First Free Will Baptist Church in Smithfield on Saturday, April 18.

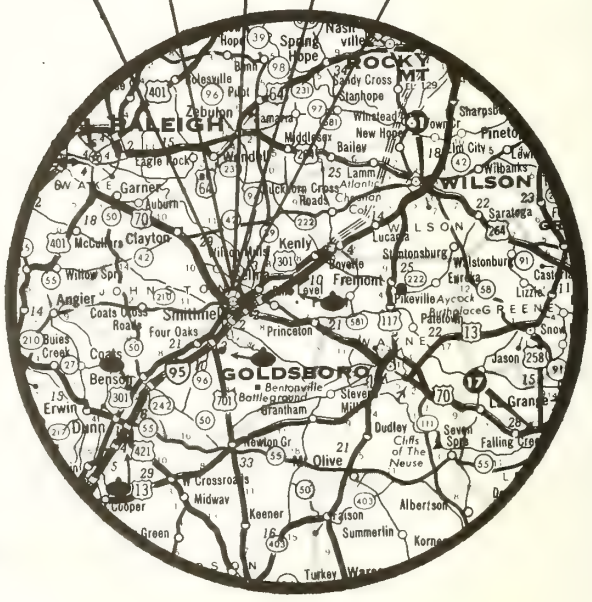
The theme for the day will be "Who and What Make the 'Cup That Runneth Over'?" Institute subjects to be discussed by carefully selected people during the three thirty-minute institute sessions featured in the program are: (1) Good Worship Programs Make the Cup Run Over; (2) Trained Teachers Make the Cup Run Over; (3) Good Literature Makes the Cup Run Over; (4) Visitation Makes the Cup Run Over; and (5) Prayer and Dedication Make the Cup Run Over.

Yes, YOU can get there!

Jerry Rowe, President
Edmund Gonzalez, Recording Secretary
L. E. Ballard, Field Secretary

April 18, 1970

YOU can get there!



BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please discuss, "And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest" (Matthew 21:9). Of what significance was this ascent to Jerusalem, and what all does it portray?—**J. O., Alabama.**

Answer: This might be described as a most significant, glorious, and beautiful scene and a red-letter day in the experiences of these followers of our dear Saviour and Lord. It is one that occurred near the end of Christ's earthly ministry and should, with other worthy purposes in mind, have been of great assistance in preparing the disciples for all that would follow in conjunction with Jesus' teachings and works the next several days. At this time He had already announced His plan in the building of His church by which He would evangelize the world. He had discussed with Moses and Elijah, on the Mount of Transfiguration and in the presence of three of His disciples, the imminent events of His near crucifixion, death, resurrection, and ascension. His followers, I am sure, recalled His many miracles and sermons, as well as the voice of God from heaven that identified Him as the Son of God and the anointed of God—both on the mount and at His baptism—as was set forth in the Old Testament with such profound and yet affluent language that to them this was a grand scene of celestial glory brought before them in a mundane terrestrial background; that which, without question, was divinely initiated and was displayed through human characters. Many of the people, both young and old from the villages and towns and from the countrysides, were joined together in this grand hallelujah chorus as they accompanied the King of kings and Lord of lords enroute to Jerusalem, their capital city; that in which stood the temple of God with its holy of holies.

Jesus in this way "came unto His own and His own" national authorities received Him not; but as many as received Him, to them He gave the power to become the sons of God. "He came unto his own, and his own received him not. But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name" (John 1:11, 12). He also appeared in fulfillment of the many Old Testament Scriptures that foretold His coming to the earth. Among many other things that Isaiah wrote in portraying Christ in His activities at His first coming were these for the disciples to recall: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah 7:14); "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5); "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors" (Isaiah 53:7-12). (Read all of Isaiah 53 and 55.)

"Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and commander to the people" (Isaiah 55:3, 4); "And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends" (Zechariah 13:6).

This occasion of our Lord's riding into Jerusalem is foretold in the Old Testament. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zechariah 9:9). (Compare this found in Zechariah 9:9, with Luke 19:29-44.) "And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:37, 38).

A reference Bible or concordance will help in finding and comparing the New Testament Scriptures that tell of the events of this resplendent, glorious occasion (the triumphal entry); and the Bible is the only place one may resort to to determine all it foreshadowed, implicated, and reveals. Regardless to how many may deny the fact, the Lord will one day come in triumph, snatch the reins of all governments and all controls from the Satanic forces of a decadent society, call all evil practices and all sin to an immediate halt, judge all evil powers, put them out of commission, and take over Himself reigning from sea to sea and forever and ever. In the meantime we, who are His ambassadors, must work the work of God, living ourselves holy lives, witnessing to as many as we can, and teach them the whole counsel of God.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

STORIES

for our youth



LOSERS WEEPERS

by OWEN C. SALWAY

"HOW many times do I have to tell you," insisted Sam, "no one will ever know why we weren't at Sunday school."

John kicked at a pebble with his Sunday shoes, watching a puff of dust rise in the still air.

The two brothers stepped off the sidewalk and started down the lane.

"I don't think we should," John objected weakly.

"Look," Sam replied boastfully, "I'm thirteen and you're eleven, right?"

John nodded.

"Well," continued Sam, "don't you think I should know a little more than you? I'm practically a man."

Again John nodded.

The boys glanced over their shoulders, then cut through a vacant lot and headed for the river. Once on the narrow, winding path at the edge of town, Sam pulled a ball of string from his pocket and took a fish hook from a little tin box.

"But the contest doesn't start until tomorrow," pleaded John. "Why can't we fish then?"

"Because tomorrow," flared Sam impatiently, "this whole river is going to be loaded with kids fishing, and no one is going to have a chance to catch a prize winner."

A look of puzzlement swept over John's face as he dug in the soft earth for a worm to use as bait. "And what if you do catch a big fish?" he asked. "What are you going to do with it?"

Sam shrugged his shoulders in disgust, as though that were the least of his worries.

"We'll just stake it in the shallow water at the river's edge and come down first thing in the morning and pretend that we just caught it."

"But isn't that wrong?" John asked, wiping some mud from his shoes.

"No one is going to find out anyway," laughed Sam, tying his string to a long pole.

The two boys sat in silence, watching the cork bob up and down in the water. Twice the bait was taken away, and once they caught a small fish. Still they sat and waited.

"We'd better go," insisted John. "Sunday school must be about over, and if we don't get home soon, Mom and Dad will know that we didn't go."

At that instant the cork disappeared. Sam jumped up and tried to ease in the line, but the pole bent almost to the breaking point.

"Quick, grab the string!" yelled Sam, as he slowly backed away from the water. Together they worked the fish to shore.

"It's a winner!" exclaimed Sam, as they pulled it over to a clean stretch of grass. "Didn't I tell you I knew what I was doing?" He slapped his younger brother on the shoulder.

Five minutes later the boys had tied a string through the fish's gills and staked it in the water beneath some overhanging shrubs.

"Tomorrow night we'll be the proud owners of the bicycle in the window of Sharp's Hardware!" John exclaimed, full of life now that winning the prize seemed to be a sure thing.

The boys were almost breathless by the time they reached their street. As they turned the corner, they almost collided with Ralph Dawson.

"Say, why weren't you boys in Sunday school this morning?" he asked.

Sam looked at his classmate briefly, then lowered his eyes.

"Couldn't make it today, Ralph," said quietly. "We've been away."

Sam and John turned to go, then S stopped. "Ralph," Sam inquired she ishly, "what's the memory verse for n Sunday?"

Ralph thumbed through his Bible a piece of paper. "'Be sure your will find you out' (Numbers 32:23)," read. Then, closing his Bible, he wa ed off down the street.

Sam paled briefly. "Boy, wha verse!" he said as they turned to "Why did they have to have that vers

"Do you think we're going to caught?" asked John nervously, look up at his older brother.

"Not a chance," replied Sam, reg ing his courage. "Just leave it to m

The boys inspected their clothes qu ly before going into the house, wip off the last spots of dried mud.

At dinner the boys picked at their f and were about to leave the table w out finishing their dessert.

"My," said Mrs. Jordan, "I hope boys are not coming down with the or something. You've been looking ward to the fishing contest tomor for so long."

"Oh, they'll be all right," replied Jordan. "Just a little excited, I gu about catching a big one."

The two boys left the room with smiling.

"Don't go too far away," called Jordan after them.

"I wish we hadn't skipped Sun school this morning," said John me as the boys walked down the sidewa

"Oh, you worry too much," sco Sam. "Nobody suspects a thing. tell you what we'll do. We'll go loo the bicycle again. That should m you feel better."

They stood in front of Sharp's H ware Store and looked at the shiny b cle in the window.

"This bicycle," read Sam from sign, "will be given to the boy or who catches the largest fish Meadow River on Monday."

"Do you really think we'll win?" ed John, his eyes fastened on the re cycle.

"We can't help but win," replied "We've got the biggest fish that came out of that river!"

The day dragged by, and the could hardly wait until bedtime.

"Don't forget your prayers," ren ed their mother as they started up stairs to their room. "By the way,

(continued on page fifteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

ESPONSE! RESPONSE!

ecently, we published a list of needs our Children's Home. The response meet these needs has been gratifying say the least. Many have responded across the state enthusiastically. In , the response has been so good in last two weeks that it has become essary to clear the project you wish ake with the Home before taking it, e sure someone else hasn't already en the same project. To date, all the hers and dryers are paid for. Also, have received the money for one foot freezer, two dish washers, and stove. In the near future we will lish the list again and leave off the ns already paid for. The awareness our needs has brought about a new rest once again in the hearts and ds of our people. Some churches e doubled their budget for us while ers have increased their giving sig- cantly.

n May 23 our Home will celebrate Golden Anniversary. For almost fifty rs Free Will Baptists have responded he needs of children without a home. y of these children were neglected, anted, abandoned, or left without ents. Saturday, May 23, will be the atest day on our campus since that ning day on May 23, 1920. You can to make this an even greater day your presence. We hope to have at t 1,000 present for the occasion, ch includes worship, lunch, and es in the afternoon. Let us suggest t you come and bring an anniversary . Select a project, or better still, ask r church to put on a Day's Work Cam- gn in the local church, asking each king person in the church to give an iversary gift equal to a day's pay. If of our churches will do this, we can a long way toward completion of the air list given recently in "The Free Baptist."

you have questions, please contact the Home immediately. May 23 is almost here! ". . . God loveth a cheerful giver" (2 Corinthians 9:7).

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You Will Get It

You frequently wish for something, but you do not get your "wish." The mere wishing for a thing will seldom help you get it. But if you really and truly want to acquire or accomplish a certain thing, here is the way to get what you want:

Write on several cards exactly what you want and then write in detail the way you expect to get it. Plant these cards in several places. Fasten one card on your desk in front of you. Tack another card on the office wall where you can see it. Paste the third card on the mirror in the bathroom where you brush your teeth. Put one of these cards in your small-change pocket where you keep your tips and it will frequently "tip you off." Stick an extra card in the office tickler file for tomorrow, and mentally picture this card as a part of your prayer.

Fix these cards so you cannot escape their notice. Have them where you can see them often. Morning, noon, and night these cards will keep selling you what you want. Fall asleep with your subconscious mind dreaming of what you want.

Begin intelligently and industriously to work for what you want; and when you work physically, mentally, and morally for all you are worth, for what you want, you will get it.—The Silent Partner.

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Good character and bad character are contagious; which "disease" are you spreading?

THE BIBLE IN PICTURES FOR LITTLE EYES

. . . and now for little EARS too!

$14.95





Scattered to Witness

Lesson Text: Acts 8:1-5; 11:11-18

Memory Verse: Acts 4:20

I. INTRODUCTION

The part of the Book of Acts with which the lesson is concerned deals with the primitive church as it moves outward from Jerusalem to neighboring towns and to non-Jewish people. To comprehend the depth of this movement and its meaning, one must first understand the background of the primitive church. The Early Church was composed of Jewish people who had been baptized into Christ. They brought with them into the church the traditions of their old life, such as reverence of the law and the temple. However, as with all groups there were persons with various degrees of loyalty to the law and the temple. Those with a strong sense of loyalty to the law are called Hebrew-Jewish Christians; in the Book of Acts they are simply called Hebrews. Those who did not have a strong loyalty to the law are called Hellenistic-Jewish Christians; they are called Hellenists in the Book of Acts. The Hebrews with their high regard for the law were hesitant to associate with non-Jewish people; whereas, the Hellenists, such as Stephen and Philip, had no hesitation to speak to non-Jewish people in the name of Christ that they too might enter into the fellowship of the church. This association with non-Jews raised opposition in Jerusalem and resulted in the illegal execution of Stephen and persecution of the Hellenists. The persecution caused the Hellenistic Christians to flee from Jerusalem, thus carrying the gospel to towns further away.—Bible Student (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. Read Acts 6 and tell the story of the first deacons.
2. The Master had commanded the disciples to be witnesses ". . . in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).
3. The disciples gave no indication of spreading out with their message until persecution came. Our lesson today tells how persecution spread the gospel.

B. A Great Persecution (Acts 8:1, 2)

1. God allowed a great persecution to come to Jerusalem.
2. The purpose of this persecution was to send the disciples where they should go with the gospel message.
3. Does God sometimes allow difficulties to come to us in order to force us to do what we should have been doing in the first place?

C. As for Saul (Acts 8:3, 4)

1. This section mentions a specific persecution — the persecution by Saul.
2. Observe the result of this persecution (v. 4).

D. The Seed Planted in New Fields (Acts 11:11-18)

1. This section tells the story of Peter's ministry to the Gentiles and his defense to his fellow Jews.
2. Peter did not base his defense on anything he did. He left himself out altogether.
3. He told what God did for the people.
4. As a result, the Jews praised God, and the gospel was carried to Gentiles.

E. Conclusion

1. God often gives trials to make us His servants.
2. The will of God is more important than human prejudices.
3. The Christian attitude causes men to rejoice when God works.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. In her short story, "The Voice of God," Winifred Hiltby imagined a man who invented a machine that could pi up voices from the past. It was a nounced that an attempt would be ma to pick up the voice of Jesus. Gre crowds gathered at Wembly Stadium London to hear this wonder. They sto quietly and listened, and at last the voi of Jesus came through. Their silen turned to a puzzled murmur and t murmur turned to angry shoutings, un the machine was smashed.

The voice spoke, not in English, b in Aramaic.

The opposition "party" protest against Peter's eating with a Genti "We Protestants, historically, have p tested ourselves to pieces. We kn what (and whom, for that matter) we against. Our "againstness' has rang from individual communion cups to t other fellow's definition for the Gre word baptizo . . . But don't ask a P testant what he is for. You would or embarrass him."—Christian Hera March 1958.

B. It started in a little place. Peo in Jerusalem heard the gospel, act upon it, and became a church. Imm diately their influence was so great th they became dangerous to those in au ority. The resulting persecution dro them out of their city into all the neig boring world, so that thousands mo had the chance to hear the good new

Today, we here in America are not p secuted very much. But sometimes talk to those who mock, to those w scoff, to those who refuse to listen, people who reject the good news we ta to them. We should never let these buffs keep us from talking with peo who are not Christians.

Instead, we should realize that eve rejection shows that the world nee Christ. Rejection should act upon us persecution acted upon the early Chr tians, spurring us into constant evan lizing for Jesus. With each rejection ought to think of a different person can approach or a different way of t ing the gospel. Let us spread the go news in every way possible.—Stand Commentary.

C. "In Illinois there is a Presbyter church whose origin is most unusual a indicates what a strong witness will It began many years ago when a Ron Catholic priest appeared before a la congregation to tell of an experience had had the night before. He said so thing like this: 'I am resigning as y priest. Last night I could not sleep. spent the hours praising God for w

(continued on page fifteen)

ys' and Girls' Stories

(continued from page twelve)

ur new memory verse for next Sun-
?"

here was silence for a moment, then
replied weakly, " 'Be sure your sin
find you out' (Numbers 32:23)."

Oh, that's a good verse," said Mrs.
on. "Say it over a few times to fix
your minds—so you'll remember it."

e boys tried to pray, but it seemed
they couldn't, and it was some time
re they were able to fall asleep.

hen they awakened, it was to the
d of rain beating on the roof. They
or a few minutes thinking. Present-
eir mother tapped on the door and
e into the room.

Well, you boys might just as well
in for a while," she said. "The
announcer said that the contest
been postponed until Wednesday be-
e of the storm. She smoothed the
rs and left the room to tend to
kfast.

What will we do with the fish?" ask-
ohn, with a frown creasing his brow.
won't keep until Wednesday."

m paused in thought as he watched
water run down the windowpane.

've got it," he whispered hoarsely,
wing the covers back. "We'll put it
at old deepfreeze in the garage."
fish will keep good if it's frozen."

te that afternoon when the storm
passed, the boys took some old news-
rs and smuggled the fish into the
freeze.

e day of the contest was bright and
. Sam and John took their fish
to the river and lined up with the other youngsters for the twelve o'clock weigh-in.

Sam lifted the big fish up and handed it to the judge. It was placed on the scales, and the judge peered through his glasses to try to determine the exact weight.

"Well," he said at last, "this looks like a winner." He lifted it from the scales and paused briefly.

The two boys stood before him. Sweat was standing on their faces.

The judge took out a pocketknife and tried to cut into the fish.

"This fish has been frozen," he said sharply. "It is not completely thawed, and it was not caught today."

There was a stunned silence.

The boys worked their way through the crowd and didn't stop running until they reached home. Tears were already on John's cheeks, and once in the house Sam also began to cry.

The full story came out in broken sobs sometime later, as Mr. and Mrs. Jordon sat with the boys in their bedroom.

"I knew it was a sin, Mom," sniffed Sam, "but I thought now that I'm a teen-ager I could get away with it."

"Nobody ever gets away with sin," said Mrs. Jordan softly. "Sin might look easy and good at the beginning, but in the end it always brings sorrow and tears."

"Then that verse is really true," said John, wiping his eyes. " 'Be sure your sin will find you out' (Numbers 32:23)."

"Yes," replied his mother gently. "You can't fool God. He always wins."—Gospel Herald.

= = = =

Whosoever will may come, but no one is compelled against his will.

St. Claire Bible Class

(continued from page fourteen)

He had revealed to me. I had read the New Testament and discovered that salvation is through Jesus Christ as the gift of God. I cannot find anything about penance, purgatory, or absolution in the New Testament. On my knees in my room I accepted Christ as my personal Saviour. I walked the floor, a thankful man, saying over and over, "I accept the Gift of God and I love the Giver." I am now a child of God.' The demands went up for more and, as he talked for an hour, many agreed to accept Christ themselves. They founded a church where they could worship this new-found Saviour. Witnessing has power." —Illustrating the Lesson.

= = = =

AUXILIARY NEWS

(continued from page seven)

has served in countless ways that are never entered on earthly records; such as, helping in bereaved homes; cleaning the church and parsonage; lending her talent as a speaker; representing her church at organizations, convention, and unions; putting flowers in the church; boosting money-raising projects—wherever her services have been needed, there she has served. By all who know her she is noted for her enthusiasm, her willingness to work, her friendship, her cheerful smile, and her wealth of wisdom.

Mrs. Proctor is a member of the Saratoga, North Carolina, Free Will Baptist Church.

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CAMP VANDEMERE IN PROCESS OF SELLING BONDS

Camp Vandemere, Vandemere, North Carolina, Plans to Sell $100,000 i Bonds

BONDS ARE BEING SOLD IN DENOMINATIONS OF $100, $250, $500, and $1,00 AND INTEREST IS BEING PAID AT THE RATE OF 7 PERCENT.

The paying agent is Wachovia Bank & Trust Company, Bayboro, North Carolina. All bond will be dated May 1, 1970, and are being issued to purchase, develop, and operate th Christian camp.

WHAT IS THE PROCEDURE?

Money is loaned to the camp by members and friends. In return, the camp issues camp bonds, payable to the bearer, m turing at 6-month intervals over a period of 14½ years.

WHAT SECURITY IS PLEDGED FOR THESE BONDS?

The camp binds and obligates itself that it will not sell nor further incumber the camp equality in the property so long a any of these notes are outstanding. If, for any reason, the camp should fail to meet its obligation as to the bonds, the proper could be sold for the benefit of the bondholders and the other creditors, if any.

WHAT PROVISION IS MADE FOR THE PAYMENT OF THE BONDS AND INTEREST?

The camp agrees to deposit into a special account in its bank a sum of money each week, which is calculated mathematical to be sufficient to pay the bonds and interest thereon when due.

WHERE ARE THE BONDS PAID?

Both the principal and interest on the bonds are payable at the bank. After purchase, the bondholder has no further dealin with the camp insofar as his bond is concerned. Bonds and interest coupons, when they are due, are payable at the bank out the special account referred to above.

MAY THE BONDS BE SOLD OR TRANSFERRED TO SOME OTHER PERSON?

Yes, they are bearer bonds, negotiable, and may be sold or transferred.

CAN THE CAMP REDEEM THE BONDS BEFORE THEY MATURE?

Yes, the camp may redeem all or any of the bonds at any interest-paying period upon 30-days written notice.

IS IT NECESSARY FOR THE BONDHOLDER TO CASH HIS INTEREST COUPON ON THE DUE DATE?

No. The bondholder may wait until they are all due; but it is encouraged to collect the interest as the coupons matu

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 22, 1970

ON THE TRIP BACK--FOUR?

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TOMMY MANNING, *Editor*

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ON THE TRIP BACK – FOUR?

The ground crews were nervous. Mission Control in Houston w sweating. Three astronauts were dangling on a thread of chance. Th possibilities of dying balanced their possibilities of living; and any seco might find the scale unbalanced toward the unfavorable side. This w Apollo 13—and a flight that would be remembered a long time.

The day was April 15, 1970. Some people prayed; some shrugg their shoulders indifferently, thinking perhaps that this occurrence w a good thing—that maybe it would put a stop to so many unnecessa flights—the foolish spending of precious money needed for food and b ter housing. . . .

Some expressed hope that the astronauts would return safely desp the odds—despite the fact that James Lovell, Fred Haise, and John S gert Jr. were headed home on a perilous and jeopardous journey, af the spacecraft had developed serious trouble in flight Monday night. T third landing on the moon was to have occurred Wednesday night, Ap 15, but Providence would have it otherwise. After the trouble, it w decided that the astronauts must return home. A mysterious explosi aboard the service module caused concern if not subdued panic. Ma who received the news via TV and radio pushed their imaginary pa buttons and prepared themselves for the worse. Speculations as to wh caused the explosion were varied: Some thought a meteorite had c lided with the ship, while others thought the trouble was internal. Nev theless, the mission was cancelled, and the three men and their cripp craft headed back for earth with barely enough water, oxygen, a electricity to make it.

The superstitious nodded their heads and said, "I told you so! Th teen is always an unlucky number. I wouldn't be on that spaceship anything!"

A crucial maneuver in the flight home was a midcourse correct which was made successfully Wednesday night, April 15. If the spa ship had not approached the earth at just the right angle, it is repor that traveling at 15,000 miles per hour, the spaceship would have dis tegrated with the intense heat. Another and more likely possibility v that the ship might be flung out into a fatal orbit.

Some of us were gratified that one astronaut's father suggested t another party was aboard the craft—the Lord himself! For many of it brought back to remembrance the Old Testament story of three you Hebrews, Shadrach, Meshach, and Abednego, and how the Son of G made Himself present with them at a perilous moment.

To refresh your memory: King Nebuchadnezzar of Babylon h built a golden idol. The herald cried, "When you hear the sound of cornet, flute, harp, psaltery, and dulcimer, you shall fall down and w ship the golden image—and anyone who refuses to do so shall in the sa hour be cast into the middle of the fiery furnace." The music came, Shadrach, Meshach, and Abednego refused to bow down. The king w full of fury at the idea that anyone should defy his royal command, he had the furnace heated seven times hotter than normal; and the th Hebrews were cast in.

After a period of time the king peered inside to find not three, four men walking amidst the fire. He discerned that the fourth was l unto the Son of God. He bade the men to come forth from their fi prison, and all who were around witnessed that they were unhurt. A result, Nebuchadnezzar blessed the Lord God and ruled that no one un his control would ever speak disrespectfully of the God of Shadra Meshach, and Abednego.

At the time of this writing, we do not know whether or not the tronauts will arrive home safely. It appears that they might, and pray that they will. We do not know how strong their faiths are or h sincere their religions are, but we do rest on this one fact: If God w able to deliver the Hebrew children from the fiery furnace (and He wa then He is able to speed these men to their homes and families, accord to His will.

The Easter Parade

by
REX BRANDON

(This message was delivered at Youth Sunday services at the Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, Palm Sunday, March 22, 1970.)

(continued from last week)

The crowd watched for some indication of change in His manner; in the solemn look that caused the drops of perspiration trickling down His cheeks to bead and glisten in the noonday heat. In the story of "The Robe" by Lloyd Douglas, there was a young man named Demetrius, who was drawn into the great throng as if by some mysterious magnetism. He pushes his way through the crowd to get a closer look at His face. He felt himself drawn closer until he could see clearly the face of Jesus. Some time later he was asked, "Did you see Him really close?" Demetrius nodded, "Crazy!" Demetrius shakes his head emphatically, "King? No!" "Not a King? What is He Heathen?" demands the other. "I don't know," mumbles Demetrius, "but He is something more than a King." However, the nearer He came to Jerusalem, the look of solemn compassion on His face intensified. Occasionally there was a tear that mingled with the sweat that flowed more freely now. The climb up the hill had been exhausting, but He did not stop until he had reached the top, and a full view of the beloved city. "And when he was come near, he beheld the city, and wept over it, Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation" (Luke 19:41-43).

If Jesus wept then over what He saw in Jerusalem, we wonder what His attitude and actions are now as He views the Easter procession of this our day. Could it be that this condition of mass blindness, the blind leading the blind, will go unnoticed by Him who seeth all things and knoweth all things? Will the masses, as they smash fenders, lock bumpers, kill and crucify each other, take any different attitude, or show any more affection for the Son of the living God who loved the world enough to die upon the cruel Cross? Oh that they could behold with deep appreciation, the things which belong to the peace of America! Will it be the same old fight for power, personal status, greed for money, and an outright disregard for truth, morality, and the divine will of God that will crucify Him afresh and put Him to an open shame?

As the procession reaches its destination, or point of ambition, will they forget the palm branches? Will they forget the King they so pompously escorted and become lost in the masses assembling for an all-out fling for the satisfaction of their lusts, their hunger, and thirst for the forbidden fruits of a modern Eden? What will become of the wild enthusiasm so vividly expressed on the road just a short time before? Will those who have been so near to Him stand, warming themselves by the enemies' fire, and say as one disciple did when asked by the maid, "Are you not one of His disciples?" "No I am not a disciple." Another asks, "Haven't we seen you along with others who followed Him?" "No! I have never been with Him." While another accuses him, "Surely you must be a disciple, your speech betrays you." Then things did begin to pop—that man began to curse and swear saying, "No, I'm not a disciple! I have never been with Him, and furthermore, I don't even know the man."

Perhaps that disciple was shamefully disappointed in Jesus. He wanted a man of action, someone to run out that bunch of aliens, take over the government, and set things right. It seems that some would-be disciples would like to do this even now. It seems that Christianity has grown tired of depending upon the preaching of the gospel to reform the world. Why not do it by force? It could be that they have neglected the "gospel" and fed the people upon such things as the "husks that the swine did eat" until the truth of the gospel of Jesus Christ has been thrown aside as the "stone rejected by the builders."

The encouraging thing is that the disciple who denied his Lord, upon reflection, repented in bitter tears. The traitor who sold his Lord for a few pieces of silver discovered that he too had made a tragic error.

It is good when people can recognize their errors, see themselves as they are; and better still, when they can look away from themselves and see the Saviour of humanity, the Lamb of God bleeding upon yonder Cross, that He might save the guilty sinner, and put their trust in Him and confess Him as their own.

Can you see an Easter parade of weeping, guilty sinners as they march around the Cross crying, ". . . God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Galatians 6:14)? Let us join such a parade now and take up the words of the prophet, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD" (Isaiah 55:7, 8).

the lighted pathway

Originated by the Rev. W. L. Moretz

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Writer

THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

CONTENDING FOR THE FAITH

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3).

Two words stand out in this Scripture. They are the words **faith** and **contend.** Faith is defined as ". . . dependence on the veracity of another. Thus trust is called faith because it relies upon the truth of a promise."—Dr. Alexander Cruden. Contend is defined by the dictionary as "to strive for something considered a prize."

All Christian faith centers in a person, the Lord Jesus Christ and His teachings. We accept interpretations or explanations of the teachings of Christ only because we believe that they were divinely inspired or instructed by the Holy Spirit to give these interpretations. These men gave us no doctrine or faith—they were simply men ordained of God to "bring to remembrance" the things taught by Christ. When we find apostles teaching things which we do not find recorded as having actually been spoken by Christ, we accept them upon the basis of our faith that these apostles spoke or wrote for Christ the things He would have spoken (and probably had spoken); the apostles being under the direct control of the Holy Spirit in their speaking and writing.

What is the faith for which we are to contend? We have defined faith as that which we accept because of our belief in the veracity of the persons who have proclaimed things as being the truth. The word faith is often used in the Bible, and in theology, in the same way we use the word doctrine—to classify the truths we accept as directions or commands from Christ to govern us in our Christian living, in our fellowship as believers, and in our obligations to the cause of Christ in the world. Here in particular faith refers to those things that pertain to our common salvation. Our conclusion is that, with particular diligence, we must proclaim and contend for those commandments, ordinances, and beliefs necessary to our salvation, while in general we defend all the tenets of Christian faith.

Dr. Croskery has this to say about salvation in the "Pulpit Commentary": "It is the deliverance of man from the guilt and power of sin and the complete redemption of his soul and body in the day of judgment. It begins in the present life and lasts into eternity. It is a 'common salvation' because it is common to all believers—the one and only salvation provided. There is but one common way to heaven. There is but one common 'saving faith' for all mankind."

Let us list here a few of the most essential truths men must believe in order to be saved, and for which we must contend in order that sinners may believe:

(1) We must contend for faith in the divinity of Christ. Jesus Christ has power to save only because He is the Son of God. When He was on earth He was God in the flesh, reconciling men unto Himself. In defending the faith that Christ is divine, we must accept and defend the record that He was conceived of the Holy Ghost and born of a virgin. Only one so born could fulfill the prophecies.

(2) We must contend for the faith in the atoning work of Christ. We can be saved only because our Lord gave Himself in our stead to die upon the Cross. He atoned for our sin by His death. To deny this is to lose the common salvation Jude refers to.

(3) We must contend for faith in the resurrection of Christ. Paul makes it plain in his writings that if Christ were not raised from the dead, we are still in our sins.

(4) We must contend for the actions upon the part of the unsaved to meet the conditions of salvation. The sinner must repent of his sins. He must c fess his sins. He must exercise perso faith in Christ, of his own will, accept Him as Saviour. He must then conf Him as Saviour before others. Nowh does God promise to save those who fuse to do these things. It is our d to let them know that these things required of them. We must not unc take to make an easier way for men be saved than that which God has vealed in His will. The easy ways bypasses of the common salvation.

Next week we plan to have someth to say about how we are to contend the faith.

AN OPEN LETTER

Dear Denominational Leader:

Spring is finally here and the 19 Summer Youth Conference which is be held at Mount Olive College is j around the corner. The conference t year will be June 21-26, and the the will be "Teens 'n Things." I sincer hope that at least one teen-ager fr your church will be able to attend.

The conference will begin with re tration at 3 p.m. on Sunday, June and will close following a 10 a.m. s vice on Friday, June 26. A $5 regist tion fee must be submitted with the plication, and the $20 for room, boa and insurance for those living in Coll dormitories will be payable upon arri Periods of study, worship, social act ties, and recreation will provide an portunity for each person attending increase his understanding of hims his fellowman, and his faith in God.

The 1970 Summer Youth Conferen as the theme "Teens 'n Things" indicat will be designed to help the teen-ager today find his place in a society incre ingly concerned with things. Person from the denomination and the Coll will be present to share the experien of the week with the young people. you have further questions or desire plication forms, please write to: S mer Youth Conference, Mount Olive lege, Mount Olive, North Carolina 283

Sincerely,

Bruce Dudley, Director
Summer Youth Conferenc

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Joseph Ingram
Director-Treasurer

MISSIONS

NOTES FROM THE HAROLD JONESES

The following are highlights from letters received in the Winterville, North Carolina, community from the Harold Joneses, our missionaries to the Philippine Islands. This news was submitted by Mrs. Gladys H. Corbett, a member of the Winterville Free Will Baptist Church, the last church Harold pastored while in the States.

"Harold attended Good Friday services at the church. They observe Holy Week and the stores close for several days. We plans to attend their Easter sunrise service also. . . ."

Sandra writes that she had not been homesick at all until she came home from the hospital with her new baby. Then she had a spell of the "blues" which is a typical thing with new mothers. . . .

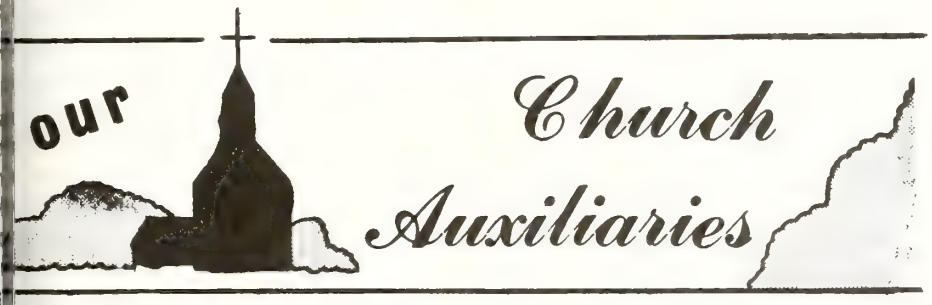
She also writes that she got along very well in the hospital. She states, "We know that our friends in the States are praying for us, and we praise God for hearing and answering prayers. . . .

"We plan to buy a high chair and stroller from a Southern Baptist missionary couple who are going home on furlough. There are only a few stores that carry these items here on the islands, and they are very expensive. We can get them much cheaper from this couple. . . .

"We praise God for sending us to this place to serve. Although it is very hard for us to witness here, we know that God is going to fulfill His purpose in and through us. We know that He has many things to teach us as well as many things for us to teach to others about Him. We pray everyday that He will just show us what He would have us do that we might serve Him better. . . .

"Harold is still improving. The doctor has taken the steel pin out of his toe and he says that it already feels like a new toe. . . .

"Please continue to support us with your prayers that God's will may be done through our lives as we try to serve Him to the best of our ability."



NORTH CAROLINA STATE AUXILIARY CONVENTION

The North Carolina State Free Will Baptist Woman's Auxiliary Convention will convene in its forty-third annual session on Thursday, May 7, 1970, with the Free Union church in Beaufort County. The Albemarle District Auxiliary Convention is sponsoring the convention and will serve as host. The convention theme will be "The Cross, Our Glory" (Galatians 6:14). The hymn will be "In the Cross of Christ I Glory." Convention song leader will be Mrs. Alma Dale with Mrs. Ruth West as pianist and Mrs. Ruth Taylor as organist. The scheduled program is as follows:

Morning Session

9:30—Advanced Registration
10:00—Hymn, "In the Cross of Christ I Glory"
—Invocation, Mrs. Hattie Adcox Bright
—Morning Devotional, Mrs. Nadine Goodwin
10:20—Words of Welcome, Mrs. Frank Daw
—Response, Mrs. Walter Reynolds
10:25—President's Message, Mrs. Wilbert Everton
10:30—Recognition of Personalities
10:35—Business Session
10:45—Life Membership Award, Mrs. S. A. Smith
10:55—Declamations, Directed by Mrs. D. W. Hansley
11:15—Morning Worship:
Hymn, "Till the Whole World Knows"
Offering
Special Music, Mrs. Norman Ard
Convention Message, "His Cross, Our Glory," the Rev. Joseph Ingram
12:00—Lunch

Afternoon Session

1:00—Hymn, "At the Cross"
—Essays
1:20—Memorial Service, Mrs. John Winfield
1:30—Miscellaneous Business
—Report of Committees
2:30—Installation Service, Mrs. Norvell Dawson
—Adjournment
—Benediction

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No man can be altogether the same after his inner eye has beheld the world of order and concord in the midst of disorder and discord. The beatific vision will fade back into the self-consciousness, and into a rational adjustment to the world, its obligations and responsibilities. But the man will never again doubt the superphysical reality and his assurance of eternal life.—Starr Daily.

Bookstore Hours

*****
*
* The Free Will Baptist Press
* Bookstore, Ayden, North Carolina, is now observing the following hours:
*
* Monday-Friday—8 a.m. to 5 p.m.
*
* Saturday—9 a.m. to 12 noon.

News & Notes of DENOMINATIONAL INTEREST

State Youth Fellowship Convention LaGrange Elementary School

The State Youth Fellowship Convention will meet Saturday, April 25, at the LaGrange Elementary School, LaGrange, North Carolina. The theme of the convention will be, "This I Believe." The program is as follows:

Morning Session

9:00—Registration
10:00—Chorus Time
10:05—Devotions, Albemarle District
—Prayer
—Special Music, Free Union AFCs
10:15—Welcome to LaGrange, Mr. Holton Harrison, Principal; LaGrange Elementary School
—Welcome to Convention, Central District
—Response, Pee Dee District
10:25—Who's Here!
10:35—Business Period
—Nomination Speeches
10:45—Town House Three
10:50—Offering and State Project
—Doxology
11:00—News of East Carolina University Student Fellowship
—News of Mount Olive College Student Fellowship
11:15—Solo
11:20—Play, "The Black Sheep," Ayden YFAs
11:50—Song, Congregation
11:55—Announcement of Declamation Winners
—AFC
—YFA
12:15—Lunch

Afternoon Session

1:00—Chorus Time
1:10—Devotions, Piedmont District
1:15—In Memory (Stand in Silence)
—Special Music, Marian and Ray Kennedy
1:20—Announcement of Essay Winners
—AFC
—YFA
1:30—Cragmont, Western District
1:40—Town House Three
1:50—Election of Officers
Installation, Mrs. J. W. Everton, President, State Woman's Auxiliary
Music Director, David Charles Hansley
Pianist, Wayne West
Organist, Mrs. Wayne West
Ushers, Eastern and Cape Fear Districts
Youth Chairmen:
Albemarle, Mrs. Matthew Parker
Eastern, Mrs. Grace Sumner
Cape Fear, Mrs. Mary Bartlett
Central, Mrs. Ruth Taylor
Pee Dee, Mrs. Jason Edwards
Piedmont, Mrs. Geraldine Brown
Western, Mrs. Roseline Bass
State, Mrs. David W. Hansley
Topic for 1971 Declamation Contest: "Is Old-Time Religion for Modern Youth?"
Topic for 1971 Essay Contest: "The Greatest Need of Our Church"

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Cragmont Assembly Treasurer's Report for March, 1970

Mrs. Fountain Taylor, treasurer for Cragmont Assembly Inc., Black Mountain, North Carolina, reports as follows for the month of March, 1970:

Balance February 28, 1970		$4,733.99
RECEIPTS		
Churches	$599.30	
Sunday Schools	9.00	
Unions	29.21	
Auxiliaries	25.00	
Department of Revenue	160.34	
Total Receipts		822.85
Total to Account For		$5,556.84
DISBURSEMENTS		
Operating Expenses		133.71
Balance March 31, 1970 (Checking Account)		$5,423.13

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Revival Services to Be Held At First Church, Fayetteville

Revival services have been slated for the week of May 4-9 at the First Free Will Baptist Church, Fayetteville, North Carolina. Serving as guest evangelist for the revival will be the Rev. James B. Hardee of Elizabethtown, North Carolina. Assisting in the services, which will begin at 7:30 p. m., will be the pastor of the church, the Rev. Taylor Hill. Each service will feature special music, and the public is cordially invited to attend.

Alumni Meeting of Ayden Seminary and Eureka College

May 13, 1970, is the date for t Alumni Meeting of the Ayden Semin and Eureka College to be held in Ayden, North Carolina, Free Will Bapt Church. The meeting will begin at a.m., and all members of the alumni urged to attend.

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Vacation Bible School Workshop To Be Held Saturday, May 2

The 1970 Daily Vacation Bible Sch Workshop will be held in Ayden t year, Saturday, May 2. Registration w be at 9:30 a. m., and the first clas will begin at 10 a. m.

Meeting places will be the facilit of the Free Will Baptist Church and First Baptist Church, both located on E Third Street. Instruction will be prov ed in all departments, including: G eral Directors, Music, Intermedia Junior, Primary, and Preschool. Lu will be available at twelve noon $1.25 per plate on the Free Will Bapt Church grounds.

After lunch is served, everyone is vited to visit the bookstore to see complete assortment of VBS materi and supplies.

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Western District S. S. Convention To Meet at Holly Springs Church

The Western District Sunday Sch Convention will meet at Holly Spri Free Will Baptist Church, Route 2, Ker North Carolina, April 26, at 2:30 p. The youth of Hilly Springs church will in charge of the program.

Sunday school superintendents, o cers, teachers, and members are urg to attend.

(continued on page nine)

Coming Events

April 29, 30—Fellowship Seminar of G eral Baptists and Free Will Baptis Central Holiday Inn Number 4, Kn ville, Tennessee
May 2—Vacation Bible School Worksh Ayden
May 7—North Carolina State Woma Auxiliary Convention, Free Uni Church, Pinetown, North Carolina
May 13—Alumni Meeting of the Ay Seminary and Eureka College, Ayd North Carolina, Free Will Bap Church, 10 A.M.

EASTERN DISTRICT AUXILIARY CONVENTION

The Eastern District Woman's Auxiliary Convention convened with the Northeast Free Will Baptist Church, Mount Olive, North Carolina, March 19, 1970. The theme was, "Lift Up a Standard for the People" (Isaiah 62:10).

The meeting was called to order by the president, Mrs. Norman Ard; followed with devotional remarks by Mrs. Fred L. Register Jr. on the subject of "Love." Prayer was offered by Mrs. Carl Powell.

A very warm welcome to the Northeast church was given by Mrs. Leon Barwick. Mrs. Laura Boyette responded to the welcome.

The president recognized the state and district officers, delegates, visitors, and ministers who were present.

The various district chairmen gave their reports and made brief remarks on "Lifting Up a Standard for the People Through Denominational Enterprises."

An offering for the Children's Home and Mount Olive College was received in the amount of $92.

Dr. W. Burkette Raper, president of Mount Olive College, introduced the college choir and they rendered very inspiring music appropriate for the occasion.

At this time the winners of the declamation contest gave their speeches. The AFC winner was Donna Hart Powell of Roseley's Creek church; the YFA winner was Martha Howard of Christian Chapel church. Tommy Evans of Saint Mary's church, winner of the essay contest, read his essay.

Following the appointment of the various committees, the morning session adjourned with the benediction and grace by Mrs. D. W. Hancock.

The afternoon session opened with a congregational hymn, "In the Cross of Christ I Glory." Prayer was offered by Mrs. Rivers Winstead.

The Woman of the Year Award for the district was presented to Mrs. Laura Boyette of Gray Branch church by Mrs. Nelson Simpson. She was given a silver compote that had been appropriately engraved in her honor.

During the business session the following motions were voted on and carried:

1. Recommend to the State Convention that we retain 20¢ of the per capita dues in the district treasury and send 10¢ to the state.

2. (a) That we send $35 to the Children's Home to pay the expenses of sending the convention's adopted child to Cragmont this summer, and $10 for spending money; (b) to send $5 each month for the child's spending money; (c) to send $5 for the child's birthday present; (d) and that we send $25 for the child's Christmas gift.

A motion was made and carried that the convention purchase a commercial type dishwasher for the Children's Home. Each local auxiliary was asked to send $15 or more to apply on this purchase.

All the auxiliaries were urged to fill out the Anna Phillips Loan Fund Chart since there is a great need for these funds.

There were no petitions for the next convention; therefore, any auxiliary that desires to entertain the convention in September, 1970, please write Mrs. Norman Ard, Route 1, Pink Hill, North Carolina 28572, or the district secretary, Mrs. Nelson Simpson Sr., P. O. Box 55, Bridgeton, North Carolina 28519.

The treasurer reported as of March 19, 1970, as follows:

Balance on Hand from September Convention, 1969	$ 8.98
On Hand for Randy Faircloth	30.00
Receipts from Churches Since September, 1969	1,762.28
Total Amount to Account For	$1,801.28

Disbursements

Christian Service Fund	$ 241.35	
Alice E. Lupton Scholarship Fund	119.80	
Children's Home (Middlesex)	471.02	
Missions	65.68	
Mrs. Joe Barrow (Salary)	287.25	
Mr. and Mrs. Harold Jones	30.00	
Mr. and Mrs. Harold Jones (Christmas)	17.00	
Superannuation	102.25	
Mount Olive College	89.00	
Mount Olive College (Piano Fund)	57.03	
Cragmont Assembly	15.00	
Foreign Missions	58.00	
J. C. Griffin Scholarship Fund	90.00	
Home Missions	111.04	
The Timmon's Mission	8.50	
Spending Money ($2 per Month for Randy Faircloth)	12.00	
Total Disbursements		1,774.30
Balance in Treasury		$ 26.98
Convention Money		$ 8.98
Spending Money for Randy Faircloth		18.00
Balance on Hand March 1, 1970		$ 26.98

The finance committee, Mrs. Rom Mallard, Mrs. Viola Blizzard, and Miss Velma Morris, presented the following financial statement as of March 19, 1970:

Balance on Hand (Convention Money)	$ 8.98
Balance on Hand (Randy Faircloth)	18.00
Total March 1, 1970	$ 26.98
Offering for Children's Home and Mount Olive College	92.00
Lunch Money for Development Fund (Chapel)	129.00
Receipts from Churches Today	548.50
Total to Account For	$ 796.48

Disbursements

Offering for Children's Home	$ 42.00	
Offering for Mount Olive College	42.00	
Lunch Money for Development Fund (Mount Olive College)	129.00	
Secretary's Salary	20.00	
Secretary's Expense	7.56	
Treasurer's Expense (Mailing, etc.)	4.00	
Woman of the Year Award	11.49	
Tree at Mount Olive College (Honor of Woman of the Year)	25.00	
Executive Board Expense	16.69	
Life Membership Award (Cragmont)	25.00	
President's Expense	8.49	
Child's Clothing (Randy Faircloth)	50.00	

(continued on page fifteen)



SUNDAY, APRIL 26

THE MEETING

Scripture Reading—Acts 14:23

Think not, my friend, because I seek
This quiet shelter twice a week
I better deem its pine-laid floor
Than breezy hill or sea-sung shore.
But nature is not solitude:
She crowds us with her thronging wood,
Her many hands reach out to us,
Her many tongues are garrulous,
She will not leave our senses still
But drags them captive at her will.
And so I find it well to come
For deeper rest to this still room,
For here the habit of the soul
Feels less the outer world's control,
And from this silence—multiplied
By these still forms on either side—
The world which Time and Sense have known
Falls off, and leaves us God alone.

—J. G. Whittier,
Knight's Master Book,
Eerdmans Publishing Company.

PRAYER THOUGHT

It is very good for us to go to church and to pray earnestly.

MONDAY, APRIL 27

FORGIVE AND FORGET

Scripture Reading—Exodus 23:4

The woman who said, "I can forget and forgive, but I shall always remember it," has far too many imitators. True forgiveness is not based on forgetfulness; nor are we to wait till time has worn away the sense of wrong, before we pardon a penitent offender. When we do forgive that should forever end the matter. Forgetfulness should follow forgiveness.

Remembering wrongs benefits no one. If we have a sore finger we bind it up, and let it alone. Is there any use in pulling off the rag ten times a day, and showing the hurt to every man we meet? Talking over a wrong often does more hurt than suffering it; recollecting it is worse than r e c e i v i n g it.—*Florida Baptist Witness, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We should forgive others of wrongs they have done unto us, just as Christ forgives us of our sins.

TUESDAY, APRIL 28

THE ONLY NAME THAT MATTERED

Scripture Reading—Proverbs 8:17

Mrs. Booth used to tell a beautiful story of a man whose saintly life left its permanent and gracious impress upon her own. He seemed to grow in grace and charm and in all nobleness with everyday he lived. At last he could speak of nothing but the glories of his Saviour, and his face was radiant with awe and affection whenever he mentioned that holy name. It chanced that, as he was dying, a document was discovered that imperatively required his signature. He held the pen for one brief moment, wrote, and fell back upon the pillows, dead. And on the paper he had written, not his own name, but the name that is above every name. Within sight of the things within the veil, *that* seemed to be the only name that mattered. *—Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Do we as Christians do our duty and spread the glories of Jesus Christ to people we meet everyday?

WEDNESDAY, APRIL 29

IF VIRTUE WALKED THE EARTH

Scripture Reading—Luke 23:33

Once, it is said, a Scottish preacher of the modern school closed a sermon with these words, "Virtue is so attractive that, if she were to become incarnate, and walk the world in human form, men would fall down and worship her." The pulpit of that church was occupied the same evening by a different type of preacher, a humble evangelical man, who loved the gospel of a crucified Redeemer. He preached Christ crucified, and at the c l o s e of his discourse reminded the congregation of the statement made in the morning by the senior preacher, and then added, "I am sorry to say that Virtue did once walk the world in human form, in the person of the Lord Jesus Christ, and men, instead of falling down and worshiping Him, crucified and nailed Him to a tree."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Today we are given the opportunity to worship Jesus Christ. Do we accept Him or do we reject Him?

THURSDAY, APRIL 30

HOW CHRISTIAN DIES

Scripture Reading—John 10:16

An evangelist, seriously sick, sent for the Roman Catholic priest to visit him immediately. A friendship had grown up between the Methodist evangelist and the priest. The priest, thinking he wanted the last rites of the Catholic church, hurried to his bedside. To his surprise, he was greeted by him with, "I'm glad you can I only wanted you to see how a Christi goes Home to his reward!" With a sm on his calm features, the evangelist pass out of life. Said the priest, "I would g anything I had to die like that. I oft fear to close my eyes, not knowing wh I shall open them."—*Sunday School Tim Knight's Master Book, Eerdmans Publishi Company.*

PRAYER THOUGHT

Think: If you should die this minute, you know where you would open y eyes?

FRIDAY, MAY 1

MISDIRECTED

Scripture Reading—Proverbs 11:3

A terrible blizzard was raging over eastern part of the States, making more a more difficult the progress of a train t was slowly facing its way along.

Among the passengers was a wom with a child, who was much concerned l she would not get off at the right stati A gentleman, seeing her anxiety, said:

"Do not worry. I know the road w and I will tell you when you come to y station."

In due course the train stopped at station before the one at which the wom wanted to get off.

"The next station will be yours, ma'a said the gentleman.

Then they went on, and in a few m utes the train stopped again.

"Now is your t i m e, ma'am; get quickly," he said.

The woman took up her child, thanking the man, left the train. At next stop, the brakeman called out name of the station where the woman wished to get off.

"You have already stopped at this s tion," called the man to the brakem "No, sir," he replied, "something was wr with the engine, and we stopped for a f moments to repair it!"

"Alas!" cried the passenger, "I put t woman off in the storm when the tr stopped between stations!" Afterwar they found her with her child in her ar Both were frozen to death! It was terrible consequence of wrong direct being given! Still more terrible are results of misdirecting souls!—*Billy Sund Knight's Master Book, Eerdmans Publish Company.*

PRAYER THOUGHT

Each day poor souls are guided wrong way. As Christians can't we h them get on the right track and direct th in the way that Jesus would want us

SATURDAY, MAY 2

IS IT NOTHING TO YOU?

Scripture Reading—Isaiah 61:6

World deaths are 40,000,000 yea

(continued on page fifteen)

NEWS NOTES

(continued from page six)

nes B. Hardee to Conduct
ola Revival Services

he Rev. James B. "Billie" Hardee of abethtown, North Carolina, will be guest speaker for revival services at Angola Free Will Baptist Church, 10 es west of Jacksonville, North Caro-, just off Highway 53, April 27—May Services will begin each evening at 0, with the pastor, the Rev. O. B. rett, assisting Mr. Hardee. The pas- and the church membership extend rdial invitation to the public to at- these services.

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erannuation Report of N. C. State vention, First Quarter, 1970

he following is the report of the Rev. ter Reynolds, chairman-treasurer of Board of Superannuation of the North lina State Convention of the Free Baptist Church, for the first quarter, 0:

RECEIPTS		
nce January 1, 1970		$12,361.66
ious Contributions for First arter		1,493.26
est Income		2,632.62
ance and Retirement Premiums First Quarter		5,834.28
tal to Account For		$22,321.82
DISBURSEMENTS		
sters' Checks for rst Quarter	$ 412.50	
ws' Checks for First arter	303.50	
ance Premiums for rst Quarter	9,285.93	
ating Expenses for First arter	411.00	
sferred to M.R.S. nd	6,087.10	
S. Claims and Retire- nt Checks	622.50	
tal Disbursements		17,122.53
ce April 1, 1970		$ 5,199.29

nformation of the superannuation k may be secured by writing the h Carolina Board of Superannuation, O. Box 474, Ayden, North Carolina 13.

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ecoming to Be Observed
Core Creek Church

n Sunday, May 3, the Core Creek Will Baptist Church, Cove City, h Carolina, will observe its annual ecoming. All members, former mem-, and friends are invited to come and y this period of fellowship and wor-. A picnic lunch will be served on church grounds. There will be a norial service in the afternoon.

INFORMATION ABOUT
FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of March, 1970. Receipts have been mailed to each individual, auxiliary, or organization contributing, but totals are shown here only from each conference for the period covered.

Religious Contributions Received
(Includes Gifts for All Purposes)

Albemarle Conference	$ 450.55	
Blue Ridge Association	14.32	
Cape Fear Conference	860.32	
Central Conference	2,234.19	
Eastern Conference	1,825.31	
Piedmont Conference	95.00	
Rockfish Conference	10.00	
Western Conference	1,429.60	
Total Religious Contributions		$6,919.29
Farm Income	$ 447.04	
Canteen Sales	277.50	
Parents and Relatives	82.00	
Miscellaneous	1,443.14	
Total Other Income		$2,249.68
Total Income for the Month		$9,168.97

HONOR ROLL

Albemarle Conference	
Malachi's Chapel	$100.00
Union Chapel	173.80
Cape Fear Conference	
Hopewell	$125.00
Lee's Chapel	191.72
Smithfield	100.00
Central Conference	
Daniel's Chapel	$175.00
Free Union	343.14
Friendship	243.41
Greenville	105.00
Piney Grove	252.00
Saratoga	111.66
Eastern Conference	
Deep Run	$155.00
Gethsemane	120.00
Oriental	132.81
Winter Green	160.00
Western Conference	
Milbournie	$108.00
Sherron Acres	100.00
Wilson	500.00

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Sunny days are pleasant, but it takes rain to make the flowers grow.

Clyde Cox Conducting
Smithfield Revival

Revival services are in progress at the First Free Will Baptist Church, Smithfield, North Carolina, and will continue through Saturday night, April 25. Serving as guest evangelist for this series of services, which are beginning at 7:30 nightly, is the Rev. Clyde Cox of Pine Level, North Carolina. Mr. Cox is being assisted in the services by the pastor, the Rev. J. Stewart Humphrey. Special music is being rendered each night. The public is invited to attend the remainder of these services.

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Revival Services to Be Held
At Wooten's Chapel Church

Revival services will begin Monday night, April 27, and will continue through Saturday night, May 2, at the Wooten's Chapel Free Will Baptist Church, Route 3, Raleigh, North Carolina. Services will begin at eight o'clock each evening with the Rev. Jesse Caton serving as guest evangelist. He will be assisted by the pastor, the Rev. J. B. Godwin. There will be special music each evening, and the public has a cordial invitation to attend.

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Revival Services to Be Held
At First Church, Williamston

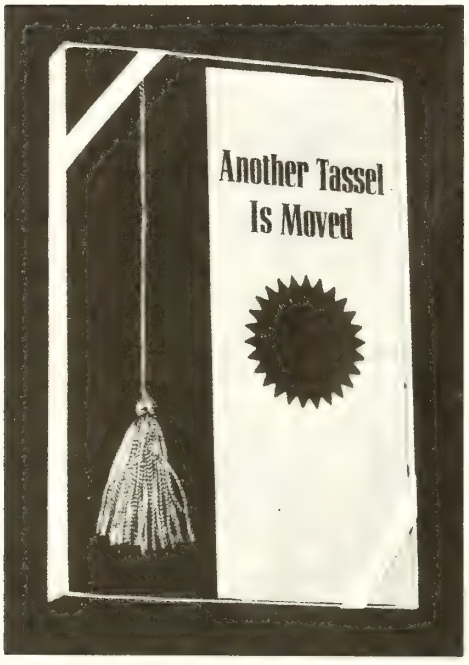
Revival services will be held at the First Free Will Baptist Church of Williamston, North Carolina, April 27—May 2, with the Rev. Lynwood Boyette serving as guest evangelist. Services will begin at 7:30 nightly; and the pastor, the Rev. Ray Wells, and the church membership invite the public to attend.

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Note of Thanks

The Rev. Earl Minchew states that he was discharged from the hospital on March 10, 1970, and would like to thank his Christian friends for their cards, letters, and prayers during his illness.

NOW-TWO GRADUATION BOOKS



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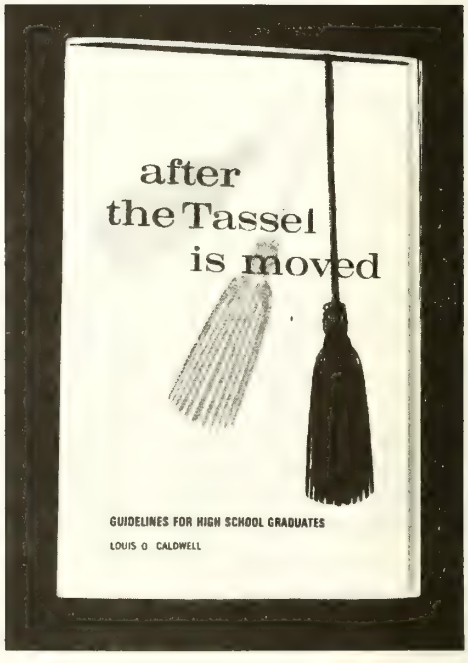
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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Do Christians who have gone to heaven see and know all that we do and think now?—**P. S., Indiana.**

Answer: I doubt this being a fact. If this is I see no way to determine or verify it. In the story that Jesus told of the rich man and Lazarus (Luke 16:19-31), the rich man seems to know from memory of the lost condition of his relatives. He can see Lazarus afar off and know of his comfort and ask assistance from him; but Abraham indicates that Lazarus is limited in his activities to the sphere of the righteous in that he may not cross the gulf to help the rich man, nor may he take the gospel any longer to the brothers still in sin and on the earth. "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. . . . Abraham saith unto him, They have Moses and the prophets; let them hear them. . . . And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:26, 29, 31).

Dr. W. M. Smith expresses his view of the subject as being that saints are no longer cumbered with the responsibility and concern for the lost on earth when they have finished their days here will find themselves in the eternal and blessed presence of Christ. He says, "In regard to the great cloud of witnesses, Lenski is right, when he says, 'The souls of the saints are at rest, no longer concerned with the trials occurring on earth; the Scriptures teach that they behold the heavenly glories, and say nothing about their beholding and watching earthly events. These saints are not 'witnesses" that see our faith and testify about us; God does not ask them to testify about us. They are witnesses, whose life, works, sufferings, death attest their own faith, testify to us through the pages of Holy Writ and in other history that they were true men of faith indeed (the faith defined in 11:1).'—**R. C. H. Lenski.**" (Pages 112, 113, "Peloubet's 1966 Select Notes.")

David said of his infant son that was dead, "But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (2 Samuel 12:23). I think that this baby son of David's was supremely happy and at perfect rest—resting in and enjoying the divine presence and completely occupied in the joy—and I think that was true of Lazarus whom the rich man wished to render him a service, having gone to the place of torment in which he was while being allowed to converse with Abraham.

The Bible emphasizes the fact that now is the accepted time: the time for the saved to win souls and the time for the lost to believe and get saved. It gives enough time and space in the description of heaven and the condition of both the lost and the saved in all their activities that they should, if rational, let their sole concern be that of the plight of the unsaved here, and hereafter; and to know that this is the only time when the condition of life is conducive to soul winning and getting saved, and that it is a question of acute urgency.

"Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light" (Romans 13:11, 12); "Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isaiah 55:6, 7).

So whatever the state of your loved ones that are gone on, the Bible would have you and me know that for us these are the days of His mercy and grace to us and are the only such days that shall be given to us that we may be saved and live an obedient life of services that will end in rich rewards in the eternal presence of Christ our Lord. The Holy Spirit encourages us too, and assures of this happy life by writing, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9).

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Question: What attitude should a Christian assume toward our national Thanksgiving Day? It seem to me that the Bible teaches that only a Christian can pray, or at least, that a Christian is the only kind of a person who may expect an answer to his prayer. If this is correct would it be mockery to join a group some of whom are Christians and others not Christians in a national Thanksgiving Day?—**C. Brown.**

Answer: There is a great deal to be considered in the observance of a national Thanksgiving Day due to the fact that true worship, and therefore valid thanksgiving, can be done by Christians only. However, in spite of the fact that in the Christian sense a person who has not been born again cannot enter into a thanksgiving service as though he were born again, his attendance upon such a service might result into what we could wish might in the attendance of a sinner upon any worship service by his conversion. In the Levitical system of worship, the Gentiles were allowed to congregate in the Gentile court which was built adjacent to the temple with the hope that they might be converted as proselyted from heathenism into Judaism. This having been done under the direct instructions from God, and the fact that all creatures everywhere are entitled to hear the Word of God and be influenced to come to Christ by the lives of Christians in this, our day, would seem to indicate to me that we might take advantage of a national Thanksgiving Day as one in which to witness of Christ. I have heard of sinners being brought under conviction by the prayers of saints.

I read of an Englishman that was not a Christian and whose behavior was noticeably antichristian that had a house servant who became a Christian that was burdened for the salvation of her

(continued on page fifteen)

STORIES

for our youth



THE GIFT

by HELEN GOTHRUP

SALLY hurried out the door. She was glad to stay with Barbara while her mother went shopping. Barbara had been in bed for over a month, recovering from an accident. She was always so sweet, Sally thought. She never complained. If only I had something to take to her. Then she saw the bright red tulips growing in Mrs. Snow's garden. Just the thing. Sally decided happily. Quickly she picked them all.

Sally felt sure that Mrs. Snow wouldn't care. If Sally had rung the doorbell and had asked her for them, Mrs. Snow would have said, "Certainly, my dear"—just as she always did. But Mrs. Snow was away visiting her sister and wouldn't be back until the end of the month. By then the flowers would all be dead.

Sally dashed up the street with her crimson bouquet.

Barbara's eyes opened wide when she saw them. "What gorgeous flowers!" she exclaimed. "They are the loveliest things I've ever seen."

Sally put them in a crystal vase and set them on Barbara's dresser.

The two friends talked of all that had happened since they last visited, and at noon Sally heated some soup for the two of them. In the afternoon they played dominoes, and it seemed that Barbara's mother was back home much too soon.

"I'll be back to see you before long," Sally promised.

"Every time I look at the tulips, I'll think of you," Barbara told her. "Thank you again."

Sally ran home in a glow of happiness. Mrs. Snow would be happy to hear how much Barbara liked her tulips.

Mother was talking on the phone when she got home. The girl sniffed the smell of chocolate cookies. She picked one up and munched on it. It was still warm and delicious.

"What a shame!" Mother declared. "What a horrible thing to do!"

Sally was glancing through the new magazine that had come in the mail when Mother put down the phone.

"The idea!" she frowned, before Sally could say a word. "Someone picked all of Mrs. Snow's red tulips. Now old Mrs. Tork can't have them."

A piece of cooky stuck in Sally's throat. She could feel her face grow hot with shame. She had been going to tell Mother all about Barbara's delight over the flowers. Now this!

"Mrs. Snow knew how the old lady loved red tulips," her mother went on. "They remind her of her youth, when she and her husband were in Holland on their honeymoon. Poor soul. Now she's all alone except for her cat." Mother sighed.

Sally's happiness seemed to pop like a soap bubble in the air. How could she ever make things right? She couldn't take the flowers from Barbara and give them to Mrs. Tork. And an apology wouldn't really solve the problem either.

Sally ran upstairs and threw herself on her bed. Tears dripped from her eyes and spotted the pink bedspread. Now she knew what the minister had meant last Sunday when he preached on the text, "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12). She had been so sure that taking the flowers to Barbara had been right.

At last Sally sat up. She wiped her eyes. Tears would not solve the problem. She spied her piggy bank. She'd buy Mrs. Tork some tulips. Sally h been saving that money for the sch carnival next weekend. She thought all the fun she always had at the c nival. Why should she miss it? B then, why shouldn't Mrs. Tork have t tulips? Maybe there would be mon left over.

Sally quickly emptied her bank. she hurried, she could get to the flor shop before it closed.

As she opened the door of the sh the sweet smell of flowers greeted h But nowhere did she see any tulips.

"May I help you?" a young man ask from behind the counter.

Her heart pounded. "Have you a red tulips?"

"We just got some in." He bound out of the room and back again. In hand he held a flowerpot of red tuli Red foil covered the pot, and a sil ribbon was tied about it. The flow were lovely.

"I'll take them!" Sally cried.

"That will be two dollars and fi cents," the clerk told her.

Sally looked at the two dollars in hand. "I'm afraid I don't have enou money," she said as she blinked b fresh tears.

The salesman looked at her kin "I'd sell them to you for less if I cou But I only work here."

Sally nodded. And she had thou that she'd have money left over! Th was only one thing left to do.

When Sally told Mother what had h pened, Mother frowned. "How co you?" she asked. "You knew t didn't belong to you."

"I thought that Mrs. Snow would care." A tear trickled down her che and she quickly wiped it away.

Mother put her arm around Sally. " all make mistakes," she said. "I kn you learned from this experience. advance your next week's allowan Then you should have enough."

Sally's feet flew as they carried back to the store. But the door closed and the lights were out. could see the tulips still sitting on counter. Panic swept her. She rat the doorknob and knocked on the gl At last the door in the back opened the young man appeared.

"It's you," he said, unlocking the d "I took my time leaving. I thought might be back."

Placing the money in his hand, S picked up the flowers and left the sh

Sally rang the doorbell at Mrs. To

(continued on page fifteen)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

MOUNT OLIVE COLLEGE CHORUS

MOUNT OLIVE, NORTH CAROLINA



Pictured in the front row (left to right) are Freida Nolley, Jackie Phillips, Kathy ckland, Diane Goins, Kay Bell, and Ann Hinnant.

Pictured in the second row (left to right) are Viola Hilton, Wardie Lee, Deborah s, Linda Glenn, Kathy Raper, and George Bancroft.

Pictured in the third row (left to right) are Rick Resnick, Buddy Sasser, Eddie ris, Randall Bryant, and Bruce Jones.

It was announced by Mrs. Viola Hilton, chairman of the Music Department lount Olive College, that the chorus would be on spring tour beginning on Sunday, l 26 and lasting through Tuesday, April 28. A varied program of music has been ned by the chorus. The schedule for the tour includes:

	SUNDAY, APRIL 26	
Bern, North Carolina	St. Mary's Free Will Baptist Church	7:30 P. M.
	MONDAY, APRIL 27	
oro, North Carolina	Pamlico High School A. H. Hartsell Auditorium	9:30 A. M.
ra, North Carolina	Aurora High School	2:05 P. M.
port, North Carolina	Holly Springs Free Will Baptist Church	8:00 P. M.
	TUESDAY, APRIL 28	
lands, North Carolina	Richlands High School	9:30 A. M.
aville, North Carolina	East Duplin High School	2:00 P. M.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Earl Minchew announces that he is available for pastoral or evangelistic work. Any church interested in his services may contact him by writing him at Route 1, Kenly, North Carolina 27542, or telephoning Fremont 242-5625.

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Malachi's Chapel Free Will Baptist Church, Route 1, Columbia, North Carolina; and Sound Side Free Will Baptist Church, Route 2, Columbia, are seeking a full-time pastor (half-time at each church). Any minister interested may contact Mr. S. H. Voliva, Route 3, Box 23, Columbia, North Carolina 27925, or Mr. Edmund Brickhouse, Route 2, Columbia, North Carolina 27925.

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The Rev. Eldon L. Brock, 522 Linden Avenue, Kinston, North Carolina 28501, announces that he is available for pastoral work. At the present time he is serving as pastor of the Long Ridge Free Will Baptist Church, Mount Olive, North Carolina; but he is available for pastoral work first and third Sundays of each month. Beginning the first of July he will also be available second and fourth Sundays. Mr. Brock is thirty-seven years of age, a member of the First Free Will Baptist Church of Kinston, and was ordained in July of 1969. Any church desiring his services may contact him at the above address, or by telephoning 527-6985 or JA3-9850.

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NOTICE

When sending pictures to be used with articles for publication, please send only sharp black and white prints. Color snapshots do not reproduce well. Also, please do not request the return of pictures unless accompanied by a self-addressed, stamped envelope. Thank you.

The Editor

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR MAY 3



From Persecutor to Missionary

Lesson Text: Galatians 1:11-17; Acts 11: 19-26

Memory Verse: Acts 26:16

I. INTRODUCTION

Our lesson text for today deals with the conversion and early activities of a man who proved himself to be the most influential of men. Before his dramatic conversion, he was a very acute and profound student of the Jewish religion and a very zealous advocate of its preservation. He looked upon Christianity as a form of very dangerous heresy that threatened the very bulwark of his beloved Judaism; thus, he considered that it was his duty to do all within his power to destroy it, even if this meant the death of its advocates.

The story of his conversion and change of attitude is one of the most dramatic incidents to be found anywhere. Henceforth, he will no longer be an enemy of the church and its activities, but will be, instead, its most zealous advocate and most determined worker.

Determining from the very first, to know nothing but Jesus and Him crucified for the redemption of all mankind, he set himself to work with a zeal and determination that would not be checked until the church had enlarged the scope of its influence to embrace all nations. In the words of one of his accusers, He turned the world upside down with his preaching.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. Relate the story of Stephen's death (Acts 8).
2. Relate the story of Saul's conversion (Acts 9).

B. Paul Defends His Gospel (Galatians 1: 11-17)

1. The teachers of the law had misrepresented Paul and his gospel.
2. Paul defends it by saying that it did not come from man.
3. It was not the product of his learning.
4. It came as a special revelation from Jesus Christ.

C. The Church at Antioch (Acts 11:19-26)

1. Tell how the disciples were scattered and came to Antioch.
2. The church in Jerusalem heard about the revival in Antioch and sent a representative.
3. Barnabas rejoiced with the people over the great number that had been saved.
4. Barnabas went to Tarsus for Paul.
5. The disciples were called Christians.

D. Conclusion

1. Persecution does not hinder the work of God. Is it possible that the church today has it too easy?
2. It is the responsibility of every Christian wherever he goes to be a witness for Christ.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. The great Robert Moffatt, on furlough from Africa, said in a speech, "There is a vast plain in the north where I have sometimes seen, in the morning sun, the smoke of a thousand villages where no missionary has ever been." A youth whose name was David Livingstone heard him speak and said: "I will go at once to Africa." He had caught the vision that Christ died for the whole world. Many years later this great missionary died in his beloved "Dark Continent," and his heart was buried in the ground beneath his tent. The rest of his body was laid in Westminster Abbey in London.—Advanced Quarterly (F.W.B.).

B. Paul, living strictly according to his religion, thought that he was right with God. He was certain that he was within the boundaries of God's love.

It took a dramatic action to convince Paul that he was in error. Jesus appeared to him and revealed that he had been opposing God. Paul then reali that he was a sinner and that his separated him from God.

Paul was led blind into the city Damascus. While he was there the L sent Ananias to him to restore his si and to show him the way of salvat Paul received Ananias' message and ob ed the command to be baptized. . . . Fr then on Paul's life was one continu missionary effort.

Sin stands between us and God But God calls us to be His followers and He had promised to remove our as He did Paul's.

As Christians we have no choice to be missionaries. We are saved serve. Christ commands us to try bring each person whom we meet t conviction of his sin.

We need not go to Africa; there people next door who need to kn Christ and join their hearts with Hi Standard Commentary.

C. It is told that at the time of loss of the **Atlantic** on the banks of N foundland, a businessman was repor lost. His store was closed, and all of friends mourned for him as among th who went down on that vessel. La a telegram was received from him by partner with the word "saved," and partner was filled with joy. The st was opened and the telegram was fr ed; and if you go into that store too you will see that little bit of pa hanging on the wall, with the w "saved" upon it.

So that every man could send out message "saved," Jesus came into world to seek and to save that wh was lost. He spent three years in public ministry teaching men a new of living; He preached a new type sermon; He called men from vari walks of life to follow Him and beco "fishers of men." He died so that m could "have life and have it m abundantly."

Just before completing His miss Jesus said, "As my Father hath sent even so send I you." Jesus comma ed His disciples, in Matthew 28:19, "Go ye therefore, and teach all nati baptizing them in the name of the F er, and of the Son, and of the H Ghost; Teaching them to observe things whatsoever I have comman you: and, lo, I am with you alway, e unto the end of the world." Jesus not challenge us to win souls, but commanded that we go with His m sage of salvation.

(continued on page fifteen)

EASTERN DISTRICT AUXILIARY CONVENTION

(continued from page seven)

stian Service Fund	2.00	
nding Money (Randy Faircloth)		10.00
Mrs. Faye Barrow's Salary	15.00	
Foreign Missions (Land and Building)	8.00	
o Fund	1.00	
e Dues	189.20	
rict Dues		94.60
to Cragmont (Randy Faircloth)	35.00	
nding Money at Cragmont (Randy Faircloth)	10.00	
y and Declamation Awards	20.00	
stration Fee for State Auxiliary Convention	5.00	

Total Paid Out	$ 673.43
Total Balance	123.05
Balance for District Fund	$ 67.05
Balance for Randy Faircloth	$ 28.00

The convention adjourned with prayer by Mrs. Laura Boyette.

Mrs. Norman Ard, President

Mrs. Nelson Simpson Sr., Secretary

t. Claire Bible Class

(continued from page fourteen)

hy should we win souls? Jesus e to use human beings as channels vin lost men to salvation. He chose raw men to the kingdom of God by attracting power of Jesus Christ as shines through human experience. Christian may shirk his duty or not gnize his responsibility, but it does change the fact that God has placed nan's hands the souls of men who rescuing from the pits of hell.—rmediate Quarterly (F.W.B.).

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ys' and Girls' Stories

(continued from page twelve)

se. The little white-haired woman ed the door. She peered out. "Oh, you, Sally. Come in. Come in."

picked Mrs. Snow's tulips," she con-ed. "Barbara is sick, and I thought d like them. I didn't know they'd promised to you. I'm awfully sor-

e old lady took the pot from Sally. eyes softened in remembrance. "How ly they are!" she exclaimed.

hen she beckoned. "Come on in-" she smiled. "I'm just a silly old an with her memories. I'm sorry had to go to all this trouble."

Oh, but I really wanted to do it," said.

Sit down and let me fix you some nade," Mrs. Tork told the girl.

lly sat in the big rocker, and the e cat that lay by the stove jumped her lap. The lemonade was full of nd tasted good after all her rushing nd. She sipped it through a straw petted the cat.

"I'll tell you what," Mrs. Tork said. "After the tulips die, I'll save the bulbs for you. Next spring you can plant them in your garden, and we'll have lots of red tulips on our block.

Sally smiled. "I'd rather plant them in your yard. Then you'll always have red tulips to remind you of your trip."

"I would love that," Mrs. Tork said as her blue eyes twinkled.

The cat settled himself more comfortably in Sally's lap and purred his agreement.—Gospel Herald.

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Questions & Answers

(continued from page eleven)

boss to the extent that she spent much time in praying for her lord. One night he was awakened and heard her praying in such tones of sincerity that he could not stand it so he sought her help and thereby became a Christian. After this they together became an evangelistic team of great influence.

I believe that Jesus' prayers, including that prayed in Gethsemane, had as much influence on His disciples as anything He did. In the reading of the utterances of my Lord as He approached the throne of grace, I am influenced to commit my self in a fuller surrender to Him and His; and for some reason or other, I feel that if more unsaved people heard the sincere prayers of God's people they fight find in them an opportunity to look to Him in whom alone there is eternal life. This being true and other conditions favorable, I see no reason why we might not attend a thanksgiving service nationally recognized by the leaders of our country.

FAMILY FIRESIDE

(continued from page eight)

109,589 daily, 4,566 hourly, 76 per minute. Two thirds have never heard the Gospel. "Is it nothing to you?"—*Selected, Knights Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We all need to get out and spread the gospel throughout the world, lest it be asked of us, "Is it nothing to you?"

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Valiant Souls

A successful American business of nationwide proportions was built up by a man who, because of an accident, was never able to leave his bed. Facing the dual handicaps of poverty and permanent physical disability, he developed an institution that stands high in the list of business concerns.

Steinmetz, the miracle man who played with electricity as a child plays with a toy and brought the realization of untold dreams to the scientific world, was a hunchback, a dwarf, pathetically frail.

Roosevelt fought face to face with death from disease until well into the years of his manhood.

Elizabeth Browning, during all the years when she was giving the world the sweet fruits of her pen, never moved from her invalid's chair, excepting when carried in the devoted arms of her husband.

Lincoln was laughed at for his uncouth mannerisms, his abnormal feet, his awkward demeanor. Napoleon was a physical underling.

And so the story might go on endlessly to our own day with its countless valiant souls who press on bravely despite tragic odds.—Selected.

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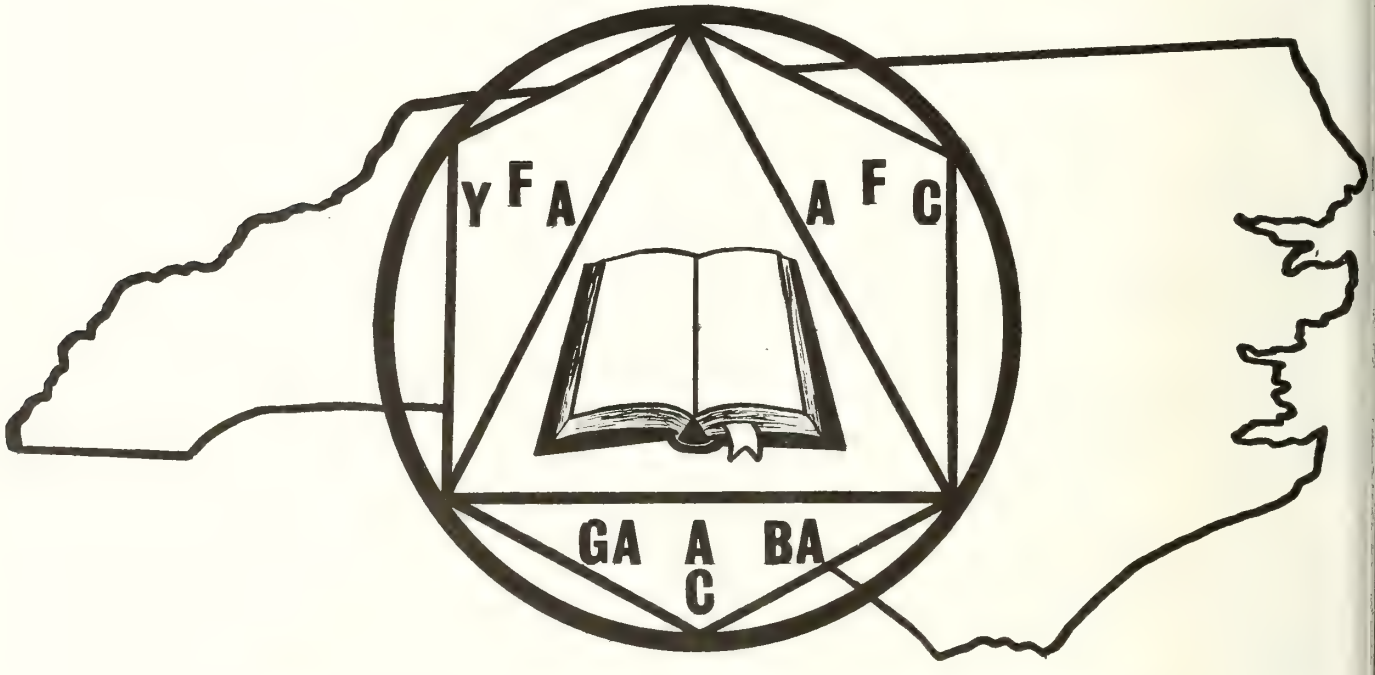
State Youth Fellowship Convention

LaGRANGE ELEMENTARY SCHOOL

LaGrange, North Carolina

SATURDAY, APRIL 25, 1970

10 A. M.



SPECIAL MUSIC
INSPIRATION

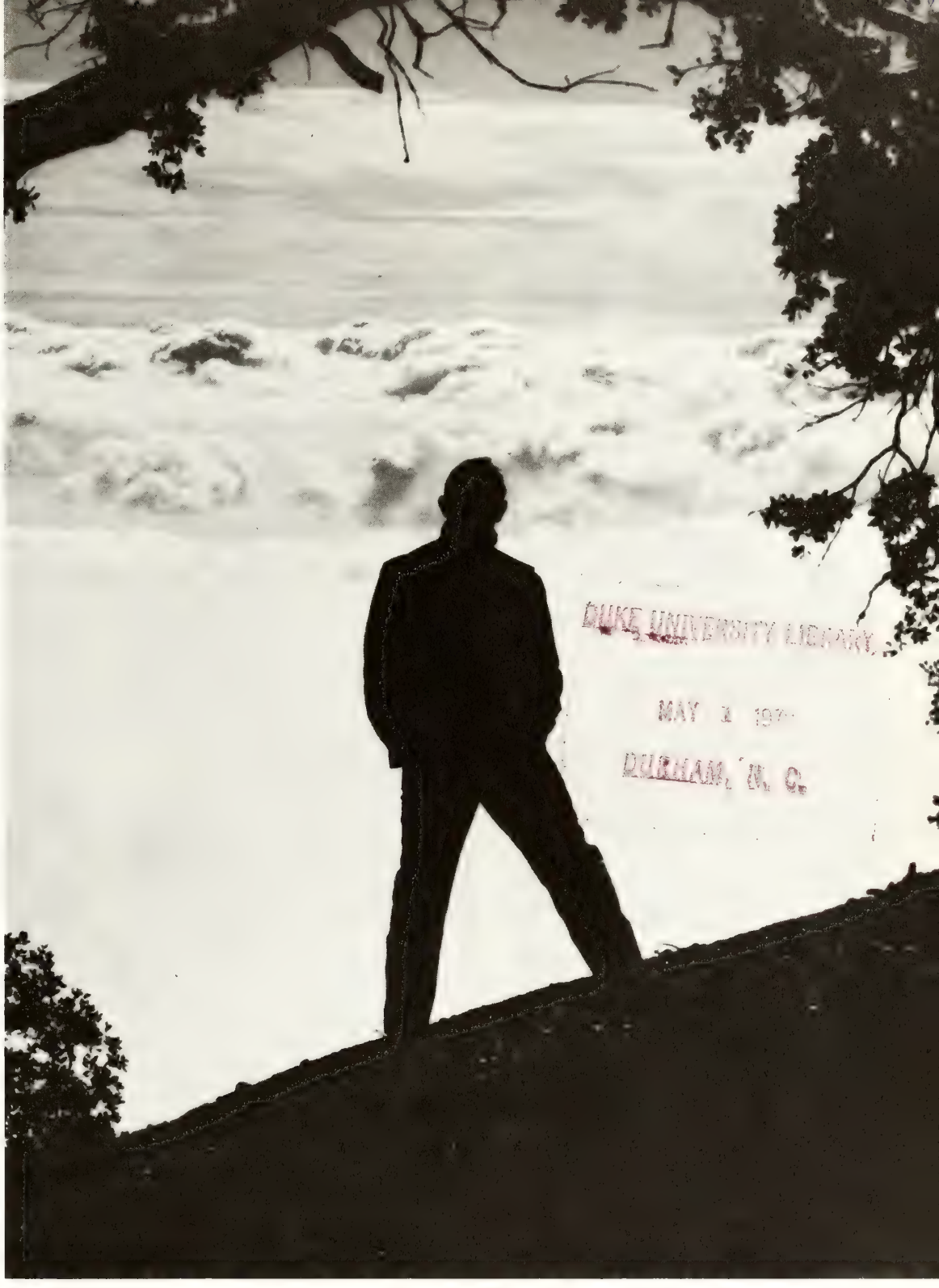
ELECTION OF OFFICERS
FELLOWSHIP

Lunch: $1 per Plate

COME AND BRING SOMEONE WITH YOU!

"JESUS IS COMING AGAIN"

"Behold, he cometh with clouds; and every eye shall see him, . . ." (Revelation 1:7).

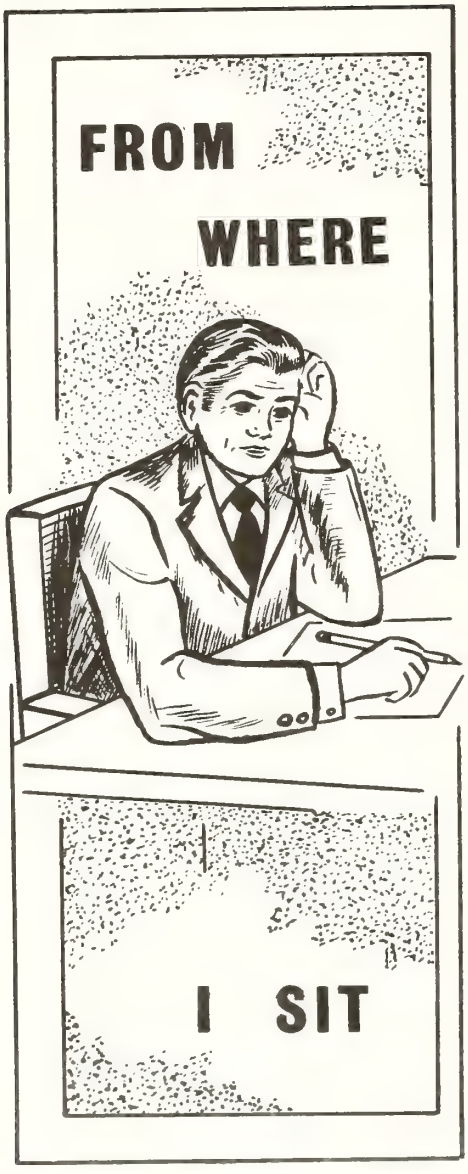


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AYDEN, NORTH CAROLINA, WEDNESDAY, APRIL 29, 1970

Cover Photo by William Graham from Ewing Galloway



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TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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"JESUS IS COMING AGAIN"

"Marvelous message we bring,
Glorious carol we sing,
Wonderful word of the King:
Jesus is coming again!

"Coming again,
Coming again;
Maybe morning, maybe noon,
Maybe evening and maybe soon!

"Coming again,
Coming again;
O what a wonderful day it will be—
Jesus is coming again."

The above words written in song by John W. Peterson set the mood for the 1970 Daily Vacation Bible School series, entitled, "Jesus Is Coming Again." All Christians believe the truth of His second coming strongly, so it is natural to proclaim it. We chose to do so this year by preparing our Bible school series around this theme.

The Scripture states emphatically that He is coming again. Jesus told the disciples that He would be seen hereafter, sitting on the right hand of power, and coming in the clouds of heaven. At His ascension, while the apostles looked steadfastly toward heaven as He went up, two men were seen standing beside them in white apparel; and they said, ". . . Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

We are further taught that the time of this advent is unknown. Even as the lightning flashes out of the east and reaches into the west, shall His coming be—suddenly and without warning. No mortal man knows the day and the hour; only the Father knows. Thus, this has become the mystery of the ages. Many men have speculated as to when this advent would occur; but their "appointed times" have come and gone, as have they.

When Jesus comes again, He will come with the holy angels, and He shall reward every man according to his works. When the time is ripe He will gather before Himself all nations of the world, and He shall separate them one from the other as a shepherd divides his sheep from the goats. We are urged to be ready for His appearing: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44). And, when He comes, He will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man recognize Him as the holy Son.

"Behold, he cometh with clouds; and every eye shall see him, . . ." (Revelation 1:7). Thus, the Press impresses upon its people the truth that Jesus is coming again. The annual Daily Vacation Bible School Workshop will be held again this year in Ayden, Saturday, May 2. As usual, this workshop will be designed to introduce the Bible school materials printed by the Press and will acquaint the general public with their use.

Instruction will be offered in all departments, including: General Directors, Intermediate, Junior, Primary, and Preschool. Instruction will also be offered in music to acquaint those attending with the special music written and prepared in conjunction with the literature.

Meeting places will be the facilities of the Ayden Free Will Baptist Church and the First Baptist Church, both located on East Third Street. Lunch will be available at twelve noon on the Free Will Baptist church grounds for $1.25 per plate.

The day's activities will begin with registration at 9:30 a. m. Registration will be in each department with the teachers in charge. Classes will begin at 10 a. m. We hope that many of our people will avail themselves of this opportunity to familiarize themselves with the 1970 Bible school literature. We believe that the workshop will prove beneficial as it has in years past. After lunch is served, you are invited to visit the bookstore to see the complete assortment of VBS materials and supplies.

We declare strongly that "Jesus Is Coming Again." More than ever we feel the need to emphasize this fact and to help people be ready to meet Him!

A COMPTROLLER Reveals True Profits

ANDREW W. HUGHES

EVERY businessman in the world is intensely interested in and constantly pursuing the elusive result called "profit." He knows that the lasting and continuing benefits of more jobs, good wages for his employees, payments to stockholders, support of his government, and continuation of the free world, depends to a great extent on his business being profitable. This has been the goal of all free people, but it is quite evident that reaching that goal is not the total answer. Evident? Yes, because the free world has gone through the greatest profit period in history and yet has more broken homes, more delinquents, more illegal and immoral business practices, and more fear than ever before. Therefore, profit cannot be an end in itself.

My background of birth and education in the upper midwest of the United States gave me what would be considered an average start in life. As I went through school, education had to take a priority below that of athletics, as it appeared to me that to achieve success one must be able to be a winning athlete. This would be the answer. There were defeat experiences, but even after reaching professional ranks, I found that satisfaction of athletic success was very short-lived.

Then business seemed to be the answer—and it is a thrilling day-by-day experience. However, with the greatest business achievements, I soon found there is a lack of inner, lasting satisfaction. Even though a man reaches his business goal, he remains incomplete in his present life and unprepared for the future without something beyond profits, business, and social success.

One day I found that the Bible stated this in precise terms: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matthew 16:26).

As a comptroller, my work requires working with records and making plans for the record. Everything of importance is recorded. God's Record had not been a basic part of my background, even though my family was interested in seeing that I received my portion of education, cultivation, and civilization. Yes, I was aware there was a Bible, but what it contained was beyond me, as I'd never really investigated it for myself.

Today, the Bible is my most valued asset. This is because a businessman took time to show me that no man is complete until he has examined God's Record and made a personal application of its information. This transaction revolutionized my life.

An excerpt from the Record that should be of interest to any businessman who is used to "checking the record" is this: "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life! and he that hath not the Son of God hath not life" (1 John 5:11, 12). Jesus Christ is the Son.

The conclusion is very apparent—the Record divides the world's population into just two classes—those who have Jesus Christ and those who do not. Those who have life and those who do not.

Well then, how is eligibility and participation established for the "haves" and the "have-nots"? Let us take the "have-nots" group first. To get into this group requires only one thing . . . being born. The Record states that "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12), for "all have sinned, and come short of the glory of God" (Romans 3:23), and "the wages of sin is death" (Romans 6:23). Therefore, we conclude from the Record that the pay-off by going man's way (the "have-nots") is death.

Now let's look at the "haves"—that is, those who have Jesus Christ. How does this occur? After all, isn't any religion or way or method all right as long as a person is sincere? No! It's not as in business where we know that there are many ways and methods to reach a common goal or profits—all legal and proper ways. Profit is the result of hard work under various economic plans.

The Divine Record says, however, that "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8, 9). Although the Record states that "the wages of sin is death," it adds that "the gift of God is eternal life through Jesus Christ" (Romans 6:23).

Well, you say, if I'm a sinner and subject to death—and therefore of the "have-nots"—how can I ever get to be one of the group who "have" Jesus Christ, and thereby assure myself of eternal life?

The Bible has a simple and direct answer. This is it: "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31), and "As many as received him (Christ), to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Notice life is limited to "as many" and "to them." This means that a personal transaction must take place between you and Jesus Christ. On the basis of being a sinner and needing a Saviour, God says that to be one who "has life," you must receive Jesus Christ as your own personal Saviour. You can't inherit eternal life, you can't buy it with profit—you must receive Christ and He gives you life.

My brother sought the satisfaction of life through hard work, home, family, and business profits for many years; and was a successful businessman, husband, and father. A short time ago he realized for the first time that the wages of sin was a fact when he became aware that cancer would soon take his life. He had been a decorated war hero, headed a veteran's service group, was a member of many service and community organizations, but these excellent contributions and efforts, including a profitable business, did not result in satisfaction for this dilemma. He was not particularly afraid of death and he faced it stoically, but he had no hope, no assurance as to what was ahead.

As we visited together, he asked me to check over his plans for closing out his business and providing for his partner and his family. He had done a fine job—everything was in good order. As we talked, I said, "Bill, all these transactions for your family and partner's fu-

(continued on page fifteen)

News & Notes of DENOMINATIONAL INTEREST

Bethel Church, Whortonsville
To Observe Camp Vandemere Revival

The Bethel Free Will Baptist Church, Whortonsville, North Carolina, will observe a Camp Vandemere Revival, May 4-10, sponsored by Free Will Baptist churches and their ministers of Pamlico County. Services will begin at eight o'clock nightly. Speakers will be as follows: Monday night, the Rev. Joe Edwards; Tuesday night, the Rev. David Brinson; Wednesday night, the Rev. A. Graham Lane; Thursday night, the Rev. E. E. Edwards; Friday night, the Rev. Jack Mayo; and Saturday night, the Rev. Billy Twiddy. At the eleven o'clock Sunday morning worship service, the Rev. David Powell will speak. The concluding service at eight o'clock Sunday night will feature the Rev. M. E. Godwin.

There is a special invitation to the public to attend and to be very prayerful for the success of this revival.

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Homecoming and Revival
To Be Held at Palmer Memorial

The members of Palmer Memorial Free Will Baptist Church, Raleigh, North Carolina, invite all former pastors, members, and friends to join them on May 3 for homecoming services.

Revival services will begin Monday evening, May 4, and will continue through May 10. The evangelist for this series of services will be the Rev. J. B. Canton.

The pastor of Palmer Memorial, the Rev. R. W. Allman, and the church membership, extend a cordial invitation to the public to attend and to be much in prayer for the success of the revival.

= =

First Church, Plymouth
To Observe Homecoming

The First Free Will Baptist Church of Plymouth, North Carolina, will observe its annual homecoming, May 3. The day's activities will begin with Sunday school at 9:45 a. m. Lunch will be served at the noon hour. An afternoon singspiration service will follow the lunch.

The pastor, the Rev. H. A. Grubbs, along with the church membership, extends a cordial welcome to all former pastors, members, and friends, to attend. An invitation is also issued to all church choirs, group singers, and soloists to take part in the afternoon service.

A nursery will be provided.

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GENERAL YOUTH CONFERENCE

The General Youth Conference, under the direction of Joyce and Tommy Manning, will be held at Cragmont Assembly, Black Mountain, North Carolina, the week of June 15-20. Those planning to attend should register with the Rev. L. E. Ballard, 1225 South Washington Street, Greenville, North Carolina 27834. Interested persons should register immediately, as time is drawing near. When registering, send name, address, age, and sex, along with a five-dollar registration fee, to Mr. Ballard. The remaining $30 is due at the boarding of the bus.

This promises to be a different but very enjoyable conference. An interesting program which will involve all the campers has been planned. Don't miss it!

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I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith; you will live and die a better man. —Abe Lincoln.

Coming Events

May 2—Vacation Bible School Workshop, Ayden

May 7—North Carolina State Woman's Auxiliary Convention, Free Union Church, Pinetown, North Carolina

May 13—Alumni Meeting of the Ayden Seminary and Eureka College, Ayden, North Carolina, Free Will Baptist Church, 10 A.M.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Earl Minchew announces that he is available for pastoral or evangelistic work. Any church interested in his services may contact him by writing him at Route 1, Kenly, North Carolina 27542, or telephoning Fremont 242-5625.

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Malachi's Chapel Free Will Baptist Church, Route 1, Columbia, North Carolina; and Sound Side Free Will Baptist Church, Route 2, Columbia, are seeking a full-time pastor (half-time at each church). Any minister interested may contact Mr. S. H. Voliva, Route 3, Box 23, Columbia, North Carolina 27925, or Mr. Edmund Brickhouse, Route 2, Columbia, North Carolina 27925.

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The Rev. Eldon L. Brock, 522 Linden Avenue, Kinston, North Carolina 28501, announces that he is available for pastoral work. At the present time he is serving as pastor of the Long Ridge Free Will Baptist Church, Mount Olive, North Carolina; but he is available for pastoral work first and third Sundays of each month. Beginning the first of July he will also be available second and fourth Sundays. Mr. Brock is thirty-seven years of age, a member of the First Free Will Baptist Church of Kinston, and was ordained in July of 1969. Any church desiring his services may contact him at the above address, or by telephoning 527-6985 or JA3-9850.

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The Rev. Foy C. Futrell announces that he is available for pastoral or supply work on first and third Sundays of each month. Any church desiring his services may contact him by writing Route 7, Box 100, Goldsboro, North Carolina 27530; or by telephoning 734-0580.

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Make the Bible public by

"The Church's One Foundation"

VINCENT EDWARDS

PERHAPS someday somebody will compile a list of all the hymns that ve been written for the poor. Their mber may surprise many persons. It well known, for example, that the urch's most popular marching hymn, nward, Christian Soldiers," was writ- n by a lowly curate, Rev. Sabine Bar- g-Gould, for the hard-working mill chil- en of his parish at Horbury, England. ey sang his song every Whitmonday, they marched to a neighboring hamlet.

It is also on record that Bishop Wil- m Walsham How, whose diocese took London's teeming East End, wrote vari- s hymns for the benefit of his strug- ng worshipers. Among them are such miliar titles as "We Give Thee But ine Own," "O Jesus, Thou Art Stand- g," and "O Word of God Incarnate."

Another hymn that definitely belongs the list and has some timely import- ce is "The Church's One Foundation." was just one hundred and one years o that Dr. Samuel John Stone wrote ose stanzas at Windsor, England. He rote them, not for the fashionable owds who went to services at the apel Royal, where Queen Victoria and r household attended, but for the poor- folk who heard him preach and give t hymns at a mission chapel on the tskirts of the town, where he was the rate.

All his life Dr. Stone seemed to have en interested in just such underprivi- ged churchgoers. He served at the indsor chapel for eight years and then ent to help his father in a London East d parish. He was no namby-pamby nd of priest, for the people of the ighborhood admired him for his mus- lar strength as well as for his gen- ous heart.

As there were plenty of toughs in that rt of the city, it was fortunate that e young cleric knew how to throw his eight around—literally as well as fig- atively. At Charterhouse School he had learned to use his fists, and at Pembroke College, Oxford, he had been chosen captain of his college boat crew.

One day three hoodlums tried to rob a poor, defenseless girl. Her cries brought "Sam" Stone on the run. With a single blow, he knocked one thug cold; then he turned on the second and trounced him so hard that he begged for mercy. He was always sorry the third attacker managed to get away.

In his last years as vicar at All Hallows on London Wall, Dr. Stone introduced special services and privileges for the benefit of the factory girls who arrived early every morning on the commuting trains. As they had to wait a full hour before the day's work began, the kindly parson would have prayers, a hymn, and a short talk. Then, if there was time left, the young women could stay on in the church or go to parish rooms to sew or read as they desired.

Oddly enough, the vicar's stirring hymn "The Church's One Foundation" grew out of a religious controversy that was forgotten years ago. In 1866 Dr. Stone was aroused when Bishop Colenso of South Africa brought out a book denying the historical truth of the Pentateuch, the first five books of the Bible. For his daring, he was promptly deposed by Dr. Gray, his superior in Capetown; but the author appealed to higher authorities of the Church of England.

This provoked a tremendous uproar among the clergy of that time. Many feared that the faith of the good church members would be undermined—and Dr. Stone was among these. He was inspired to write those ringing stanzas that leave no doubt as to the church's sublime origin and mission to mankind. Seldom has a hymn carried such staunch conviction and such positive affirmation. No wonder it has been sung with triumphant fervor for a full century!

In retrospect, it would seem that the author was fortunate in obtaining music that matched his inspired words. The hymn tune "Aurelia" is every bit as impressive as the verses which are sung to it. Not many who sing it are aware that the composer—another Dr. "Sam"—was the grandson of the great Charles Wesley, the co-founder of Methodism with his brother John, and one of the world's most renowned hymn writers.

Dr. Samuel Sebastian Wesley was no mean descendant of so illustrious an ancestor. At an early age he was well launched on a distinguished musical career. When he was only nine, his boyish treble was being heard among the choristers of the Chapel Royal. By the time he was seventeen, he had become a full-time organist, and he was twenty-nine when Oxford bestowed on him its degree of Mus.D.

Around the middle of the last century, no organist in England was more celebrated than Dr. "Sam." He served in that post for no less than four of the nation's great cathedrals—Hereford, Exeter, Winchester, and Gloucester. In 1849 he captured the headlines at the Birmingham Music Festival. It was reported that he began with a long fantasia in which he utilized all the manifold resources of the tremendous organ. While he was playing, the orchestra and chorus crowded around the instrument to watch his flying hands and feet. His performance was greeted with tremendous applause.

It was in the year 1872 that Samuel Wesley published a book of musical compositions; it was titled **The European Psalmist,** and of the total of 733 hymn tunes, Dr. Wesley had written 130 himself. His most famous tune, "Aurelia," was written eight years before the publication of this volume. The majestic movement of this hymn tune has almost never been matched.

People never forgot when the Lambeth conference brought bishops to England from all over the world. The same processional was used at three great cathedrals — Canterbury, Westminster, and St. Paul's. When the voices of that long line of choristers were heard singing Dr. Stone's lyrics joined to Dr. Wesley's music, the effect was stupendous. Today, "The Church's One Foundation" is more popular than ever.—Gospel Herald.



SUNDAY, MAY 3

A Hardened Heart Softened

Scripture Reading—Exodus 23:4

A gentleman saw a boy thief in his flower garden. He went forth quietly in a roundabout way to meet the boy and, coming up behind him, laid his hand on the boy's shoulder, saying: "Now, my boy, answer me one question: Which is the best flower in my garden?" The boy, finding no escape, looked around and after a few moments' pause, said, "That rose is best," as he pointed to a beautiful moss rose. The gentleman, still keeping one hand on the boy's shoulder, reached out his other hand and, plucking the rose in all its beauty, gave it to the boy. As he released him he said, "There, take it, my boy." The boy was amazed. Looking into the face of his strange benefactor, he said, "Ain't you going to have me punished, sir?" "No," was the reply; "but as I am going to give you the best flower in my garden, you will never steal from my flower beds again, will you?" "Never, sir, as long as I live," was the emphatic reply; "but, please, sir, ain't there some little errand I can do for you?" Free forgiveness and a token of love had won the hardened boy's heart, and from that hour he was the willing servant of his friend.—*Christian Herald* (London), *Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Kindness will get us much further in this world than having hatred in our hearts for someone that has done us wrong.

MONDAY, MAY 4

He Knows What It Is to Suffer

Scripture Reading—Matthew 5:7

A find young Christian recently wrote: "Here I am in the United States again. I thank God for being alive and home once more. When I see you, I will tell you of life in a prison camp. It won't be a pleasant story to hear. I want to forget the twenty-third and twenty-fourth years of my life. . . . However, I don't want you to think that all Japs are cruel. I shall never forget the guard who sneaked me a hard roll one day. Another time he gave me some bread crusts. Another guard was kind—he brought me a handful of potato peelings. They were as kind as they dared to be. I think that hard roll saved my life; I ate a few crumbs at a time, making it last for three days. One thing I have learned: I am going to be very sympathetic with those who are poor, cold, and in need. When I am able to work again, I plan to put aside some cash each week for such people." The Lord Jesus knows what it is to suffer at the hands of His enemies, and yet He was and is eager to help and ready to forgive them.—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Are you eager to forgive and forget, and are you willing to live as though nothing had ever happened to require your forgiveness?

TUESDAY, MAY 5

Cedar Christians

Scripture Reading—Psalm 138:8

Jesus, help me to be for thee,
Just like a big, strong cedar tree;
When all the other trees are bare,
The cedar stands so green and fair,
The wind and storm, the ice and cold
Make it more beauty to unfold,
So I would stand in trial and test,
Just trusting you to do what's best,
Though others fail, Lord, keep thou me!
May I a cedar Christian be!
—*Selected, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Is our love so great for God and for others that people are able to see it shine in us?

WEDNESDAY, MAY 6

Many Starters—Few Finishers

Scripture Reading—Colossians 2:7

A missionary sat with the minister of the only church in a small town and watched the passers-by from the seclusion of the parsonage veranda. Said the minister: "That man made a great start a year ago. That young man came out in the meetings last fall. That little girl started when the evangelist was here in the spring." The missionary had seen none of the dozen or so persons of whom the minister spoke in church or Sunday school. At last he said, "You have indeed a great number of starters here, but are none of them planning to finish?" Let us not only start the temples of our Christian lives, but let us finish them.—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

When we start to live a Christian life, we should follow it to the finish.

THURSDAY, MAY 7

Papa Praying, Mama Packing

Scripture Reading—1 Corinthians 1:17

A minister received a call from a large church at almost double his current salary. He replied that he would prayerfully consider the matter and give them his decision in a few days. A short time later the pastor's son was asked by an interested friend if his father had decided to accept the offer.

"I don't know," the child replied. "Papa is still praying, but Mama has our things all packed."—*Selected, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

When things come our way and we don't know which way to turn, we should first take it to the Lord in prayer; yet we should wait for the answer before we make a move.

FRIDAY, MAY 8

Our Good Intentions

Scripture Reading—Proverbs 1:8

I once heard a lady speak at a woman's meeting. She said that when she was ten years of age, one morning her mother whom she loved dearly, waked her and asked her to arise and get her father's breakfast, as the mother was quite sick. She said: "I meant to get up; I loved to do things for my mother, but it was only five o'clock, and I was so sleepy that I went back to sleep. Mother did it herself, sick as she was, but she understood why I didn't get up, when afterward, feeling badly about it, I tried to tell her. She died shortly afterward, but that memory stays ever with me. I don't want to fail anyone who needs me. God grant that I shall not. My cry to Him is that I may never fail to sacrifice, that I may watch with Him."—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

So often we put our own feeling ahead of the feelings of others, and the results are often fatal. Don't let this happen to you!

SATURDAY, MAY 9

A Mother's Love

Scripture Reading—Proverbs 31:10-31

A mother's love grows dearer
With all the passing years.
A mother's eyes are kinder
When they've been washed by tears
Because they looked to Calvary
And saw the Saviour there.
The mother who accepts love
Has lightened every care.
Her voice becomes more tender
Through prayer to God above,
And, too, her heart is bigger
Because it holds His love.
—*Esther Belle Heins*

Prayer Thought

The love you have for your mot[h]er (alive or deceased) will cause your her[t] to be bigger for God and your fellow

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

REMINDER FROM THE COLLEGE

t was announced April 22 that the eka College and Ayden Seminary mni will hold its 1970 annual meet- on Wednesday, May 13, at 10 a. m., the Ayden, North Carolina, Free Will tist Church. All former students and sonnel are urged to make plans to end this meeting. It will provide an portunity to reminisce, to get reac- inted with old friends, to make new nds, and to have a good time. It is secret—the word is out—you are nted present at this year's annual eting, so don't you dare miss it!

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AN OPEN LETTER

r Teen-Ager:

pring is finally here and the 1970 mer Youth Conference which is to be d at Mount Olive College is just und the corner. The conference this r will be June 21-26, and the theme be "Teens 'n Things." I hope that and others from your church will able to attend this year.

he conference will begin with regis- ion at 3 p.m. on Sunday, June 21, will close following a 10 a.m. ser- on Friday, June 26. A $5 registra- fee must be submitted with the ap- ation, and the $20 for room, board, insurance for those living in College nitories will be payable upon arrival. ods of study, worship, social activi- , and recreation will provide an op- unity for each person attending to ease his understanding of himself, fellowman, and his faith in God.

he 1970 Summer Youth Conference, he theme "Teens 'n Things" indicates, lanned especially for the teen-ager. s designed to present a relaxed at- phere in which the teen-ager can car- n a meaningful search for his place a "things" oriented society. There will be study periods, discussions, and films to help stimulate Christian growth. Personnel from the denomination and from the College will be present to share the experiences of the week with the teen-agers. If you have further questions or desire application forms, please write to: Summer Youth Conference, Mount Olive College, Mount Olive, North Carolina 28365.

Sincerely,
Bruce Dudley, Director
Summer Youth Conference

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JOY MAIL VERSUS JUNK MAIL

by Catharine Brandt

Next to my desk is a colorful wastebasket. In it I drop all the "junk mail" that comes my way. When a child comes to visit, I set the overflowing basket in front of him, inviting him to play postman. He can also take home any of the mail that appeals to him.

Of course, bills, checks, and letters from friends and relatives never go into that wastebasket. There's another kind of mail that escapes, too. This is my favorite—the unexpected letter of cheer, the joy note.

These are letters or notes that don't require a check or an answer. They are a pat on the back, a written smile, or a hand held out. Once an acquaintance wrote to me, "Your daughter played the organ beautifully yesterday," and I walked with light feet all day. A friend once copied in longhand a poem that expressed her thoughts for a favor I had done for her. I tried to memorize that poem.

When my husband died, a young woman wrote, "We have had so many good times in your home. How thankful we are for such memories of your husband." The note helped to ease my grief.

Because I have rejoiced in such mail, I try to be on the sending end, too. Sometimes we get so busy that we think a phone call is quicker than writing. Then, busier still, we fail to heed the impulse to praise, and we forget the phone call.

Why not buy a box of bright note paper, a new ball-point pen, and a supply of stamps? Then write a quick joy note this very day. How about a thank-you note to your minister or Sunday school teacher for a top-flight sermon or lesson?

You might write a note of commendation to a public official who is fighting some controversial battle and would be glad to know that others agree with him.

What about the shut-ins you know? Can you recall favors in the past and thank such elderly people? Your joy note will brighten the day and remind that person that his life has counted for good.

Have you ever written a letter to your mother, father, husband, or wife, expressing how much you appreciate that one's love and care?

At Christmas and birthdays, we all like to get cards, but the favorite ones carry a written note of cheer.

"You don't need a card to know how much I value your friendship, but I want to underline the idea."

"The year has been a better one for knowing you."

"Each year that rolls by, I thank God for allowing our paths to cross."

"Thank you for your help. I count you a dear friend."

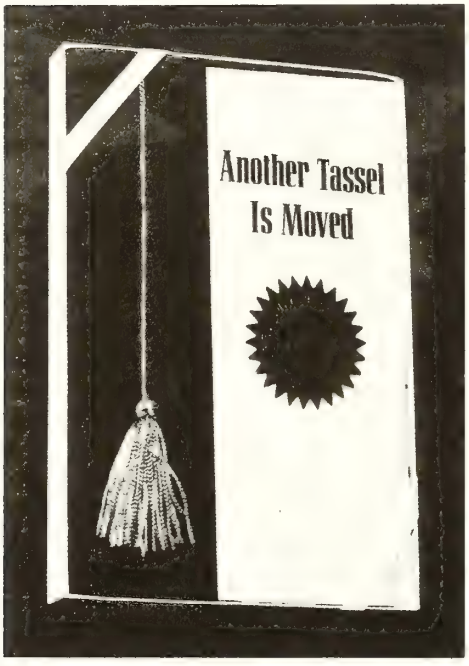
All the above are joy notes I have received and accepted gratefully and humbly. Will any of them fit some relative or friend you know? Better still, write your own note of cheer or praise. Take a lesson from Paul, that great letter writer, who has left us samples of his ability to write. He begins each letter on a personal note and at once speaks of his great Saviour.

If you write the unexpected letter, you'll find an unexpected dividend. At least two people will be happier—you and the one you write to. You may be sure such letters won't reach the "junk" wastebasket.—Gospel Herald.

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The Bible is not meant to be taken as a capsule and hurriedly swallowed, but as meat and bread, chewed by the teeth of thought, digested by meditation, and used by faith for daily strength, comfort, and guidance.

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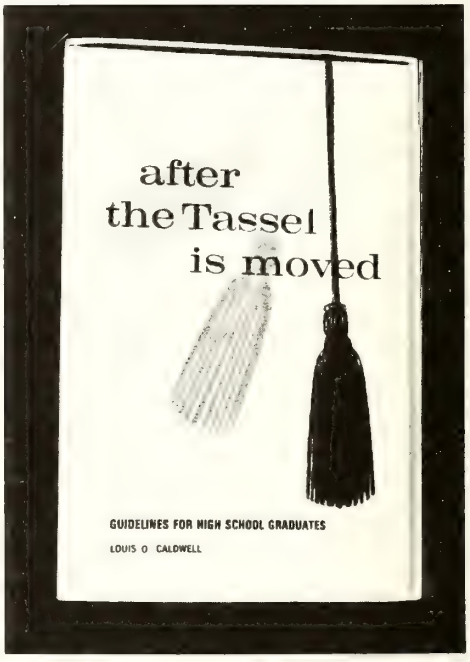
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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Does the Bible teach that shall live on this earth forever?—**. P., Pawnee, Oklahoma.**

Answer: No, it does not so teach; but the contrary it clearly teaches that present earth on which we live and the heaven now existing will disear and that a new heaven and a new th will appear, being distinctly difent from those we now have and about. (Read Revelation, Chapters -21.) These present ones are places abode wherein imperfections have e because of sin. (See Job, Chapters 2.) Satan is reported in the Bible having had access to heaven, both r to his fall and degradation, and e. (See Isaiah 14:1-8 for the future sing of Israel and compare 14:9-27; Ezekiel 38—39, so as to see the lot atan and his followers, and the kings se nations are identified with him.) ucifer was the name of this wonder- being now called Satan before he ed, trying to exalt himself above and dethrone God. He failed then will ever fail as will all else who him; but he does have a kingdom of enters that do great harm. Where are the kings of Babylon, of Persia, Greece, of Tyre and Sidon, and of om and Gomorrah, as well as the e modern despots of Rome, includ- Mussolini, and those of other na- s such as Hitler, Tojo, Stalin, and rest that shall yet arise in the hope upplanting God, including the anti- st? (See Revelation 20:2, 3, 14, 15; .)

hese, all alike, will fail until God allowed all He will tolerate to seek overthrow, and then He will exercise self as a strong man when He throws all the limiting devices being used inder God's purpose for good. He allowed man to exercise himself as eeks to cooperate with Satan in such lish maneuvering as is carried out vicked nations. He will call a halt very opposing activity with all evil ces man, under Satan, has set in array against Him and His precious loyal followers.

Some scholars think that Jesus' words, ". . . I beheld Satan as lightning fall from heaven" (Luke 10:18), speaks both of his fall when Michael and his angels waged war against him as they sought to dethrone God (Revelation 12:7-9); and also as he will be in judgment when his final doom is announced. (See Revelation 20:3; compare Isaiah 14:12.)

It appears to me, from the Bible's picture of this situation, that Satan is in for a lot of trouble—trouble or torment—that shall be suffered eternally, and so are his followers, as well as all else he has contaminated; such as, this earth and the present heaven, being among the things he has polluted or brought into the full focus of God's eternal wrath and judgment.

The Christian's lot is seen in, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). If you have not as yet separated yourself and your eternal lot from him and his predicament, it is high time that you do this. Such cannot be done without a definite determination and an all-out effort on your part. The confession of one's sins and the acknowledgement of his guilt to God is the first step. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6); "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28: 13); "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned. we make him a liar, and his word is not in us" (1 John 1:9, 10); "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11).

In these Scriptures God gives us sufficient instructions that none who read need spend eternity in that place of outer darkness apart from God and all that is good, where the fire is not quenched, and the worm never dies; where everyone there will cry out in agony in weepings, wailings, and gnashing of teeth. So please give attention to God's pleading before it is eternally too late, as all heaven and those who are righteous and yet on this earth labor to bring about your conversion! "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie. . . . And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Revelation 22: 15, 17).

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CHRISTIAN CADETS' CONFERENCE

Register now for the Christian Cadets' Conference which will meet at Cragmont Assembly, Black Mountain, North Carolina, the week of June 29—July 4. Register with the Rev. Cedric D. Pierce Jr., Box 325, Route 3, Greenville, North Carolina 27834. According to Mr. Pierce, the conference is almost filled, so those expecting to attend should register right away. A $5 fee is due with registration, and $30 is due at the boarding of the bus.

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A SMILE

Submitted by Miss Beatrice Dildy
Beadenton, Florida

Nobody has ever added up
The value of a smile.
We know how much a dollar's worth,
And how much is a mile;
We know the distance to the sun,
The size and weight of earth;
But no one can tell us just
How much a smile is worth.

—Selected.

STORIES

for our youth



RULES! RULES!

MARGARET N. FREEMAN

RULES! Rules! Fred thought. I get so sick of rules. Don't slide down the banister. Don't play ball on the west side of the building. Don't come into the building unless there's a "come in" sign. Don't come in with muddy overshoes. All day long at school, it was don't, don't, don't. Then at home, it was the same all over again.

"You know what I'd like to do?" Fred asked Terry, who stood beside him in line. "I'd like to try living one day without obeying any rules."

"It might be kind of a mess," Terry said doubtfully.

"Huh!" Fred said, and when the teacher wasn't looking, he darted to the middle of the line and squeezed in, much to the disgust of the people around him. He looked back at Terry with a glance of triumph, but Terry just looked shocked.

Inside the classroom, when the teacher stepped out, Fred unpeeled a gum wrapper and plunked the bubble gum into his mouth. "Watch me blow the biggest bubble you ever saw," he bragged, and he was so intent on the pink, filmy gum balloon, he didn't even hear or see Miss Felmly enter the room.

She stared at him, and Fred got so flustered that he gulped, and the gum collapsed all over his face. At that, the whole room of kids began to laugh. Miss Felmly decided to ignore it and turned to the blackboard. Fred drew a relieved breath. Following what he wanted to do instead of rules—was great!

At recess, when the ball rolled across the street, Fred ran into Mrs. Olan's yard without permission. He crashed through the shrubbery; and as he bent to scratch out the ball, a huge red lily got in the way and was bent to the ground. For a minute, Fred wondered what Mrs. Olan would say. She was so fussy about her flowers, but she still had a whole yard full, so there were quite enough to brighten up the place. He didn't say he was sorry.

The last period, the principal came in. Everyone sat a little straighter and looked more alert when Principal Breen visited. "I came in to ask whether any one of you were in Mrs. Olan's yard this afternoon?" he asked.

There was a deep hush, and everyone turned to look at him, so Fred said in a small voice, "I went to get the ball."

"Did you have permission?" Principal Breen asked with a cold stare.

"N-no."

"Did you see the sign: 'Keep Off the Grass'?"

"Y-yes."

Principal Breen sighed with exasperation. "You broke off a very rare lily which Mrs. Olan planned to show at the annual bulb and lily show. Several bulb collectors will be present. Mrs. Olan has babied and cared for this lily a long time to get it to bloom."

"I-I'm sorry," Fred quavered.

"Mrs. Olan had hoped to be able to supply these bulb collectors, but now her hopes are almost gone. The bloom will be withered by the time of the lily show, and she'll have to wait a whole year before it blooms again. She needs the money she might have made, Fred. She has an ailing husband and can't leave the house to get outside work."

Fred wished he could sink right through the floor. "I hope you can think of something that will make it right," Principal Breen said. "Come into my office after school, and we'll talk about this further."

The kids looked pityingly at Fred, an he buried his face in his geograph book, but instead of the map of th Caribbean Islands, he saw one enormou fiery red lily!

Miss Felmly said, when the dismiss bell rang, "After you leave Princip Breen's office, come back for a half-ho detention, Fred!"

How sneaky, Fred thought, to ke him in for blowing bubble gum, but n say a thing about it until school was a most out.

"And also," Miss Felmly said, "yo grade will be 'B' instead of 'A' in depo ment these six weeks."

Well, "B" wasn't too bad, but Grand usually paid him fifty cents for ea "A." As he thought of what Grand might say about this day, he had an u comfortable feeling. If he hadn't m Terry on the way to Principal Breen's fice, and if Terry hadn't teased, "We it pays to follow rules, doesn't it?" Fr might not have said, "I'm in a hur Don't ask me foolish questions!" took a running leap, jumped astride t banister, and whizzed to the botto From a long way off, he heard Teri excited stream and the school nurse s ing, "He has fainted."

The wavy blackness faded, and Fr tried to get up but fell back with moan of pain. "Lie still." said the nur "Your ankle is swelling, and it looks if you have a bad sprain."

"How did this happen?" Princi Breen's concerned voice asked, and T ry answered, "I—I guess he forgot rules!"

Forgot the rules! Fred's thoughts w bitter as he thought about it all later his own bedroom. His ankle was spri ed, all right, encased in a big cast, the doctor said he'd play no more that semester. Everyone felt so sc for him. His parents were worried. little sister kept running around ask what she could do. But it was Gran that he asked for. Maybe he could h him to make things right.

As the story spilled out, Fred m bled, "I'm sorry, and I've asked Goo forgive me. I see rules are neces and important."

"They surely are," said his grandf er. "God's Book tells us to obey authority of those over us, and I k He has forgiven you for not hee them this day."

"Yes," Fred nodded, "I feel be about that, but I still don't know w to do about Mrs. Olan."

(continued on page fifteen)

A CONVENTION WITH PURPOSE

(continued from page three)

rs and teachers of local schools, or tified with district conventions, than everal years. There was a decided (or perhaps we should say switch) he registrations of those identified by the word "visitor." More than this was a convention of those re- sible for carrying on the Sunday ol work over the state, and this, we ider, encouraging. There was not a ent during the day when the favo- chorus of our "man of the years" in lay school work, the Rev. Raymond er, "I Have the Sunday School En- asm," would not have been appro- e to sing.

rilling Sunday school history was e at Smithfield on April 18!

= = = =

COMPTROLLER eals true profits

(continued from page five)

are well done—how about your fu- " He answered, "Well, I guess I'll to take my chances, like the rest." it was my thrill to say, "Bill, you have to take a chance, a plan is able." "What do you mean?" he d, and I outlined the above stated . A few days later he made that nal transaction to receive Christ as ery own Saviour. He discovered, as d, that he was now prepared for uture without any question or t, for Jesus Christ said, "Him that th to me I will in no wise cast out" 6:37).

can know all about the rules of making, accounting, taxes—but we make a personal application in usiness, these rules are of no avail. is with eternal life—we can know out it, but until we personally ap- od's way, it is of no avail.

en we do apply God's plan as out- in His divine specification manual ead this: "These things have I writ- . .that ye may know that ye have al life" (1 John 5:13).

s isn't theory, this is reality—life's est business transaction with men. soul's eternal destiny is at stake. sts you nothing but obedience to instructions, but it provides pro- for time and eternity.—American Society.

Boys' and Girls' Stories

(continued from page twelve)

"Oh," his grandfather's eyes twinkled. "Principal Breen told me about that, so I went over and talked to Mrs. Olan. She felt very sorry and sent you the lily."

Fred made a face. "Having that thing in here will be just about the worst punishment I can get!"

"Yes!" said his grandfather. "I think it's going to last a s p e l l—not l o n g enough, though, for the collectors to see."

"Grandpa, don't tease! Isn't there anything I can do?"

"Well, you know I'm quite a photography fan. So I took my camera and color film and—"

"Oh, Grandpa, you took a picture of the lily to show to the collectors! Grandpa, you a r e simply wonderful!"—My Pleasure.

= = = =

Polio Stricken Aucas Get Rehabilitation Aid

God is still working, dramatically, on behalf of the Aucas. Bud Swanson, Physical Therapist of Santa Ana, California, just returned from a month-long mercy mission to this polio-stricken tribe in Ecuador. His purpose was to determine the extent of damage done to the Indians who had the disease and develop plans for rehabilitation treatment. Our first question to Bud was: "How much were you able to help them?"

"Damage done by polio is permanent," he replied, "so all we can expect to do is strengthen muscles that are still usable. We designed therapy equipment out of local materials and rigged systems by which the victims could exercise from their native hammocks. They work hard on their individual exercise programs, and the results are as good as can be expected. One man, for example, confined totally to his hammock, will now get around on crutches."

Bud reports the most significant effect of the epidemic on the Aucas is spiritual. Under the old system a helpless Auca would be left in the jungle to die. But now they find, not only the missionaries helping them unselfishly, but Christian tribesmen are giving sacrificially of themselves to aid the stricken ones. To the unsaved it is a vivid revelation of the love of Christ, and those who haven't received Christ as a result, are at least profoundly moved by it.

= = = =

THE BIBLE

He knew the Book from A to Z;
His mind had mastered every part;
A fine achievement—but alas!
It never got into his heart.
—Pulpit Preaching.

= = = =

We take the Bible, the whole Bible, and nothing but the Bible, as the foundation of Christian union and communion.

THE MUSIC DEPARTMENT
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ANNOUNCES

MUSIC SCHOLARSHIPS FOR THE 1970-71 SCHOOL YEAR

Scholarships ranging from $60 to $300 per year will be available for accompanying, for singing in the Mount Olive College Chorus, and for private study in piano, voice, or organ. The recipients of these awards will be determined by audition.

For further information or to arrange for an audition, call or write Mount Olive College, Mount Olive, Noth Carolina 28365; or Mrs. Viola Hilton, 304 Westover Road, Goldsboro, North Carolina 27530, telephone 736-0450.

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 6, 1970

"MAMA'S HAND"



Cover Photo by Harold M. Lamb



The Free Will Baptist

MAY 6, 1970

Volume 85 Number 18

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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MAMA'S HAND

I see it in my memory;
I see it with my eyes;
I love all of Mama, but
Her hand's my greatest prize.

It brought me up through tender years
And helped my daddy guide;
It fed me, and it washed my clothes,
And drew me to her side.

It helped me see a better way
Than one I might have chose;
It oft would wash my dirty cheek
And wipe my runny nose.

It slapped me, not too sharply;
Enough to reprimand;
But still I found contentment in
The touch of Mama's hand.

And oh, when pain would crown my brow,
The ache was rubbed away;
I'd feel the soft and tender touch
Of Mama's hand that day.

She'd tuck me in my bed for sleep
And pull the covers tight;
She'd pat my face with that dear hand
Before she dimmed the light.

And then she'd quietly slip away,
Her vigil still to keep;
That hand to me was strength untold—
I'd watch it till I'd sleep.

Time has made me notice more;
I gaze upon it long;
My mama's hand—still like her faith
That ne'er could lead me wrong.

Age has marked it with its crease,
And there a spot may be
To mar that alabaster limb
That reaches out to me.

So lovely was my mama's hand
Which dried my childish tears,
Caressed the curls upon my head,
And loved away my fears.

And lovely still; I gently stroke
It, and I almost cry;
I kiss it, and I hold it close
For fear that it will die.

Oh, Mama's hand—I used to hold;
And she would squeeze mine tight,
And bring it softly to her cheek
And make the world seem right.

And oh! the thought does grip me sore
To think that it could be,
That should I reach to clutch it close,
It could not reach to me.

If time must come when she must cease
Her work, and we must part;
The mem'ry of my mama's hand—
'Twill soothe my aching heart.

A Mother Influences Millions

by
GORDON CHILVERS

HAVE an unspeakable gratitude for my mother," said a boy who later became famous throughout the world. Amelia Taylor played a noble part in her illustrious son's life and became an abiding influence on him.

She was concerned that her son grow up to be a brave and faithful Christian. Her task was made harder because Hudson was a delicate child. Yet sorrow did not numb her ambition for him. Instead, she gave him special care and attention.

Amelia had married a poor man. Her home had no luxuries, but Amelia had plenty of time to spend with her children. She worked with them. Such companionship more than compensated for the things they lacked.

Amelia taught her children strict obedience. She had as few rules as possible, and her instructions were few and reasonable. But once they were given, she was just as careful to see that they were carried out. Her children knew this, and they seldom disobeyed. She always supported her husband's authority. Sometimes the father's instructions may have seemed a little severe to the children. If they were tempted to disobey, she would say gently but firmly, "My dear, he is your father. Not a word! Remember, 'Honour thy father.'"

Tidiness was an important lesson which Amelia taught her children. She did not object to untidiness when they were playing with their toys, but once play was finished, they had to put them away carefully. Personal example endorsed her teaching. She would tell them when a meal was about to be served, and they would immediately wash themselves and brush their hair and straighten their clothes.

Amelia loved good reading. Household duties never made her too busy to spare time for extended reading. When she had urgent jobs to do, she propped up a book and read as she worked. She taught her children to love the best books of history, travel, and literature. She expected them to look up unfamiliar words in a dictionary at hand.

Mrs. Taylor taught Hudson and his sister to live together happily and to help each other. When the little girl was offended because Hudson had teased her, Mother would tell her to ignore it, and Hudson would soon give it up. Because of his mother's attitude, Hudson looked on himself as his sister's guardian when they were at play. When she was young and afraid of the dark, Hudson would spend an hour sitting with her.

Hudson often needed pocket money, but he did not receive it haphazardly. Mother sought to teach him the value of both money and honest work. When he was too small to do a certain little job, she would give him a coin for sitting still for five or ten minutes. Later, she found little jobs suited to his ability, such as cleaning the windows, so that he might earn his money. "Work for it and you shall have it," was her motto.

Hudson and his sister never thought of spending their own money on candy; it had been earned too hard for that. Each put the money into a brown jar, which was kept in a cupboard. To encourage them to save, Father would give them a penny when they had eleven. Then he would exchange the twelve pennies for a bright new shilling.

Amelia also taught her children to talk to God. She took a keen interest in their wants and activities, and she showed them that God, their Father in heaven, was just as interested in them. So the children grew up to pray for the most simple things and to thank God for what they had received. Since they were permitted to go to their mother at any time, they understood that they did not need to wait until evening before they could pray.

Sunday was the most important day of the week. Amelia made sure that her children knew it as the happiest of the seven and that they enjoyed it in the right sort of way. In the morning they went to church together. She would spend the rest of the day with them. The best books and the best clothes were kept for Sunday. She would tell them Bible stories and read to them from books like **Pilgrim's Progress.** She always had a special basket of fruit for them on that day.

Hudson first heard of foreign missions in his home. On certain days, the lay preachers from the district would come to the town. Amelia and James, her husband, would invite some of them to their home for a meal. There they would talk about the Bible and about the work of God at home and abroad. Thus the children heard many stories of what was happening in distant lands. As Hudson listened to these stories, his interest in foreign missions was aroused.

Amelia was godly as a young woman, and she grew in grace as the children grew older. Training them, she trained herself. A new depth of character in her own life came from teaching her children the ways of the Lord.

How was Amelia able to do so much for her children? She regarded bringing up her children and molding their lives as service for the Lord, a task of outstanding importance. Realizing the task required strength and grace, she turned to the Lord. God promised to give wisdom to those who ask for it; she asked and found all that she needed for her task.

When Hudson was fifteen, he gave his mother considerable concern. He left home to begin earning his own living, and life became very different for him. He began questioning everything that she had taught him. His fellow workers were irreligious pleasure-seekers, Hudson became more like them and less like his mother. He lost his enthusiasm for religious matters. He had no peace with God.

Amelia's anxiety was deep and prayerful. Hudson became increasingly skeptical, with a greater desire for pleasure.

(continued on page fifteen)

the lighted pathway

Originated by the Rev. W. L. Moretz

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Writer

THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

AN ENJOYABLE MINISTRY

I am using this space today a bit selfishly, to tell about a personal ministry which I have enjoyed during the past three years. I do believe, however, that this ministry has shed a little light upon somebody's pathway, so perhaps it can fit into the theme of this column.

Three years ago I gave up active pastoral work (or so I thought), leaving a church I had enjoyed pastoring as much as I have ever enjoyed a pastorate, in order to devote more time to writing and Sunday school promotional work.

But it seems I just couldn't get out of the ministry of preaching the Word from the pulpit! I was approached at once by the first church I pastored in my early ministry and asked to serve as supply minister for three months, preaching each Sunday. They had called a pastor, but it was necessary for him to give a 90-day notice to the church he was serving. I enjoyed this experience greatly. It made me feel a bit younger to find at least a few of the same people whose fellowship I had enjoyed in those long ago "boy preacher" days, still there. I met many of their sons and daughters, and my hopes for youth were encouraged when I found them walking in the footsteps of their fine Christian parents.

Well, one thing led to another! I was deeply concerned with the shortage of ministers, and the few who were available to "help out" churches without regular pastors, and to supply for pastors when they were sick or forced to be away from their pulpits temporarily. I let it be known that I would do some supply work—as much as other work would permit. The result has been that during the past three years I have acted as a sort of "pinch-hitting," temporary pastor for around five churches, and I have been able to help several pastors in times of need for a Sunday substitute. For over six months now I have been temporary pastor, on a limited basis, for a church seeking (but not as yet finding) a full-time pastor. This is another church I once pastored, and the experience has been a joyous one.

In fact I have enjoyed a rich experience during these three years. Somehow I feel that the Lord has been in it, and that this kind of a ministry has not been fully unprofitable to the Lord. I might add that the people have been really nice to me also. I have fallen in love all over again with many whom I learned to love in the Lord in former years, and I think I have found some fine new friends. I have never said that I would not accept another church as regular pastor; but I am finding this "substitutionary" sort of ministry so enriching to my spiritual life, and so pleasing to my spirit, that I think I shall be satisfied if the good Lord sees fit to keep me in it.

Someone said a few days ago, "Ballard, when you serve a church a brief time and learn to love the people, don't you find yourself resenting it a bit when the church gets a regular pastor and you have to get out?" Of course there is a sense in which I hate to part from people who, for even a brief time, have blessed my life; but, thank God, I can truthfully say that when a committee informs me that they have found a regular pastor, I have in my heart no pang of resentment or jealousy. I am just thankful that I could help them out a bit—and profit spiritually thereby myself. If I have been a little instrumental in helping them find a good regular pastor, I find in this a source of refreshing joy.

So, dear brother ministers, pastor your churches, and do it well! You need have no fear from "pinch-hitting pastor" Ballard. I don't suppose I could "push" any of you out if I tried, and I'm too happy in my regular sort of pastoral ministry to even want to try. If we ever become as a denomination, dedicated and spiritual enough to "pray the Lord of the harvest to send laborers into His vineyard," with sufficient earnestness and sincerity, I believe we will have sufficient ministers for every church to have at all times a regular pastor. Somebody has said, will have to wait upon God for Maybe, brethren, it is the other around. Maybe God is waiting upo In the meantime, if the "pinch-h can help out, ring the bell! The number is PL2-2950.

Calendar of Events Mount Olive Colleg

May 13—Music Recital, 8 P. M., torium
May 20—Music Recital, 8 P. M., torium
May 21—Awards Day, 11 A. M., torium
May 25-29—Exams
May 31—Commencement Services, M., Graduation, 4 P. M., Lav Downtown Campus
June 21-30—Summer School
June 21-26—Youth Conference

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Card of Thanks

Mr. Henry Mitchell (formerly manager at the Free Will Baptist dren's Home, Middlesex, North Car would like to thank all his friends denomination for their prayers and ly cards received during his recer ness. Mr. Mitchell is no longer cor ed with the Children's Home and his address is Box 217, Middlesex, Carolina 27557.

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Continue in the Fai

No one likes a quitter. The st told of two loafers who were t one day. One said to the other, " you ever get tired of doing noth "Yes," the other loafer replied, " man can't quit just because he is t

You cannot read the New Test without recognizing that Paul ofte came weary, tired, and discouraged he never quit. In fact, h as hu cause Demas was a quitter. Dema gone with Paul, but had later lef (cf. 2 Timothy 4:10). The Bible cates that continuing in the faith best evidence of ever having been faith or having been truly born People often quit Christian servic cause of secret sin, the fascination temptations of the world, false tea and the self-righteousness and pri professing Christians.—Ray O. Jone

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

APPRECIATION FOR THE PAST

The longer I stay here as your superintendent, the more I realize what a great heritage I am enjoying. As I read the minutes of some of our early meetings, I realize that God breathed upon the great men known as the founders of our Home. They had a dream—the dream of providing for homeless children. Not only did they dream but they sacrificed, worked, and prayed until that dream began to unfold before their eyes. When I look into the records I find a long list of men and women who have guided this Home through thick and thin, the ups and downs, and through the lean years as well as the prosperous years. I think these founders had a great faith in God and man because they now have left the work up to others.

The records also bear witness to the many faithful employees of our Home. They did not accept the work as a mere job, but a way of life—a way of life in giving their life in building the lives of others. Their achievements are many. One needs only to look around and they can see evidences of a **good work.** Not only can you see the physical work, but every time a former boy or girl comes back home, you can see something more important than the physical aspects of our Home. Many of these former children like to come back **home** and talk about the "good old days." For almost fifty years now, with your help, this Home has served 587 children. These children are now products of ours. Sometimes I am made to rejoice, while at other times I am made to wonder if we failed that child many years ago. This is true with mothers and fathers. Sometimes when we do our best, we fail; however, it is a known fact that the quality of our staff will determine the quality of our children.

Our Home is fortunate to have had so many supporters. Most of them have been faithful for many years. Many times they come by and ask, "What can I do?" Free Will Baptists and our many friends have made this red hill a lighted path for children whose path was dark. Because of their efforts many children have been given an opportunity that might otherwise have been denied them. To be in the child-caring business is to be in the "child-saving business." I think every child is an individual with individual needs. Therefore, every child is a challenge. This is why I am so concerned about the quality of care our children receive. I shall always work hard to develop a staff composed of men and women who are well trained and capable of meeting the needs of our children. Buildings and equipment are important, but the people who guide our children through their childhood years will have a profound influence upon their lives. The houseparents who have the day-to-day care of our children have a tremendous responsibility. All of us are always trying to build security in every child. You do not do this only by providing food, clothing, school, social life, and recreation; but a great deal more is required when you try to provide the security of helpless, dependent children. Everyone must contribute in providing these boys and girls a meaningful life with purpose and direction.

Come to see us on May 23, our Fiftieth Anniversary. You'll be glad you did. Worship starts at 10:30 a.m., a picnic at twelve noon, followed by many games. Refreshments will be served at the end of the games. Be sure you bring your camera for this occasion.

CHILDREN'S HOME MONTH – CHILDREN'S HOME DAY

Again it is Children's Home Month (May) and Mother's Day is Children's Home Day. For many years the month of May, and especially Mother's Day, has been very important in the life of the Children's Home. The Home leans very heavily on the month of May for a great deal of her support. As we review the income during May for the last few years, our hearts are made to rejoice. These gifts do reflect the interest and loyalty our people have in our children.

We hope this interest will continue and even increase, because now our needs are very great. Sometime ago a list of our needs was published in "The Free Will Baptist," showing you the exact needs over and above our regular expenses. The field of child caring, like everything else, is more expensive than ever. Our children do not have a normal home like your children, and we need to show them once again that we care enough to share.

Your faithful support will be appreciated by all of us here who labor with confidence in you as our only means of support.

May 23 is almost here. On this day we will celebrate our Fiftieth Anniversary. This is your invitation to come visit us on this day and share with us this great celebration. Be sure to bring your camera for pictures. The day's activities will begin at 10:30 a. m.

Listed below are seventy-five good reasons for supporting the Free Will Baptist Children's Home. The heart of our Home is the children in our care. All of these children are depending upon the Free Will Baptists of North Carolina for their support. If their needs are met, it will be because you cared enough to share. Will you be a mother this Mother's Day by making a generous gift to these children? Each church or organization is encouraged to give the equivalent of one dollar per member.

Our Children and Their Birthdays

January

Freddie Thomas	2, 1957
Ronnie Gay	6, 1960
Douglas Hill	14, 1958
Terry Faircloth	20, 1958
Sally Alford	22, 1960
*Deborah Newton	23, 1952
Ted Worthington	24, 1951
Dorothy Corbett	28, 1954

February

Ray Dement	1, 1960
Randy Faircloth	3, 1957
Donnie Anderson	11, 1959

(continued on page sixteen)

News & Notes of DENOMINATIONAL INTEREST

Walter Carter to Conduct Elizabeth City Revival



The Rev. Walter Carter of East Rockingham, North Carolina, will be the guest evangelist for revival services at the Saint Paul Free Will Baptist Church, Elizabeth City, North Carolina, beginning Monday evening, May 11, and continuing through Saturday evening, May 16. Services will begin each evening at 7:30 with the pastor, the Rev. John A. Owens, assisting. Special music will be rendered each evening. The public is cordially invited to attend and to pray for the success of the revival.

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Spring Hope Church Announces Revival Services

The Spring Hope Free Will Baptist Church near New Bern, North Carolina, announces revival services for the week of May 11-16. The visiting evangelist will be the Rev. James B. Hardee of Elizabethtown, North Carolina. Services will begin each evening at 7:30 with the pastor, the Rev. Preston Haddock, assisting Mr. Hardee. There will be good gospel preaching and special music each evening.

The pastor and the church membership invite everyone who can to attend and to be much in prayer for the success of the meeting.

May 10, Special Day At Edwards' Chapel

The Edwards' Chapel Free Will Baptist Church, Merrimon, North Carolina, will be observing a special service, Sunday, May 10. Mothers who are sixty-five years old and older will receive special recognition during this time, and after the service dinner will be served on the church grounds.

Following lunch the woman's auxiliary of the church will sponsor a Mother's Day program featuring special music. A cordial invitation is extended to the public to be in attendance for these events.

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Little Creek Burns Note

A note-burning service was held at the Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, at the close of the morning worship service on Sunday, April 5.



The burning of the note symbolized the final payment on land adjoining the church property which was purchased several years ago. Loan for the purchase was secured from the Church Finance Association.

Pictured are four of the deacons taking part in the ceremony. Pictured left to right, they are: Guy May, James McLawhorn, Tommy Forrest, and Wilbur Taylor Jr. Looking on is the pastor of the church, the Rev. C. H. Overman.

Coming Events

May 7—North Carolina State Woman's Auxiliary Convention, Free Union Church, Pinetown, North Carolina

May 13—Alumni Meeting of the Ayden Seminary and Eureka College, Ayden, North Carolina, Free Will Baptist Church, 10 A.M.

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COMING SOON!

The General Conference Woman's Auxiliary Convention is coming to Virginia Beach, Virginia, in July. Make your plans now to attend. If your auxiliary has not been represented and participated in the Convention before, please send me your name and address and I will see that you get a report blank for the 1970 Convention.

A great program is being planned; come for rest and sweet fellowship with the Lord's people. Please pray for us.

Mrs. L. A. Holliday, Secretary
Manning, South Carolina 291

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E. C. Morris Hospitalized

We are sorry to announce that the Rev. E. C. Morris of Walstonburg, North Carolina, pastor of Spring Branch and Howell Swamp Free Will Baptist Churches is a patient in the Wilson Memorial Hospital, Wilson, North Carolina. We are sure that Mr. Morris covets your prayers for a speedy recovery.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to get such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Foy C. Futrelle announces that he is available for pastoral or supply work on first and third Sundays of each month. Any church desiring his services may contact him by writing Route 7, Box 100, Goldsboro, North Carolina 27530; or by telephoning 734-0580.

MOTHER'S DAY TRIBUTE TO MISS CLARA CRAWFORD

by Margaret Sullivan
Piney Grove Church
Greenville, North Carolina

Too often those dear to us do not hear words of love or concern. With day being such a special day, it is st appropriate I tell you just a little ut one of the dearest and sweetest le ladies I know, Miss Clara Crawford. 's a gentle, soft-spoken, little lady h a heart of gold. She holds the ior membership of Piney Grove rch, but she's by far one of the ngest in heart. She'll be 92 years ng this Christmas Eve, and she's been nember of Piney Grove since about 6.

or the past few years she's been con- d at home because of her health; yet testimony of faith is evident to those o spend a minute in her presence. see her smile will warm your heart, she always has a good word for ryone. She shares her joy in the d with those who visit her. She's first to say the Lord has richly bless- her—especially with two sons, four ndchildren, and three great-grandchil- n.

shall always remember the many es years ago when we used to sit on back porch of her son's home, late in summer afternoons, and just talk. listened to me then even though I only a child. She had time for me as she had time for so many other ng people. I knew then she was my nd, and I cherish her friendship now.

What I'm trying to say, Miss Clara, is t you have so many friends because befriended so many in the past. 've shared your life unselfishly with ers around you. You love people, you are an inspiration to so many. appreciate the example you are set- for us. I speak not only for those your church, but for everyone who ws you as the dear lady you are.

Happy Mother's Day, Miss Clara, and bless you. May your candle always w for the Lord.

= = = =

The sun and substance of the prepara- needed for the coming of eternity hat we believe what the Bible tells and do what the Bible bids us.

LOVE ME NOW

Note: The following poem was submitted by Mrs. Beulah McLawhorn, Winterville, North Carolina, who found it while looking through one of her old scrapbooks. According to Mrs. McLawhorn the poem was printed in "The Free Will Baptist" sometime during the 1920's. She sent it to us requesting that it be reprinted, thinking, that it might be appreciated, in her words, by "the generation who like to be loved before they are gone." We join with Mrs. McLawhorn in believing that the poem has a lot of merit and that it carries a lot of sound advice. Although we do not know the author, we know his inspiration; and we recognize his significant message. The poem follows:

If you are ever going to love me,
Love me now while I can know
All your sweet and tender feelings
That from real affections flow.

Love me know while I am living;
Do not wait till I am gone,
And then chisel it in marble—
Warm love words on ice cold stone.

I will not need your kind affections
When the grass grows o'er my face;
I will not need your love and kisses
In my last low resting place.

If you have dear thoughts about me,
Why not whisper them to me;
For you know 'twould make me happy
And as glad as glad could be.

Do not wait till I am sleeping
Ne'er to waken here again;
There'll be walls of earth between us,
So I cannot hear you then.

So, if you really love me any,
If it's just a little bit;
Tell me now while I am living,
So I can know and cherish it!

ALCOHOL

Alcohol is a depressant, habit-forming narcotic drug.

Alcohol is a protoplasmic poison.

Alcohol is drunk to get the drug effect, and whenever it is so taken, in whatever amount, it exerts to some degree its depressant and toxic effects.

Alcohol causes disease; psychosis, multiple neuritis, gastritis cirrhosis of the liver.

Alcohol causes death; from acute and chronic poisoning.

Alcohol reduces resistance to infection.

Alcohol diminishes likelihood of recovery from acute infections, such as pneumonia.

Alcohol increases liability to accidents, and delays recovery.—Gospel Weekly.

In Memory of Our Mother Juda Montgomery

By Her Daughter, Verna M. Mayo

She is asleep, our precious mother;
Yes, her life down here has passed.
God sent His angels for her,
And she is now with Him at last.

Though some may seem to wonder,
Her God was always near;
In Him she found sweet refuge
From pain and earthly care.

She gave us understanding
That was always best to give;
She gave us love and laughter
And a pattern how to live.

She left us precious memories
That time cannot erase,
And gave us sight of the love of God
In her bright, smiling face.

We know her body will quicken,
And time will count no more;
Then again we will be together
On God's celestial shore.

= = = =

MOTHER

Seventeen years ago God put me in this world;
There I was, a small and frightened little girl;
God said, "Don't be afraid, do not cry;
There is your mother standing by."

As I grew older, life grew tough;
The troubles of this world made it rough;
But there was one whose love would never die;
There was my mother standing by.

Now through high school and days of fun,
My problems I take to a special one;
She helps me and tells me to never shed a tear;
It's all right, for Mother is near.

When I'm off and on my own,
I imagine the thrill of returning home;
The watchless love I receive from none other,
Than from the smiling face of my dear mother.

(The above poem was written by Miss Sandy Baker, the seventeen-year-old daughter of the Rev. and Mrs. Graham Baker of Newport, North Carolina. Sandy is a junior at the West Carteret High School in Morehead City, North Carolina.)



SUNDAY, MAY 10

MOTHERS ARE . . .

Scripture Reading—Proverbs 11:22

. . . Blowers of noses and washers of ears,
Smoothers of bumped spots and wipers of tears,
Scrubbers of dishes and wielders of mops
Grandmas for dollies and winders of tops,
Bathers of babies and umpires of spats,
Finders of rubbers, mittens, and hats,
Helpers with lessons and makers of beds,
Shakers of dustcloths and combers of heads,
Button-sew-oners and winders of clocks,
Menders of dresses and darners of socks,
Tellers of stories and readers of books,
Judges and juries of conduct and looks,
Doctors of heartaches and hearers of prayers,
Generals directing all family affairs,
Tenders of home fires and builders of men—
Oh, for the gift of an adequate pen!

—*Floyd T. Wood.*

PRAYER THOUGHT

Mothers are all these and more too; they are God-sent angels to watch over us, e'er we go astray.

MONDAY, MAY 11

"TALKING AGAINST GOD"

Scripture Reading—Psalm 33:20

We are told that Billy Bray, the Cornish miner, was noted far and near for his piety. One year his potato crop was almost a failure. As he was digging the potatoes, Satan said, "There, Billy, isn't that poor pay for serving your Father the way you have all this year? Just see those small potatoes!" "Ah, Satan," said Billy, "at it again talking against my Father? Bless His name! Why, when I served you I did not have any potatoes at all. I thank my dear Father for small potatoes."

Those who thank God for the little things soon find their blessings multiplying.—*Gospel Herald, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God is so good to us each day, and we should thank Him for the small things He gives us as well as the large things He has provided for us.

TUESDAY, MAY 12

BEATEN SEVERELY, YET FAITHFUL!

Scripture Reading—Mark 9:23

A little boy, in the prayer sessions of one of Dr. Hyman Appelman's meetings would stand daily and make this prayer request, "Pray for my daddy. He keeps the saloon!" What the boy did was reported to his sinful father. He threatened to beat the boy if he did not "pipe down," and stay away from the meetings. The threats were of no avail. The inhumane father beat the boy severely. But this punishment did not silence him. He still made requests for prayer for His unsaved daddy. In time, God's Spirit convicted the father. He received Christ as his personal Saviour and went out of the saloon business, thus giving evidence to a change of heart.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Do we have enough faith and trust in God to stand up for Him in any way that we can?

WEDNESDAY, MAY 13

AT YOUR DOOR

Scripture Reading—Psalm 18:1

One of the best illustrations of this brotherly love is that of Frank Higgins, who was a lumberjack "sky pilot." When he became ill, he was taken to the city hospital, and the fine fellows he had led to Christ sent one of their number along with him to be of any service possible. He was dying from cancer caused by the rubbing of shoulder straps while carrying heavy loads of Bibles and books from one lumber camp to another. They were to operate on him in the hospital when a big lumberjack said to him, "Frank, you know we love you, and want to help you. Now while the doctors are operating I will be at your door, and if they need a quart of blood or a piece of my bone or skin they can call on me. Now don't forget I will be at your door."—*Teacher, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Just as this man was standing at his friend's door, Jesus Christ is also standing at our door waiting to perform a good work for us.

THURSDAY, MAY 14

"IT'S HARD TO GROW OLD ALONE!"

Scripture Reading—Job 11:17

I once heard a pathetic story about the Danks family—the people who were responsible for giving the old song *Silver Threads Among the Gold* to the world. In 1874 Mr. and Mrs. Danks, with their little brood of children, were a most happy and devoted couple. Both were in their early thirties. Mr. Danks was a song writer of growing reputation. They had beautiful dreams of going down the pathway of life and growing old together. It was in this environment that the inspiration for the song came to him. It became his masterpiece. He dedicated it to his wife.

But the bitter irony of the matter is the fact that marital discord came into he Danks' household. Separaion followed. Mr. Danks died in 1903. He was found dead kneeling beside his bed. On an old copy of the famous song he had written these words: "It's hard to grow old alone."—*Gospel Herald, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We as Christians should visit the old and try to make them happy by doing some good deed for them; thus we will be more blessed than they.

FRIDAY, MAY 15

"LET GOD"

Scripture Reading—Romans 6:23

A young man, who was struggling to let the Lord have His way in his life, knelt to pray. He had been advised to "Let God do the work for him." But as he was kneeling, he cried, "I want to let God have His way, but I can't."

The day before he had cut out of pasteboard letters "LET GOD" and tacked them on the wall. He rose from his knees and with a feeling of defeat and despair, he left the room and slammed the door with a bang, saying, "I can't 'LET GOD.'"

On his return to his room, he was startled to note that the slam of the door had loosened the letter "D" on the word GOD causing it to fall to the floor, and changing the motto to "LET GO."

"I will, I will, Lord Jesus," he cried and threw himself on his knees at the side of his bed. "I will 'Let go,' and '*Let God,*'" and he did.—*Gospel for the Youth, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We should open our hearts to God and let Him have His way with us.

SATURDAY, MAY 16

SUGGESTIONS FOR VICTORIOUS LIVING

Scripture Reading—Proverbs 24:17

Forget each kindness that you do as soon as you have done it.
Forget the praise that falls to you the moment you have won it.
Forget the slander that you hear before you repeat it.
Forget each slight, each spite, each sneer, wherever you may meet it.
Remember every kindness done to you whate'er its measure.
Remember praise by others won and pass it on with pleasure.
Remember every promise made and keep it to the letter;
Remember those who lend you aid and be a grateful debtor.

(continued on page fifteen)

PINEY GROVE'S AFC VISITS COLLEGE



Members of the AFC from Piney Grove Free Will Baptist Church near Kenly, North Carolina, visited Mount Olive College, nt Olive, North Carolina, recently and toured the campus as one of their monthly activities. After touring the new and down- n campuses, the group ate lunch in the College cafeteria.

Pictured are, left to right, front row: David Jones, Sandra Daniels, Pam Daniels, Debbie Pittman, Beth Bass, and Elaine Sasser. nd row: Mrs. Evelyn Jones and Mr. Alton Jones (youth directors), Linda Bridgers, Frances Pope, Dianna Medlin, and Joe Jones.

HAT I WANT MY ILD TO REMEMBER OUT HOME

hat his father and mother loved each er.

hat the home was a happy one be- se we all worked to keep it so.

hat each child was given every pos- e opportunity to develop his own per- lity.

hat each child's personal possessions e inviolable, if kept in the place al- ed to them.

hat the books in the house were to ead if handled rightly, and there were shelves under lock and key because questionable contents.

hat truth abode there; no earnest tioner, however young, was put off subterfuge or evasion.

hat we believed in hospitality, in spite of any extra labor involved, and that our friends loved to come to see us.

That Sunday was the happiest and the most restful day in the week, and that we all looked forward to its coming because it was the day we always spent together with Father in the midst.

That though Father and Mother worked hard and long at their respective jobs, they found time everyday to keep informed on current events, to read good books, to think things through to logical conclusions, and to pray.—Author Unknown.

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The Bible is a book of faith, a book of doctrine, a book of morals, and a book of religion of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellowman.—Daniel Webster.

Eight Requisites for Contented Living

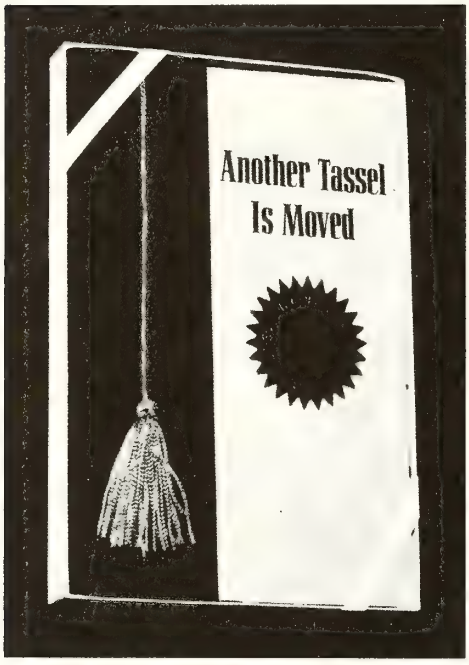
Health enough to make work a pleasure;
Wealth enough to support your needs;
Strength enough to confess your sins and forsake them;
Patience enough to toil until some good is accomplished;
Charity enough to see the good in your neighbor;
Love enough to move you to be useful and helpful to others;
Faith enough to make real the things of God;
Hope enough to remove all anxious fears concerning the future.

—Goethe.

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The best time to read the Bible is as often as possible.

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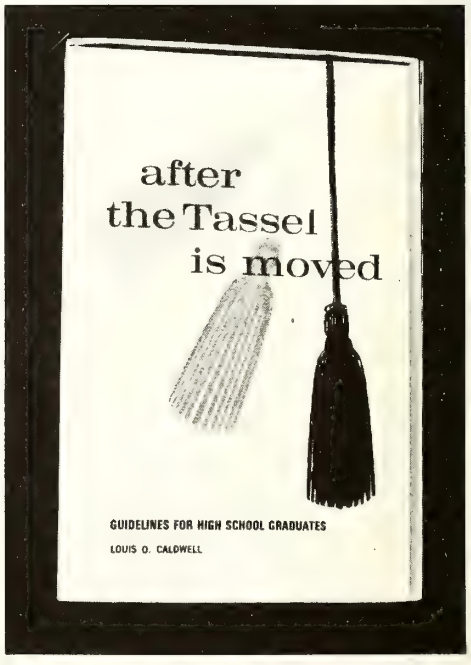
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BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: Is the common European et that which is symbolized by the k of the beast as is seen in "And he eth all, both small and great, rich poor, free and bond, to receive a k in their right hand, or in their eads: And that no man might buy ell, save he that had the mark, or name of the beast, or the number is name" (Revelation 13:16, 17)?—
M., North Carolina.

swer: The fact that these have a deal in common seems obvious to I cannot, however, concede to the on that they are identical or that mark symbolizes that and that alone h the common market of Europe is and shall be and aspires toward. s take a close look at what is said e mark of the beast. "And he had r to give life unto the image of the , that the image of the beast d both speak, and cause that as as would not worship the image e beast should be killed. And he eth all, both small and great, rich poor, free and bond, to receive a in their right hand, or in their eads: And that no man might buy ell, save he that had the mark, or name of the beast, or the number s name. Here is wisdom. Let him hath understanding count the numf the beast: for it is the number of n; and his number is Six hundred score and six" (Revelation 13:15-

reading Revelation, Chapters 12—ou will note that the devil or red n who seeks to destroy Israel, is olized by a woman, and Christ symed by a man child. In other places e Bible the devil is depicted as the f this world and as the prince of owers of the air who gives his r to the first or seven-headed beast in turn gives this power to the d or lamb-like beast; and that this , with lamb-like features, has a like and speaks as a dragon and s an image of the first or seven-horned beast; and that he uses his power given him by which he empowers this image to speak wonders or cause him to perform miracles of great and gigantic proportions. He is made an object of worship that attracts most human beings to show him obedience, and those who refuse to worship this beast and his image are killed, and a mark is placed in the hands or foreheads (or both) of the loyal worshipers of the beast. This is done to distinguish them as such, enabling the law enforcers to pass them by in haste and giving them time more quickly to apprehend and destroy those not worshiping the beast and his image, according to this evil imperial edict or decree. This evil time of the beast and series of events accompanying him in his time are, I think in part, symbolized by the image and the events that took place in Daniel's day and its time as accounted for in the third chapter of Daniel. Daniel and the Hebrews with him gain important positions in a heathen kingdom because of their obedience to God and defiance of a heathen king. This obedience makes them do what their duty calls for in a most efficient way which should be characteristic of the activities of any servant of God regardless to whom his work may benefit.

This image depicted in Daniel which I mention was attractive and it was required of all peoples of the whole world that they worship it or suffer the wrath of the Gentile king who regarded himself as the final voice of authority in all the world. (Compare Revelation 13:11-18 with Daniel 3.) The Gentile king as set forth in Revelation 13 will do the same thing. He will set himself up as an object of worship, requiring that all nations worship him. As in Daniel, a small remnant of Jews challenged his authority; so in Revelation, there will be a remnant to challenge this king, the antichrist's authority. God miraculously intervened in the case of the three Hebrew children as seen in Daniel, saving them from all harm; and so will He do in the events of Revelation 13.

Turn back in Revelation to the previous chapter (12) and there note that in the figure of a woman we have the Jewish race, or a remnant of this race, that has repented and is following God's instructions marvelously and miraculously delivered from the wrath of the antichrist in about the same way the Hebrews were delivered in Daniel 3. When this righteous remnant of Jews has been sufficiently tested they, like the three Hebrews delivered from the fiery furnace, will be promoted.

The common European market, there is no doubt in my mind, will fit in here. In other words, it is a part of the satanic maneuverings that is symbolized by the mark of the beast. The mark of the beast, as I understand it, will be a sign that says to the officials of the would be universal authorities that this one wearing it is not to be hindered from buying and selling; whereas, the absence of such a sign which will appear conspicuous to the authorities, such as guards and policemen, that they do not qualify to bargain and trade on this world market that is restricted to the king's loyal subjects. Those that do not buy and sell in the prescribed way will forfeit their lives and, I think, are the same as those seen in Revelation 7:9-17. Therefore, as I see it, the common European market is one part of that symbolized by the mark of the beast. I am sure that the events and symbols of the Book of Revelation give us further or more light on some of the subjects dealt with in the Book of Daniel; and that by comparing the two, we can see further developments on what subjects Revelation deals with that are set forth in Daniel. Remember that Daniel is the first book that gives us a pictorial review of all major future events, and being a short book, it leaves out some of the details that Revelation clarifies. Jesus connected the image of the Book of Daniel with end-time events. (Compare Matthew 24:15.) It might be well to read all of Matthew 24 and 25 as you consider the events of prophecy depicted in Daniel and Revelation.

The thing for us, as Christians to do, is to heed the warnings and exhortations of Scripture. The Bible teaches to abstain from the very appearance of evil. It may be that we Americans who like to be referred to as belonging to a Christian nation have become more involved in the politics of the world than God has wanted us to do. When we were

(continued on page fifteen)

STORIES

for our youth



SMASHED – ONE MOTHER'S DAY GIFT

MARGARET N. FREEMAN

BETSY eased through the door and peeked in. Mother's pink dress was a bright mass against the white cupboard she was cleaning. Betsy tiptoed upstairs hugging the brown sack which was snuggled inside her sweater. Charco, the cat, rubbed his fluffy sides against her legs, purring a welcome.

Was Mother going to be surprised! Betsy thought happily, as she pulled a shiny blue ceramic sugar bowl and creamer out of the sack and set them on her dresser. Mrs. Tomlin, a neighbor who taught ceramics, helped her make them. Betsy had got the idea for a Mother's Day gift one day last December when Mrs. Tomlin had had Betsy and her mother over to her house for Christmas cookies and coffee. Her mother had remarked delightedly about the set.

Betsy wrapped it in pink tissue paper, tied a huge white bow on it, and set it on her dresser just as her mother called, "Betsy, come and set the table, please!"

Her mother was pouring milk into Charco's blue bowl and calling for him. "Charco!" she called loudly. Then she said, "What was that noise?"

"I'll see!" Betsy said quickly. The noise sounded like a muffled crash upstairs. Was Charco in my room when I shut the door, she wondered anxiously? If that cat has broken Mother's gift—!

She flung open the door to her room. Charco was swishing his fluffy tail playfully against the mangled, flat, pink package on the floor. Betsy could see without opening it that it was broken.

"You mean old Charco!" She hurled a shoe at the cat. Charco shot downstairs like a frightened streak.

Betsy followed slowly. She glared at Charco daintily sipping milk as if nothing had happened. Supper lumped in her throat. Afterwards her mother washed the dishes and left Betsy to dry them. As she put the knives in the silverware drawer, something crashed behind her. She whirled and saw her brother Tim's prized boat in pieces on the floor.

"Oh, no!" she whispered. "How did that get there?" She was picking up the pieces when Tim dashed in, throwing his baseball glove in the corner. When he saw the boat, his face tightened in anger.

"Mom!" he yelled, "come and see what Betsy did! Can't you leave my stuff alone?" he demanded fiercely.

"I didn't touch it. My back was turned!" Betsy sobbed as their mother rushed in to investigate the noise.

"I sure never thought she'd take it off your hobby shelf when I put it there," Tim said.

Their mother pointed at the billowing curtain. "The wind is the culprit, I think. Come, let's reassemble it, Tim."

"Sorry, Sis," Tim said, red-faced.

"Always remember, **jumping to conclusions is a dangerous exercise,"** their mother said, giving Betsy a loving squeeze as she left the room.

I wonder, Betsy thought, if I jumped to conclusions about Charco. She hurried upstairs to see. Yes, the breeze could have blown the gift off the dresser. The dresser scarf lay on the floor in a heap. She went to find Charco.

Charco cuddled against her and purred. "You are kind to forgive me, Charco," Betsy crooned. "When will I ever learn to be kind and understanding Mother? Thank you, God, for my mother. Help me please, to find a g present for her."

I'll ask Mrs. Tomlin if I can work pay for another ceramic set, Betsy cided.

Mrs. Tomlin shook her head when asked if she could make another. wouldn't dry in time," she said. "Wh wrong with the one you made?"

"I loved it!" Betsy said, "but it broken."

"I'll look and see if I have another made. We would have time to pain and I could glaze it after Mother's D Mrs. Tomlin said.

"Oh, Mrs. Tomlin!" Betsy hugged "Would you look right away? Cou wash your dishes every night? I d have any money to pay for it."

Mrs. Tomlin shook her head. dishes are few, child. Most nigh only have tea and a sandwich. But find another set, you may have it!"

Betsy followed, her shoulders dr ing. Mother and Dad wouldn't like to take it. Mrs. Tomlin made her ing by teaching ceramics. It woul really be my gift, Betsy decided.

Mrs. Tomlin dug behind some va She poked through a maze of salt pepper shakers. She searched the most shelf. "Here's one!" she said pily.

"Now if I can find a place to se down!" she sighed. "This Thur ceramics class leaves such a mess hardly have time to eat supper and things cleaned up in time for my e ing class. I've told them and told th I guess there's nothing I can do—"

"But I can!" Betsy said eagerly. can pick up, sweep the floor, tables, and put things back."

"Are you sure? You seem so you Mrs. Tomlin told her.

"I'm nine!" Betsy straightened. soon be ten. Besides, I've watched many times. See! This mold there—the paint here—"

"Well! I declare! Yes, you can me Thursday nights. Now you ge work painting your own set," Mrs. lin said.

"But what will I tell Mother?" E questioned.

"I'll call her and tell her I've just h a Thursday evening helper!" Mrs. lin winked.

"Oh, goody!" said Betsy.

Mrs. Tomlin phoned, and Betsy's m er said it was all right for Betsy to

(continued on page thirteen)

nduring ardness

by
BERNARD R. DeREMER
Arlington, Virginia

ometimes the Christian can learn
n the world. ". . . the children of
world are in their generation wiser
the children of light" (Luke 16:8).
ne person from whom Christians can
n many lessons of discipline and
cation is the late Cole Porter, per-
s America's greatest composer of
ular music—including such hits as
ht and Day" and "Begin the Be-
e." For years he wrote a song every-

hough he was urbane, witty, im-
sely wealthy, and talented, he "en-
d some degree of pain every minute
veryday for 27 years—uncomplaining
d remained an amusing, delightful
panion," according to his biographer,
ge Eells.

ersonal disaster struck suddenly in
7 when Cole Porter was horseback
g. His horse reared and fell, then
shed around from side to side, crush-
Porter's legs. While a friend rushed
all an ambulance, Cole whipped out
notebook and finished the lyrics of
Never Know."

e doctors at first advised double
utation, but finally agreed to rebuild
mangled limbs ("like assembling two
w puzzles"). More than 30 opera-
s and constant pain were to be the
us composer's lot the rest of his life.
his biographer claims that "he met
h as he had life—bravely and grace-
, with style."

esident Kennedy was 46 when he
assassinated. His brother, the late
tor Robert F. Kennedy, said that "at
one half of the days that he spent
his earth were days of intense phy-
pain. He had scarlet fever when
was very young and serious back
ble when he was older. In between
ad almost every other conceivable
ent. Yet during all this time I never heard him complain. I never heard him say anything that would indicate that he felt God had dealt with him unjustly."

If people, who perhaps know nothing of the grace of God in regeneration and restoration, can endure such severe trials so bravely, as did these men, how much more can the child of God trust Him—in **every** circumstance?

"Thou therefore endure hardness, as a good soldier of Jesus Christ" (2 Timothy 2:3).

"And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (2 Corinthians 12:9).

"Though he slay me, yet will I trust in him: . . ." (Job 13:15).

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CHUJ New Testament Dedicated

Members of the growing church of Chuj Indian Tribesmen of Guatemala enthusiastically received the New Testament in their own language at two dedication ceremonies held in January. Over 300 copies were sold immediately as every literate Chuj hurried to purchase his personal New Testament. Over 500 believers filled the little Indian church at San Sebastian Coatan in Northwestern Guatemala and 100 more had to stand outside. The total population of the tribe is about 10,000.

Ken and Barbara Williams, with the Wycliffe Bible Translators, have spent 12 years living with the tribe, translating the New Testament and preparing literacy materials and a Navigator's Course to assist with Bible studies.

This is the first New Testament completed by members of Wycliffe's Central American Branch. It was printed at the branch's printshop and sells for 50c a copy, a little more than a day's wages. Wycliffe's members are striving to give the New Testament to another 20 language groups of Central America in the next few years. They are currently working in 18 languages of Guatemala and Honduras.

= = = =

A little boy's mother once told him that it is God who makes people good. He looked up and replied, "Yes, I know it is God, but mothers help a lot."

Boys' and Girls' Stories

(continued from page twelve)

Then Mrs. Tomlin watched Betsy as she worked.

"You're doing fine. A little more blue there on the handle, I think," she advised.

"It's going to be even prettier than my first one!" Betsy rejoiced.

"Well, they do say 'practice makes perfect,'" Mrs. Tomlin smiled. Then she said softly, "In my Bible this morning, I read about a good mother. If you want to, you can print the words on a card to go with your gift."

She opened her Bible and read: "Her price is far above rubies . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness" (Proverbs 31:10, 26).

"Yes, that's exactly my mother!" Betsy smiled happily as she stroked sky-blue paint in careful swirls.—My Pleasure.

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What Great Men Have Said About Mothers

"It is generally admitted, and very frequently proved, that virtue and genius, and all the natural good qualities which men possess, are derived from their mothers" (Hook).

"Unhappy is the man for whom his own mother has not made all other mothers venerable" (Richter).

"All that I am, or all that I hope to be, I owe to my angel mother" (Lincoln).

"The real empire is by the fireside" (Cicero).

"Every impulse for good I find in my soul came from my mother" (Ruskin).

"The great need of France is mothers" (Napoleon).

"The hand that rocks the cradle rules the world" (Unknown).

"When God wanted a great man, He first made a great mother" (Unknown).

= = = =

The family tree is worth bragging about if it has consistently produced good timber. . . . Think: Are you a credit to yours?



LAW VERSUS GRACE

Lesson Text: Acts 15:1-6; Galatians 2: 15-21

Memory Verse: Galatians 2:16

I. INTRODUCTION

In the early days of the church, the body was composed entirely of Jewish converts to Christianity. Ere long, Gentiles, proselytes to the Jewish faith, were received into the fellowship, and then Gentiles who had never embraced the Jewish religion were received. The reception of the proselytes did not constitute any serious problem, as these had already been circumcised and adopted into the Jewish family. The reception of those Gentiles who were not proselytes to the Jewish faith brought with it very serious problem that had to be resolved —whether or not these new converts had to become Jews before they could become Christians.

Our lesson text for today is taken from Acts 15:1-6 and Galatians 2:15-21. The first selection, Acts 15:1-6, had to do with the dispute that arose in the church at Antioch in Syria as a result of certain Jews from Judea coming to that place and informing the membership (Gentile converts) that it was necessary for them to be circumcised after the manner of Moses before they could be saved. Galatians 2:15-21 deals with Paul's discourse to this church concerning the means whereby a man is justified in the sight of God, embracing also such doctrines as faith and regeneration.

The purpose of today's study is to show us that with the atoning work of Jesus the demands of the law were fulfilled, and that men are saved by grace through faith.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Introduction

Our lesson deals with two things today—law and grace. It also deals with the great conference at Jerusalem which is recounted in the Book of Acts and the defense of the gospel of grace made by the Apostle Paul.

1. Show the occasion of the Jerusalem conference.
2. Show how later Paul came to write the Book of Galatians.

B. The Jerusalem Conference (Acts 15: 1-6)

1. What was the subject of the conference?
2. How was the conference carried on?
3. What was the decision of the conference?

C. Paul's Defense of Salvation by Grace (Galatians 2:15-21)

1. If the law could save, why did the Jews turn to the gospel?
2. If the gospel of salvation by grace through Christ brought salvation, why did the Gentiles need to keep the law?
3. Why would turning away from the gospel of Christ be sin?

D. Conclusion

This is a wonderful opportunity for the teacher to stress the fact that men are saved by grace through faith in Christ plus nothing. Please don't hedge here; but present it in its simplicity, and the Holy Spirit will use your efforts to help your class.—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. Some people thought Paul and Barnabas had made a dreadful mistake.

This was the thought of some Jewish people, people who had been trying all their lives to keep the Old Testament law. They thought this was the way to salvation. Paul and Barnabas were Jewish too, but they had traveled far and wide telling people that salvation came by grace, through faith in the Lord Jesus Christ. This was a different door. Paul and Barnabas said nothing about keeping the law, and this was what some people thought was a terrible mistake.

Paul, of course, knew these critics were mistaken, because he had received his message from Jesus himself an knew it was right.

Finally it was decided that the me settle this quarrel were the apos Everyone knew they were inspired would say just what God wished the say. So the problem was taken to apostles and the elders of the church.

Guided by the Holy Spirit, all the ing Christians agreed that the doc God's grace was the way to salvatio everyone.

Of course this did not mean that ple who are saved can go on c wrong. They should live even righteously than those who try to the law. But no one can be good en to earn salvation. Everyone must it through God's grace or not at Standard Commentary.

B. It has been said that the counc Jerusalem was the most important m ing ever held in the history of church. The issue was whether or Christianity was to be another Je set or a world religion. Of even gre importance were the following quest Is faith in Jesus Christ sufficient for Christian believer or must somet else be added? Is Spirit or ritual important in religion?

Paul took the position that the Je ceremonial law was a thing of the and that it could not be binding Gentile believers. It had performe great service to the Jewish nation through them to the whole world had made men feel their sinfulness, need of a Saviour. But when the Sa came the law was fulfilled, and He sufficient to save men from their In the Person of Christ, Jew and Ge had been wiped away and all men would come to Him might be saved.

It is amazing how many good ch people still want to mix law with g for the Christian. It is so difficult men to see that we are saved by g through faith plus nothing. If were anything that we could do to ourselves, then the death of Jesus C would have been in vain. All we ca is trust His marvelous grace.—Sele

C. Dr. R. G. Lee tells of a visit he to the Holy Land. He went to the where it is said that Jesus was c fied. A soldier asked Dr. Lee wh he had ever been there before. yes," replied Dr. Lee in his eloquent ner, "I was here two thousand years It was my sins that helped nail my to the cross. Now I am a Christian

(continued on page fifteen)

Mother Influences Millions

(continued from page three)

she saw this struggle in him, she ed even greater tenderness and re- ed her prayers. She determined to until there was the change in his at she longed to see.

day, while visiting some friends, ecame greatly troubled about Hud- She rose from the dinner table and to her room, resolving not to leave til her prayers were answered. after hour she pleaded with God. t she could pray no longer but felt she ought to praise God for what appened.

anwhile, Hudson was at home, on ation from his work. Not knowing else to do with his leisure, he went his father's study to look for an sting book. Not finding one, he d up a gospel tract, intending to the story and stop before he got e sermon or moral. Without any ular interest in it, he settled down d. As he read, he was struck by ords, "the finished work of Christ." ng about them for a few moments, wondering what was finished, the r flashed into his mind. It was "a nd perfect atonement and satisfac- or our sins. The debt was paid ns, and not for ours only, but also e sins of the whole world."

n he thought further. If the whole was finished and the whole debt what is there left for me to do?

viction had dawned and brighten- whole life. He could do nothing ccept this Saviour and His salva-

then knelt and thanked God. At me time, his mother was kneeling bedroom, thanking God for Hud- conversion.

ew days later, Mrs. Taylor return- me. Hudson met her at the door old her the good news. She im- tely replied, "I know, my boy. I been rejoicing in the glad tidings ave to tell."

lson had told his sister the facts ientially, and he at once thought she had violated the confidence. Amelia broken her promise?" he in surprise. "She said she would one." His mother explained that s not his sister but the Lord who evealed the fact.

y four years later, at the age of y-one, Hudson sailed to China as a medical doctor. He had always had a keen interest in missionary work, and especially in China. At five years of age, he had said, "When I am a man, I mean to be a missionary and go to China." Later he founded the China Inland Mission.

Hudson Taylor influenced millions of people. He commanded wide respect in America, Asia, and Europe. The China Inland Mission had an influence far beyond its location. Behind the mission was James Hudson Taylor, and behind him was his mother, Amelia.—Gospel Herald.

= = = =

Questions & Answers

(continued from page eleven)

small in number and accomplishments, God protected us against those mighty powers; and there is no doubt in my mind but that we should turn to Him, acknowledging our complete dependence upon Him. He would preserve us in the face of all enemies, but we have not done that; therefore, certain doom awaits us unless we change our behavior. We need to have a revival, confess our sins, and He will save us. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chronicles 7:14).

St. Claire Bible Class

(continued from page fourteen)

life of sin has been crucified with Christ on the cross."

Paul says that he has been crucified with Christ on the cross. The penalty for sin has been paid, and he is therefore free from its guilt.

He breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the foulest clean,
His blood availed for me.
—*Charles Wesley.*

Only through Christ can we be set free in the manner of which Paul wrote. —Ray O. Jones.

= = = =

FAMILY FIRESIDE

(continued from page eight)

Remember all the happiness that comes
your way in living:
Forget each worry and distress, be
hopeful and forgiving;
Remember good, remember truth, re-
member heaven's above you,
And you will find through age and
youth that many hearts will love you.
—*Selected, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Following these suggestions for victorious living and one day you will see how different your life will be.

= = = =

Scolding is a habit easier formed than lost.

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OF

MOUNT OLIVE COLLEGE

ANNOUNCES

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Children's Home

(continued from page five)

Connie Connor	22, 1956
Vickie Lee	26, 1962

March

Angela Gail Nichols	6, 1965
Kathy Langston	10, 1952
George Connor	14, 1955
Johnny Gay	19, 1962

April

Terry Edwards	1, 1951
George Holloway	1, 1953
Terry Thomas	7, 1954
Berta Corbett	11, 1957
Betty Jean McLawhorn	15, 1958
Bobby Wayne Bottoms	15, 1960
Derek Benedict	25, 1960

May

Peggy Sue Dement	1, 1958
Jimmy Jones	4, 1958
Delma Lee Gay	11, 1963
Gerri Benedict	13, 1958
Tim Pittman	15, 1960
Penny Marlow	23, 1963
Thelma Lou Warren	25, 1953
Joyce Woodard	25, 1955
Claudius Elmore	31, 1955

June

Mickey Newton	15, 1953
James Corbett	20, 1955

July

Jo Ann Anderson	8, 1962
Dale Benedict	24, 1961
Kenneth Warren	26, 1954
Donald Elmore	28, 1956
Ronald Elmore	28, 1956
Judy Lynn Warren	29, 1957
Jimmy Merritt	31, 1952

August

*Jeff Thomas	1, 1952
Denny Edwards	2, 1954
Teresa Holloway	3, 1955
Kay Hill	5, 1957
Janice Tebo	5, 1955
Mary Hill	6, 1953
Julia Woodard	14, 1956
Charles Warren	20, 1955
Bud Hill	24, 1958
Dwight Elmore	26, 1953

September

*Georgia Batts	1, 1952
Jane Hill	5, 1954
*Sidney Suggs	13, 1950
Susan Lee	24, 1957
Donna Lee	30, 1959

October

Joan Batts	11, 1953
Kevin Lee	17, 1958
Mitch Joyner	20, 1963
Gary Hill	26, 1959
Patricia Connor	31, 1953
Tony Hill	31, 1961

November

Edward Connor	11, 1952
Deborah Dement	20, 1956
Sandra Anderson	21, 1
Ricky Faircloth	24, 1
Johnny Nichols	27, 1

December

Johnny Faircloth	1, 1
Jimmie Dement	2, 1
Judy Hill	5, 1
Ray Gay	18, 1
Donnie Anderson	19, 1
Deborah Marlow	22, 1
Steve Nichols	31, 1

*These are seniors who will graduat June of 1970.

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The Free Will Baptist

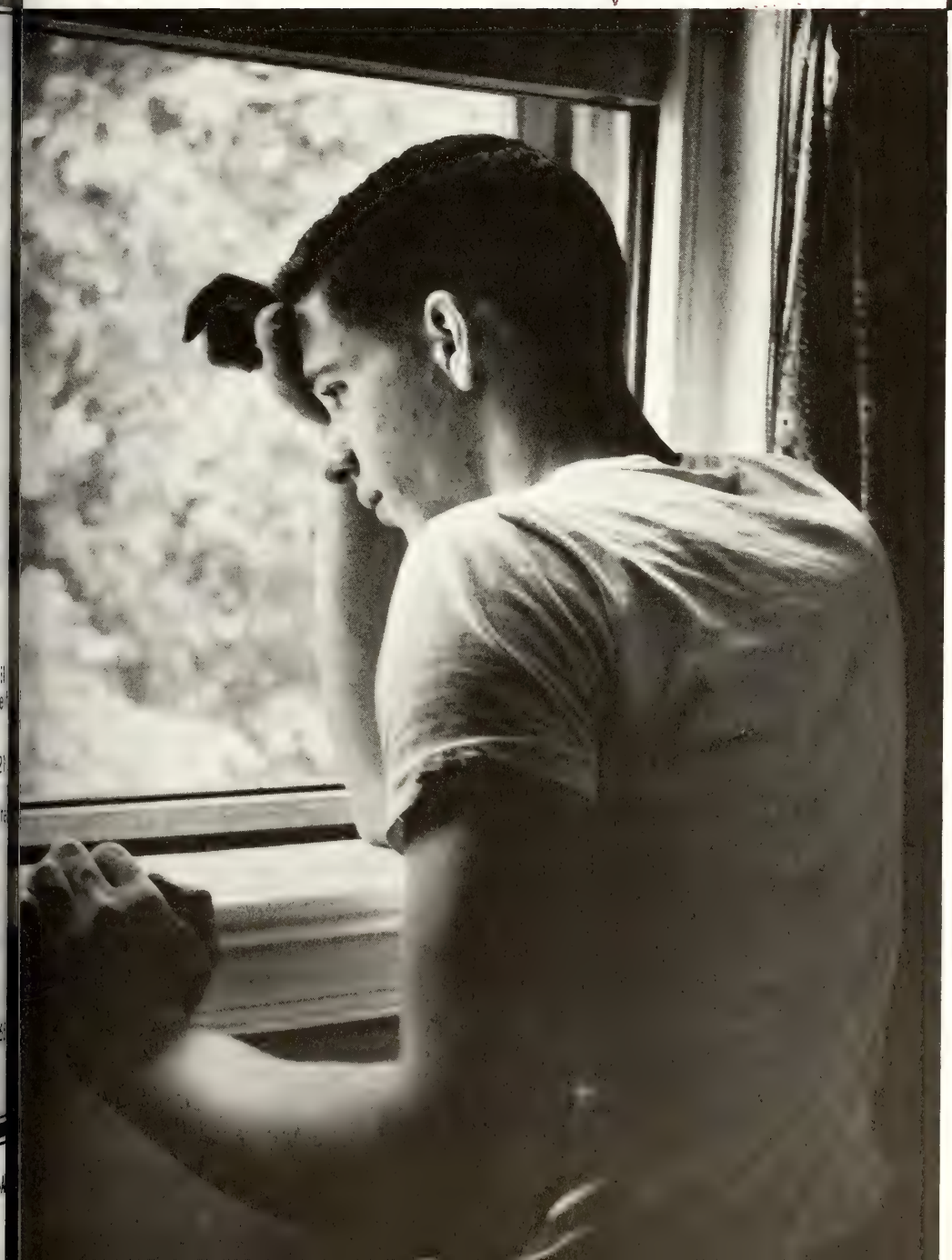
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"TO WAR OR NOT TO WAR"







The Free Will Baptist

MAY 13, 1970

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Editorial--

Cover Photo by Cam

"TO WAR OR NOT TO WAR"

Four young people lie dead as a result of bullets fired from rifl guardsmen who are supposed to protect our country in the face national emergency, but who (by necessity) have had their function used to restore law and order to college campuses. These young p had just begun to live. No doubt they had experienced many of the s fears as we did when we learned that American troops were enterin offensive in Cambodia. The difference between us and them is that protested actively and physically while many of us did so mental

It is difficult for us to condone the devices of activist groups, wh er they be professional or amateur, whether they be experienced o experienced, whether they be the "now" generation or the older. tainly many changes have been brought about because of conscient objections expressed by vocal and physical strength; yet, we hav rest on the belief that it is never right to do something wrong t something right. In short, there is no right way to do something wr

Most of us regret the troops' advance into Cambodia. While we not versed enough in military affairs to know the whys and the l of military movements and ethics, we are versed enough in Christia to detest killing and maiming and the shedding of innocent blood. join with many of our young people in declaring our displeasure war, yet we feel that many students have just made this affair ano slice of cake—another cause for protest, not because of the troops vance especially, but for the mere sake of having something to pr about! To many (and we have talked to some) this frosting on the adds thrills to life—and death. Protesting is a motivating force; "will be heard," they say; and they make themselves heard in the peculiar ways. Some protest just to prove their right to do so. tear "Old Glory" to shreds and burn her, never blinking an eye, we consider her almost sacred. It causes us to wonder: Where is spirit of Americanism? Of course no one wants war. Surely our p dent, an avowed Christian, does not look lightly upon the terror fighting and bombing and dying. His heart must break too. . . .

How sad it is that young people have to die as a result of "nonviolent" demonstrations, as described by their fellow classm How sad it is that parents weep brokenheartedly over their still fo which were so vibrant with life a few days ago. We observed and h the impassioned plea of one father as he cried out for an investig to determine why this had to happen. We ask ourselves too, bu satisfactory answer comes our way.

What about the guardsmen, though? They are human too, are not? They are accustomed to being called pigs and other unmention by those who contend to have the answers to everything—those wh big men until something goes wrong—those who too quickly be "abused children" in the face of defeat. The guardsmen are hu beings. When rocks hit their bodies and they are attacked physi and mentally and are subjected to personal indignities, they feel it They hurt and they cry, but too often their voices are drowned ou the lament of others grieving over a "cause," by the adamant cri belligerence personified in shaggy beards and long hair. It is regret that death has come unnecessarily to four young people and that se others lie injured as a result of their dissentious "offensive." It i grettable too that there is war; yet, these occurrences cannot be c from existence.

Lest we appear too undecided, let us hasten to declare these s ments: We hate war. We are not happy when our country finds it n sary to engage in fighting. Granted, we admit to the right of pea dissent by those who do not agree with their country's policies or leaders, but we are persuaded that before one acts he must examin motives and the manner in which he does what he does. A nat guardsman is no pig; neither is a college student a dog; neither person disregard law and order without paying the penalty!

Our Common Heritage

(HISTORICAL REVIEW)

by
FLOYD B. CHERRY

The following address was delivered by the Rev. Floyd B. Cherry, Greenville, North Carolina, at the Fellowship Seminar of General Baptists and Free Will Baptists which was held in Knoxville, Tennessee, April 29, 30.)

EUROPEAN BACKGROUNDS

In the brief time allotted to me for this subject, I would like to present three points of thought: (1) a summary of the chief theories concerning denominational origins; (2) a sketch of the essential facts of early Baptist beginnings as they pertain to Free Will Baptists; and, (3) some suggestions as to the trends of thought and development that were at work at the time when our forefathers brought the Father of Baptists to America.

Theories

Usually, historians select one of the following main theories of origin and write from that point of view without any consideration of other theories. We are indebted to Robert G. Torbet for giving us a good discussion of these theories of denominational origin. Torbet called them "Theories Concerning the Origin of Baptists" because he was writing for Baptists and about Baptists, but these theories would apply to any denomina-



Floyd B. Cherry (Free Will Baptist) and Ollie Latch (General Baptist) are pictured during the time they presented historical reviews at the Fellowship Seminar, April 30.

The three theories may be stated: (1) **The Succession Theory** simply states that the denomination has come down in an unbroken line since its institution by John the Baptist, Christ, and the apostles. Roman Catholics are the main adherents of this theory, but there are others in almost every denomination who claim it for their church. (2) **The Anabaptist Theory** claims that although there may not be a direct succession, the denomination has come from the group of Anabaptists who kept the true gospel alive during the Dark Ages. (3) **The Separatist Theory** states that the denomination came from a group of dissenters called Separatists who came out of the Roman Catholic and Anglican churches during and soon after the Reformation.

It would seem that writing a history would be easy because of our vantage position of looking backward, but the opposite is true. We have to brush aside the myths and apocryphal stories that have been built up for a long period of time. Then there is always the matter of our own personal bias which has to be overcomed to some degree at least if we are to write a true, objective history. Too, we must not forget the tendency to follow the pattern that has been set by other writers. Unless one can overcome these difficulties and deal objectively with documented facts, it is doubtful whether he has anything to say that would be worth reading.

Do Free Will Baptists feel so insecure that they have to fit their origin neatly into one of the more prominent theories regarding the origin of denominations? It is doubtful that any group can trace itself back in an unbroken line to the time of Christ. Many groups may be able to relate themselves doctrinally to one or more of the Anabaptist sects, but this is not the same as showing that the denomination derived from it. It seems most probable that the Separatists came out of the church and started to form new groups and were joined by Anabaptists, who had not been in the organized church, and even Puritans from within the church. How is it possible then to show that a denomination originated according to a neatly delineated theory?

Truth

The first significant fact in a chronological summary of Free Will Baptist origins is that the denomination had its earliest recognizable forbearers in England. In the 1530's the Church of England broke with the Pope of Rome and came into being as a separate entity. Throughout the remaining years of the century, many abuses of the Roman Catholic church were corrected. It was during this time that Puritanism arose, with the belief that reforms should continue and more abuses should be corrected. In fact, the Puritans wanted the Church of England to be restored to the "purity" of the first century church as Christ himself established it.

In contrast to the Puritans, another group of dissenters arose called the Separatists. While the Puritans wanted to purify the church from within, the Separatists decided that this was a hopeless task and favored withdrawing from the established church and beginning new groups. The Separatist movement was started by a Puritan preacher and teacher who became disillusioned about 1580. He preached a pure democracy in church government and insisted that it was both the right and duty of Christians to withdraw from the corrupt Anglican church.

The first step toward the formation of a Baptist church was taken by John Smyth. He was a well-educated and deeply spiritual minister of the Church of England. After a careful study of the New Testament and at least a year of conflict, he concluded that the Church of England was not scriptural. So in 1606 he left it, and assumed leadership in a Separatist company in Gainsborough, England, along with Thomas Helwys and John Murton. King James was trying, at this time, to keep his promise that he would drive all dissenters from the land. This forced the Gainsborough congregation to flee to Amsterdam, Holland, in

(continued from page ten)

the lighted pathway

Originated by the Rev. W. L. Moretz

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Writer

THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

LIVING TOGETHER IN THE CHURCH

"Bear ye one another's burdens, and so fulfill the law of Christ" (Galatians 6:2). (Read all of the first four verses of this chapter.)

We want to try to find an answer to the question, "How should Christians live together as members of the family of God?" We shall consider the question as it applies to relationships within our own churches—the ones to which we belong.

Let us study the first four verses of this chapter one by one. They constitute a sort of preview of many wonderful things taught in God's Word about Christian relationship.

Let us look at Verse 1. This verse should convince us that our relationship is too precious for us to let anything break it, if we can possibly help it. If any sin of our brother Christian threatens to disturb our fellowship, we are to tenderly and lovingly seek to help him overcome his fault, thus restoring full fellowship. At the same time, we are to carefully consider our own lives, lest we also be guilty of sin. Our sin will do as much as his to break the fellowship. We are not to be hasty in condemning a brother Christian. The big thing is not to make him face up to his fault, but to help him overcome it. Some people seem to feel that their big responsibility in connection with somebody else's sin is to pass judgment upon the sinner, force him to confess his sin, and atone for it.

Now let us go to Verse 2, the one quoted above. We cannot possibly shun the truth that we have an obligation to help our fellow Christian with the burdens of life. If we fail to bear one another's burdens, we break the law of Christ. He came to earth to bear other people's burdens, and we are not true followers of Him if we do not help one another.

One thing that often mars our fellowship as Christians is having an exalted opinion of ourselves. This is dealt with in Verse 3. How many churches today have a broken fellowship because some of the members have come to consider themselves better and more important than others? We are all nothing within ourselves, and valuable to the Lord only to the extent that we are living in the Spirit. Let us watch, lest we build a wall of self-righteousness which will separate us not only from our fellow Christians, but also from God.

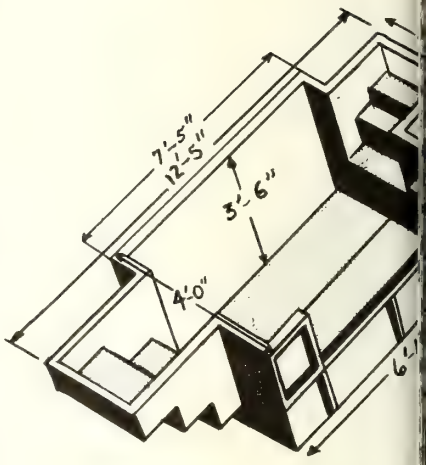
Now we get to Verse 4 and find something that often breaks the fellowship in the family of God—and causes much of the trouble and misunderstanding in the church. It is the matter of our works—the things we do and don't do—as fellow church members. Some break the fellowship by being inclined to let others do all the work while they do nothing. Often these want in when it comes to getting credit for the accomplishments. Sometime ago a man said to this writer, "I am certainly proud of what we have done in remodeling our church. I think we all deserve a pat on the back." A little later we learned that this man had not only failed to help in any substantial manner with the work of remodeling, but had actually opposed the whole idea at first; and had later succeeded in getting the plan modified to make it cost less, at a sacrifice of the beauty of the building. Even after this he had made only a very meager contribution to the fund and had not done one single hour's work, while his brethren in the church had done most of the work to make the money go farther. He had failed to prove himself a good workman and, having nothing to rejoice in from his own labors, sought to take part of the credit that belonged to others. There could be very poor fellowship under such conditions.

Let each of us do his share in the work of the church, be slow to judge one another, and have a real consideration for the welfare of one another. Then our fellowship in the church will be a precious thing.

A lot of God's Books are out on proval, collecting dust, when should be collecting souls.

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Tribute to MRS. MURPHY

(ROSALIE STOCKS MURPHY)

y Elm Grove Woman's Auxiliary
n Grove Free Will Baptist Church
Ayden, North Carolina

s. Rosalie Stocks Murphy was born ry 31, 1892, and died August 7, at the age of seventy-seven. With assing the Elm Grove Free Will Bap- hurch lost a dear and faithful mem- Her membership had been cherish- had her attendance. She had filled place well, and she had filled it ly.

d and the church had been very im- nt to her even in her tender years; while still a young girl, she united the church and became very active l of its functions. She became a er of the woman's auxiliary and ed untiringly toward its goals. She served as its president; and shortly her death, the auxiliary memorial- her with a gift of money to Mount College.

ny projects felt the impact of Mrs. hy's efforts. She contributed much and labor toward the establishment e present church building. She pur- d a memorial window for her pa- , which adds to the church's beauty; she shared in the purchasing of the t furniture and a communion set. made choir robes and had furnished material for these. She also made rous aprons, the sale of which fited the church. At the present the choir is enjoying new robes, hey remember with fondness those were made available by Mrs. Mur-

's. Murphy lived to celebrate her th and sixtieth wedding anniver- s with her husband, E. B. Murphy, n she had married at the age of six- She was the mother of four sons one daughter, all of whom are still g. All of her sons served in World II and returned home safely. This l be attributed, according to Mrs. hy, to a "great God who answers est prayer."

e was the only mother ever honored he Elm Grove church as Mother of Year, and this award was bestowed her several years prior to her death. his occasion she was presented with ngraved Bible. She received a life- woman's auxiliary pin at another mony honoring her. In deference to her memory, the Youth Fellowship Auxiliary of the Elm Grove church adopted the name, "The Rosalie Stocks Murphy Youth Fellowship Auxiliary." Her Christian example had made impressions not only on the adults, but on the young people as well. As the mother of five children, the grandmother of six, and the great-grandmother of eleven, her love for the young was well-founded.

She had always enjoyed flowers, and she had frequently brought homegrown flowers from her garden to grace the sanctuary. She loved all of the outdoors. To her, nature was an important and beautiful aspect of God's domain; and during the later years of her life, she had enjoyed fishing.

Her funeral tribute acknowledged her as a woman whose price was far above that of rubies and one who opened her mouth with wisdom and spoke with kindness. To sum up her life, one of her close friends and associates made the following statement shortly after the time of her passing: "She was a good wife and a good mother, and she put her Lord and His church before anything else."

Mrs. Rosalie Stocks Murphy was a credit indeed to her community and to her church. She had countless friends and numerous admirers. She was a soldier in the army of the Lord. She worked diligently until the end, and she fought hard for Him. It makes us happy to know that now she is enjoying the victory!

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

RECITAL

The Mount Olive College Music Department presented piano and voice students in recital on Wednesday evening, May 13, 1970, and will present a similar recital on Wednesday evening, May 20, 1970, at 8 p. m., in the College auditorium. There will be no charge for admission. The public is cordially invited to attend.

Included on the program will be music of Bach, Kuhlau, Mozart, Schubert, Kabalevosky, Bartok, Poulenc, and others. Students participating in this recital will be Vera Sue White, Darlene Butler, Doris Grubbs, Jeffrey White, Carolyn Lea, Diane Butler, Connie Wells, Ann Hinnant, Bess Edwards, Randall Bryant, Janet Flowers, Tina Ettesen, Phyllis Braswell, Dru Eason, Kathy Batten, Sara K. Jones, Buddy Sasser, Eddie Williams, Jackie Phillips, Margaret Holloman, Kathy Raper, Linda Glenn, and Carolyn Chase.

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Ministers' Institute

The annual Ministers' Institute held at Mount Olive College for the past three years will not be held during the summer of 1970. Instead, the College will work with the Executive Committee of the North Carolina Ministerial Association to plan the next institute to coincide with the Midyear Spiritual Life Conference of the Association which will be held in January.

It is hoped that this change in plans will make it possible for more ministers to participate in the institute. It is recognized that the summer is filled with many other activities which require the time of our ministers. By scheduling the institute in January and coordinating it with the midyear meeting of the association, it is the hope of both the College and the Executive Committee of the Ministerial Association that duplications of programs can be avoided.

The above plans were made in consultation with the Executive Committee of the North Carolina Ministerial Association.

W. Burkette Raper

HAVE YOU RENEWED YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Cragmont Assembly Treasurer's Report for April, 1970

Mrs. Fountain Taylor, treasurer for Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of April, 1970:

Balance March 31, 1970	$5,423.13
Receipts	
Churches	$82.22
Sunday Schools	20.46
Sunday School Convention	25.00
YFA	5.00
Personal Gifts	50.00
Unions	62.00
Total Receipts	251.68
Total for Which to Account	$5,674.81
Disbursements	
Operating Expenses	144.78
Balance April 30, 1970 (Checking Account)	$5,530.03

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Rains' Cross Roads to Observe Homecoming and Memorial Day

Rains' Cross Roads Free Will Baptist Church, Route 1, Kenly, North Carolina, will observe its annual homecoming and memorial day services Sunday, May 17. Sunday school will begin at 9:45 a.m., followed with the worship service at eleven o'clock. At the noon hour a picnic lunch will be served by the church. Following lunch an afternoon singspiration has been planned.

The pastor, the Rev. Bill Futch, along with the church membership, extends a cordial welcome to all former pastors, members, and friends to attend. An invitation is also issued to all church choirs, group singers, and soloists to take part in the afternoon service.

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General George Marshall speaks: "If I had my way, I'd take the torch from the hand of the Statue of Liberty and put a Bible there."

Paul Warner Resigns Home Mission Board

The Rev. Paul Warner Jr. has resigned as chairman-treasurer of the Home Mission Board of the General Conference of Free Will Baptists.

Since the General Conference convenes on July 7, 8, 1970, and after talking with some members of the General Board, we did not think it necessary to call a special meeting to take care of this vacancy. Therefore, I have appointed the Rev. J. B. Starnes, already a member of the General Conference Home Mission Board, to act as chairman-treasurer of the board until the conference meets at Virginia Beach, Virginia, July 7, 8, 1970.

All home mission money for the General Conference should be sent to: The Rev. J. B. Starnes, Box 326, Pikeville, North Carolina 27863.

Walter Carter
President of General Conference

COMING SOON!

The General Conference Woman's A iliary Convention is coming to Virg Beach, Virginia, in July. Make your p now to attend. If your auxiliary has been represented and participated in Convention before, please send me name and address and I will see that get a report blank for the 1970 Con tion.

A great program is being planned come for rest and sweet fellowship the Lord's people. Please pray for u

Mrs. L. A. Holliday, Secreta Manning, South Carolina 29

Coming Events

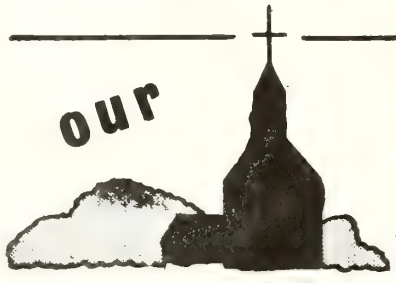
June 8-13—Youth Frontier Confere Cragmont Assembly, Inc., Black M tain, North Carolina

June 15-20—General Youth Confere Cragmont Assembly, Inc., Black M tain, North Carolina

June 22-26—Minister's Conference, mont Assembly, Inc., Black Mour North Carolina

June 29—July 4—Christian Cadets' ference, Cragmont Assembly, Black Mountain, North Carolina

July 7, 8—General Conference of Ori Free Will Baptists, Virginnia B Church, Virginia Beach, Virginia



NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

The following is a report from Mrs. Raymond T. Sasser, treasurer of the N Carolina Woman's Auxiliary Convention, for the fourth quarter of the fiscal year, ruary 1, 1970—April 30, 1970:

Balance in Bank January 31, 1970		$1,43
Receipts		
Convention General Fund	$ 15.00	
Per Capita Dues	617.22	
Promotional (CSF)	140.78	
Denominational Enterprises	6,676.08	
Total Receipts		7,44
Total to Account For		$8,88

Disbursements

ention Expenses and Allocations	$ 73.39	
minational Enterprises	6,676.08	
Total Disbursements		6,749.47
nce in Bank April 30, 1970		$2,133.72

Summary of Bank Account Balances

ral Fund	$1,902.55
est	231.17
Total	$2,133.72

Banks

combe Bank and Trust Company (Checking)	$1,402.55
oro Savings and Loan	731.17
Total	$2,133.72

	Itemize	Received	Disbursed
e Missions		$ 585.08	$ 585.08
gn Missions		476.40	476.40
ons Designated:			
Mexican Institute	207.34		
Mexican Missionary Salary	180.00		
J. E. Timmons	15.75		
Jones Baby Gift	35.00		
Barrow Baby Gift	25.00		
Special — Joe and Faye Barrow	14.79		
Harold Jones Fund	1,121.23		
Faye Barrow Fund	1,087.49		
Central Conference	64.30	2,750.90	2,750.90
nt Olive College:			
General Fund	443.49		
Alice Lupton Scholarship	115.00		
J. C. Griffin Scholarship	24.00		
Chapel Fund	145.68		
Books	35.00	763.17	763.17
Will Baptist Children's Home:			
General Fund	297.84		
Clothing	475.00		
Allowance Pot	18.00		
Linens	5.00		
Dishwasher	75.00		
Mary Warren Piano Lessons	8.00	878.84	878.84
rannuation:			
General Fund	95.21		
Widows and Ministers	15.00	110.21	110.21
mont:			
General Fund	162.83		
Refrigerator	30.00		
Repairs	25.00	217.83	217.83
Membership Fee (Cragmont)		20.00	20.00
Fellowship		300.00	300.00
n Herring		3.00	3.00
Hill		7.50	7.50
tian Service Fund:			
Missions	140.79		
Mount Olive College	140.79		
Children's Home	105.59		
Cragmont	105.59		
Superannuation	70.39	563.15	563.15
Totals		$6,676.08	$6,676.08

WE BELIEVE:

1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men, each in its own order; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.



SUNDAY, MAY 17

DEATH INSURANCE

Scripture Reading—Daniel 12:2

When I asked the man what he was selling, he said, "Life insurance."

"That's not *life*, but *death* insurance."

"What do you mean?"

"You have to die to win."

"Not always. You got your money back with big interest in 10 or 20 years if you live, but if you die your family is protected for a number of years."

"Fine. The Bible says, 'But if any provide not for his own, specially for those of his own house, he has denied the faith and is worse than an infidel,' but it's more important to carry *life* insurance."

"Say, what are you selling?"

"Life insurance. Eternal life. Nothing to pay, and you begin to get big dividends immediately, of peace, joy, contentment, and an understanding of God's plan for your life."—*Selected, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God has a plan for each of our lives. All we have to do is just believe in Him and accept Him as our personal Saviour; then He will make the way plain for us.

MONDAY, MAY 18

"MOTHER, YOU LET ME DOWN!"

Scripture Reading—Psalm 103:13

He was a boy of nineteen when he joined the navy and went out to the Pacific. He was a very wild boy, too, although he had good stuff in him, and came from a good home.

They put him on a flat-top and he served on it until the end of the war. A lot happened in those three years. They were bombed time and again, sniped at by submarines, hit twice by *Kamikaze* planes. He saw men suffer and die, and learned the meaning of such words as loyalty and devotion.

When he came home in 1946, he wasn't a boy any longer. He was a man. One day after he had been back a week, he said a curious thing to his mother. "Mother, you let me down."

His mother looked at him in surprise. "How, Bob?" she asked.

He replied, "You let me grow up to be nineteen years of age without going to Sunday school or church. I didn't miss it until I got out there. But when the going got tough, I knew that I needed God."

He looked at her a moment as if he were thinking, and added, "I still need Him."

Will your children face you someday, and say, "Father, Mother, you let me down"? Are you showing them the way to God while they are yet young?—*Biblical Recorder.*

PRAYER THOUGHT

Parents, be sure that you help your children gain a personal knowledge of God, lest one day they need Him and cannot find Him.

TUESDAY, MAY 19

"I VOTED TO CLOSE THE CHURCH"

Scripture Reading—John 15:6

Last Sunday I voted to close the church; not intentionally, not maliciously, perhaps, but carelessly, thoughtlessly, lazily, indifferently, I voted. I voted to close its doors that its witness and its testimony might be stopped. I voted to close the open Bible on its pulpit—the Bible that had been given us by years of struggle and by the blood of martyrs who died that we might have it to read.

For, you see, I could have gone and I should have gone, but I didn't. I stayed away from church last Sunday.—*Selected, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Each Sunday we should be in the house of God and thank Him for the many blessings He has given us; and by our presence we vote to keep it open.

WEDNESDAY, MAY 20

SECONDHAND CLOTHES

Scripture Reading—Mark 10:21

Fred Jordan once went into Oviatt's, one of Los Angeles exclusive men's stores. He says, "A clerk came up to me: 'Can I help you?' he asked. 'Yes, if you sell secondhand clothing,' I answered. He looked around the well-appointed shop and murmured, 'I'm afraid we don't.' Then he studied my clothes, and said, 'If you wear secondhand clothes, they are pretty good.' 'They are secondhand all right.' I glanced at my shoes. 'They used to belong to a cow, and my coat once belonged to a sheep.' The man laughed, but I had made my point, and was able to explain that as an animal died that we might have clothes, so the Son of God had to die that we might be clothed in His righteousness."—*Moody Monthly, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Are you clothed in the righteousness of God and really have sincere love for Him?

THURSDAY, MAY 21

FRIENDSHIP

Scripture Reading—Psalm 41:9

The kind of friend you have been to
Is the type of friend I would be to the
Your faithful spirit, your radiant face
Has added just a touch of grace;
When trouble came and things looked d
'Twas then your helpfulness would che
Never a murmur, always a smile,
Friends like that are sure worthwhile;
So gladly a friend I would be to thee,
Yes, the kind of friend you have been to

—*F. Sumner Ettinger,*
Knight's Master Book,
Eerdmans Publishing Comp

PRAYER THOUGHT

Are you the type of friend that som
can depend on when he is in need; and
you lead that person to Christ who
solve his every problem?

FRIDAY, MAY 22

THE "HERE" SHAPES THE "AFTER"

Scripture Reading—Psalm 9:17

"I'm tired of all this preaching a
the hereafter," said one. "I'm living
and I mean to have a good time.
hereafter isn't here yet." Her compa
said: "No, only the first part of it. E
shouldn't wonder if the 'here' had a
deal to do with shaping the 'after.'"—
ward, Knight's Master Book, Eerdmans
lishing Company.

PRAYER THOUGHT

The way you live "here" on earth
determine the way you live "after"
leave this earth.

SATURDAY, MAY 23

THINK THIS OVER

Scripture Reading—Psalm 103:3

A little girl, with shining eyes and
face aglow, said, "Daddy, it is almost
for Sunday school. Let's go! They t
us there of Jesus' love, and how He
that we might all have everlasting life
trusting in Him!" "Oh, no," said Da
"not today. I have worked so hard all
week. I am going to the creek. The
can relax and rest. I must have one
of rest, and fishing is fine, they say.
run along. Don't bother me. We'll g
church some other day!" Months and y
have passed, but Daddy hears that ple
more: "Let's go to Sunday school!" T
childish years are over and now that D
is growing old, when life is almost thro
he finds time to go to church. But
does daughter do? She says, "Oh, Da
not today. I stayed up almost all last n
and I've got to get some sleep!"—*The*
Friend, Knight's Master Book, Eerd
Publishing Company.

PRAYER THOUGHT

Going to Sunday school and church
important part in growing up. As par
you should train your children to wa
go to church; and you should atte

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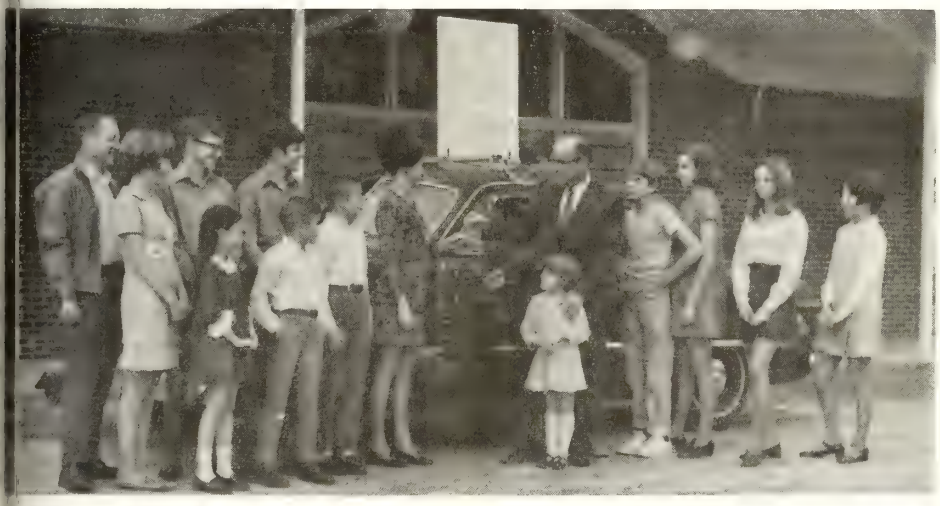
FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

GOLDSBORO YFAs RAISE FUNDS FOR HOME



The Youth Fellowship Auxiliary of the st Free Will Baptist Church, Goldsboro, rth Carolina, recently participated in fund-raising project for the Free Will ptist Children's Home at Middlesex. e youth group solicited donations of per person for signatures to be paint- on a 1949 Ford belonging to the me.

The car, assigned to the Goldsboro urch for a month, was driven by the A members and attracted much atten- n around town. An article and picture the local Goldsboro News Argus result- in donations from people other than embers of the church.

Mrs. Wilber Shirley, youth chairman, commended her YFA group for raising a total of $217 during the month. She also reported that the YFA had donated $12 for a picture frame to be used in a dormitory at the Home.

Those participating in the project are pictured left to right: Vernon Barley, Libby Barley, Raney Shirley, Dewey Powell, Michael Pate, LeCora Price, Carroll Pate, Mrs. Wilbur Shirley, the Rev. Ed Miles (superintendent of the Home), Eddie Hudson, Tammy Pate, Don Benton, Anna Benton, Debra Williamson, and Trista Shirley.

0th Anniversary – Bring Your Camera! ! !

You need to visit us on May 23. We ink you owe this visit to yourself and our children. For fifty years now ee Will Baptists have been in the busi- ss of "child saving" by providing for em a Home. Many of our children ve been here as many as ten years d this is the only real home they know. e girl was saying the other night that e past ten years spent here have been ry important years. She has received most all of her education and religious aining here. For the most part, our children do appreciate the Home and all of you that make our Home possible. However, let me remind you that every child is entitled to a good home. Free Will Baptists feel that this is a basic right. Therefore, out of this concern for dependent and neglected children, our Children's Home was conceived.

All of us look back and thank God for those men and women of yesterday that made our Home possible. We do have a good heritage and this heritage gives us guidance and purpose in setting new goals for tomorrow. Will you help us **now** not only to continue, but to improve upon the past by improving our services to our children. We have no one to turn to but you. Only as God lays upon your heart can our needs be met. Child care today is more expensive than ever. Therefore, we hope you will bring to us or mail to us a Fiftieth Anniversary gift. Regardless of the amount, it is important that we receive your gift. We are still operating on a dangerously low bank account. As you know, our gifts are always weak during the spring and summer. Can we count on you?

Be sure to bring your camera for this occasion. Our campus will be at its best for you on Saturday, May 23. In addition to the children, buildings, etc., you might want pictures of our cattle on the green hillside, or even the ponies with our children and your children riding. The swimming pool will be open with the children swimming in the afternoon. You might even want pictures of the fish pond or even the small pigs. At any rate, don't forget to bring your camera. The service starts at 10:30 a.m. Dr. W. Burkette Raper, president of Mount Olive College, will be our speaker. Bring your picnic and share together with us our noon meal. Game time will be from one to three o'clock. The pig picking will start about three o'clock.

Below is the program planned for our Fiftieth Anniversary Celebration which will begin at 10:30 a.m. in the Memorial Chapel on campus:

Prelude—Organist and Pianist
Choir Processional
Call to Worship—Choir
Invocation—Minister
Hymn—"O Worship the King"
Scripture Lesson—Minister
Silent Prayer and Meditation
Pastoral Prayer—Minister
Anthem—Choir
Superintendent's Report, the Rev. Edward W. Miles
Offertery Sentences—Minister
Offertory
"Doxology"—Congregation
Offertory Prayer—Minister
Responsive Reading—"Worship"
Anthem—Girls of Deans Cottage
Trustees' Report—the Rev. A. Graham Lane
Hymn—"Love Divine"
Anniversary Sermon—Dr. W. Burkette Raper
Hymn—"Jesus Shall Reign"
Benediction—Minister
Choral Response—Choir
Picnic Lunch

"OUR COMMON HERITAGE"

(continued from page three)

1609 where they organized a congregation.

In the beginning, John Smyth had no intention of starting a new sect or denomination. However, after he had come to reject infant baptism, he came to question his own baptism. He later recommended that all of the congregation be rebaptized. This created such a problem within the group that he, Helwys, Murton, and thirty-six others formed a new congregation. This new group set out to practice believers' baptism and rejected infant baptism.

This new church faced an immediate, pressing problem. If their earlier baptism were not valid and they needed to be rebaptized, who was qualified to administer the baptism? Some historians say that Smyth first baptized himself and then the rest of the congregation. Others affirm that he was baptized by Helwys and then baptized the congregation.

This second church set up by John Smyth and his companions in 1607 is generally recognized as the first Baptist church. They were distinguished from the earlier Anabaptists in regard to taking an oath, serving in the government, and other pacifist inclinations. They were distinguished from the Church of England in their repudiation of baptism by spinkling, their belief in separation of church and state, and their Arminianism. What exactly is this Arminianism that characterized this group?

John Calvin, a theologian of the Reformation, had done much to delineate and write a theology. His theology had five basic points: (1) total inability, (2) unconditional election, (3) limited atonement, (4) irresistible grace, and (5) perseverance of the saints. After the death of Calvin in 1564, his work was carried on by Theodore Beza. One of his students, Jacobus Arminius, rebelled against the strong predestinarianism of Calvin and published five points in opposition to points in opposition. They were as follows: (1) The atonement of Christ is unlimited, having been destined for all men everywhere; (2) election is conditional, depending upon the individual acceptance of the terms of salvation; (3) the gospel call is coextensive, and the message of salvation is to be preached to all; (4) the grace of God and the call of the Holy Spirit are resistible, inasmuch as man has the exercise of his "free will" to accept or reject; and, (5) it is possible for a person to accept Christ as his Saviour, later renounce his faith, disown Christ and be lost forever.

Although Smyth's church was basically Arminian in its doctrine, it differed from the main stream of Arminianism in at least two ways. First, the Arminians accepted sprinkling and the baptism of infants, but Smyth and his group definitely rejected this. Second, the Arminians were somewhat rationalistic, which led many of them into Unitarianism; but the followers of Smyth accepted the Bible as the revealed Word of God and rejected rationalism.

A closer look at the doctrine of Smyth and his church as revealed by their first published articles of faith show that they believed in the Scriptures as the inspired Word of God, that they accepted the doctrine of the Trinity, that they believed in salvation by the atonement of Christ on the Cross, and that a church is a company of baptized believers, separated from the world by the Word and the Spirit of God.

After becoming somewhat frustrated over the question of baptism and writing the first apologetic in the English language advocating religious liberty, Smyth died in 1612. Leadership of his church fell upon the shoulders of Thomas Helwys and John Murton.

Soon after the death of Smyth, Helwys led the group in a return to England. This move was prompted by the awareness that their children were taking up the Dutch language and customs, and the growing fear that they might lose their identity as Englishmen. This was the first Baptist church on English soil. In the face of great opposition Helwys published his convictions. One of his books, "A Short Declaration of the Mystery of Iniquity," asserts the doctrine of full religious liberty. He dedicated the book to King James I, his sovereign, with a blunt reminder that the king was not God, and that only God had authority over the souls of men. For his courage, Helwys died in jail, and the mantle of leadership fell upon John Murton.

By 1630 there were sixteen congregations of English Baptists who were trying to establish fellowship with the Dutch Mennonites; however, the Mennonites refused to join any formal union. It is likely that these early Baptists were seeking fellowship and recognition because of a lack of trained leaders and the severe persecution in England. Torbet says, "By 1644 there were forty-sev General Baptist churches, Arminian theology, evangelistic in purpose, a dedicated to religious liberty, even the price of severe persecution at t hands of Archbishop Laud in the rei of Charles I."

The origin of Particular Baptists m be dated from about 1638. Prior to t time the Baptist churches had gone the name Anabaptist because of th position on baptism, or simply Baptis but with the organization of the Par cular church, there came to be two kin of Baptists. Those who followed t doctrine of Arminius with regard to t freedom of the will and the univers atonement of Christ were called Gene Baptists, and those who followed t doctrine of Calvin with regard to p destination and a limited atonement we called Particular Baptists. For ma years these were the only two nam given to Baptist churches.

For the next few decades in Englar Baptists and other dissenters had a stru gle for survival. Under various ac passed by Parliament, they were unab to hold any civil office. They could n meet publicly for religious services, a none of their ministers could come wi in five miles of a place where he h served as pastor. In 1662 Parliame passed an act requiring that all cler men "holding livings" under the sta must approve the doctrines and forms the English church. More than t thousand ministers gave up their p torates because of this act of Parliame and sought some other means of maki a living. Soon the plague broke out London, and one hundred thousand the city perished. Many ministers w had left their pastorates returned at t risk of their lives and liberty and aid the sick and dying. This caused the peal of the act of Parliament which sa that a minister could not come with five miles of his former pastorate. Thr years after James II came to the thro he was driven from it by the people. 1688 the crown was conferred jointly William and Mary by an act of Parl ment, and in the following year an A of Toleration was passed, which ga considerable relief to Baptist and oth dissenters.

It would appear that better tim were ahead for General Baptists wh the persecution subsided, but such w not the case. Joseph Ivimney, the En lish historian, observed that a decli set in among Baptists about this ti

(continued on page fifteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What sense can we make of e prohibition ". . . Thou s h a l t not ethe a kid in his mother's milk" (Deutenomy 14:21)?

Answer: Evidently this commandment as given to Israel before she came into naan to keep her from following the actices of her idolatrous predecessors. d destroyed the Canaanitish nations o had forsaken Him for all kinds of olatrous practices, and was in the pross of giving this land to Israel whom was bringing there through the many raculous means He exercised Himself as He conducted them safely on their -year training period; bringing them m Egypt, the land of bondage, into naan, the promised land. Now that y were to encounter a strong people, lled in many activities above that they ld perform in, but were demon-posed and did some of the things they formed under the power of evil inence granted them by these demons, d was alerting them to be on their ard; therefore, He points out this vile of demon worship and forbids their lowing these heathen in its practice.

Dr. Joseph P. Free, in his book, **Archeology and Bible History,** gives an interesting discussion of this cult on Page 3 as follows: "When Moses was giving tain restrictions and dietary laws, he eated a command which appeared two es earlier in the Pentateuch, 'Thou lt not seethe a kid in his mother's k' (Exodus 23:19; 34:26; Deuteronomy 21). T h o u g h commentators have ght the explanation of this rather ange command, it was not until the covery of the Ras Shamra tablets that adequate explanation was forthcom-. A similar rite is recorded on the Shamra tablets, which indicates that ne wishes to gain favor with a deity, should slay a kid in milk and present to the deity. The discovery of this Shamra text suggests why the Lord hobited this rite before the Children Israel entered Canaan. He was forning Israel of the pagan rites which she would be tempted to practice in imitation of her pagan neighbors in Canaan."

"And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: f o r t h e y know his voice" (John 10:4). Here Jesus illustrates His method of dealing with the godly. They are, we understand from the Scriptures, "in the world but not of the world." He knows which of all the people in this sinful world are His; but they do not all know because, like he had done in the case of the Pharisees, Satan blinds the spiritual perception of many religious people who think themselves to be better than most people to the extent that they make it a common practice of following Satan, the arch deceiver, in what he does, how he acts, and actually in this they are worshiping him rather than the only true and living God. The born-again Christian who makes it a practice to walk in the light of God's Word as God the Father, God the Son, and God the Holy Spirit are walking in, then he is saved and is being kept saved by the perpetual cleansing power of Jesus Christ. When we listen to what God says to us through His writer, John, whether in the Gospel of John or whichever of the books he wrote, we may find these instructions, and shall be able in most cases to distinguish the saved from the unsaved. (See 1 John 1:7-9.) John's Gospel speaks of them as His sheep that follow Him and that will not follow a stranger. In the epistles he speaks of them as those who "keep His commandments"; and in Revelation as those whose garments are washed in the blood of the lamb and those who worship Him day and night.

This being the day when an increasing number of religious people are to be demon-possessed and when there will be an increasingly large number falling away from the faith of our fathers and ". . . giving heed to seducing spirits, and doctrines of devils" (1 Timothy 4:1), we need to know the Word sufficiently to know God's instructions on all the subjects that concern us. We need to judge ourselves lest we fall into the hands of the living God as Israel did when she left God and went whoring after all the idols of the heathen. It may sound cute to an unbeliever to hear a liberal match wits with a true and tried s e r v a n t of God, to a backslider, or to an unsaved person, but never to an obedient child of God. This, in which we live, is a crucial day when we need none of the liberals' or modernists' philosophy or theology regardless to how he may change the brand name and dress it up in biblical terminology, o r t h e cliches of the by-gone days. If in any way it contradicts the Bible, it is wrong. If in any kind of sleight of hand it fails to acknowledge the whole of God's message as set forth in the Bible, it is wrong. If it makes comparison of the different books of the Bible, or their authors in a way to minimize God's message through making fun of the human authors of the books of the Bible; that is wrong because the whole of the books of the Bible are a connected whole, as a lamp to our feet and a light to our path. It would be short of God's holy purpose should one jot or one tittle be diminished from its powerful influence as a unit for good. For example, the Book of Jude is just as important when it comes to its inspiration, or as a part of the whole message God has given us, as any other book; and its human author was fulfilling God's purpose when he wrote it with the same degree of submission to God as were the others used to write. The same applies to John when he wrote Second and Third John. The Bible would be incomplete without them, so they are essential in God's purpose.

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STORIES

for our youth



BETTER THAN A WISHING STAR

AGNES RANNEY

"WHAT a pretty star!" Carla said, pointing up through the boughs of the elm tree that stood between her house and Marie's.

"I call that my wishing star," Marie said. "Every time I see it, I wish for a new bicycle. If you could wish for something and get it, what would it be, Carla?"

"I'd wish for a little blue parakeet," answered Carla.

"Maybe you'll get one," Marie said.

"Not for a long time, anyway," Carla said. "Christmas is over, and my birthday isn't until October."

Marie's mother called her then, and Carla went slowly into the house.

After supper Carla sat at her desk with her arithmetic book in front of her. "'Mr. Jones buys apples to sell in his store,'" she read aloud. "'He pays fifteen cents—'"

Tap! Tap! Tap! What was that funny noise?

Then she saw a movement outside the window. "Why it's some kind of bird!" she cried, as she ran across the room. She opened the window and in fluttered a little blue parakeet! It flew to her shoulder and nestled against her neck. "You poor little thing!" she exclaimed. "You're shivering!"

Carla scurried upstairs for the bird cage that had once been the home of Grandma's canary. Mother gave him some of the seeds she had bought for the bird feeder outdoors, and the little parakeet cracked and ate them as if he were starved. Satisfied at last, he flew to the highest perch and tucked his head under his wing.

The next morning when Marie stopped by on the way to school, Carla showed her the bird.

Marie gasped. "A parakeet! And it's even the color you wished for!"

All day at school Carla thought about the parakeet. Blue Boy—that would be his name. Only one thing clouded her joy. Mother had said, "He must be someone's pet. Perhaps they'll advertise in the lost and found column."

That evening she rushed home and scanned the classified columns to see if someone had lost a parakeet. People had lost a gray poodle, a wristwatch, and a white kitten, but no parakeet. By the third day Carla began to feel that Blue Boy was really hers.

When she got home from school that day, she found a note: "Dear Carla," Mother had written, "I've gone to a meeting at the church. Please bundle and tie the newspapers in the hall closet. The man is to pick them up in the morning. Then you may play until I come home."

"Come, Blue Boy, you can watch me," Carla said, carrying the cage to the hall. She stacked the papers and tied them carefully. Just as she finished, the lost and found column on the top paper caught her eye. She stopped to read it.

"Hi, Carla!" Marie called from the back door.

"What's the matter?" Marie asked, coming into the hall.

"I have to take Blue Boy back to his owner," wailed Carla.

"But I didn't see that anyone had lost a parakeet when I read the papers," Marie said.

"Look here," Carla said, pointing to the paper she had been reading. "This is the paper that came the day before I found him."

Marie read aloud. "Lost—small blu parakeet named Petey, vicinity of 12t and Elm. Band on leg marked March 1967. Please return to 1242 Elm."

"There's a band on Blue Boy's leg wit that date on it," Carla said. "Will yo go with me, after Mother comes home to take him back?"

"Why take him back?" Marie asked "If you don't say anything, no one wi ever know."

"I'll know," said Carla softly.

"But it's not like stealing," Marie ar gued. "You couldn't help it if he go lost. Why don't you keep him?"

"It would be wrong to keep him whe I know where he belongs," Carla answe ed.

An hour later Carla and Marie stoo on the porch at 1242 Elm. Carla ha wrapped a scarf around the cage to she ter Blue Boy—or Petey—from the win Now and then the little bird called ou with a note that sounded like a que tion.

"You're going home, Blue Boy," Carl said. "Don't be afraid."

A lady opened the front door. "Oh have you found Petey?" she asked whe she saw the bird cage.

A girl about their own age came rol ing a wheel chair from an inner room a Carla and Marie stepped inside. "Oh Petey, you've come back!" she cried.

The way Petey called to the girl in th wheel chair—her name was Laura—didn leave any doubt in Carla's mind that th bird really belonged to her. As she sa how happy Laura was, she couldn't he being glad Laura had Petey back. B when she looked down at the empty cag she belt a big lump come in her throat

"We'd better go, Marie," Carla sai "Good-by, Laura. Good-by, Petey." Sh turned to the door.

"Just a minute, Carla," said Laura mother. "Will you give me your tel phone number?"

"Of course," Carla said, a little pu zled.

"My sister raises parakeets," Laura mother explained. "She has some bab birds now. When they are old enoug would you like to have one?"

Carla's shining eyes were her answe She was walking on a cloud when s and Marie left.

"It would have been dreadful to ha kept Petey, wouldn't it?" Marie sa softly as they walked home. "And you have a parakeet after all."

"Yes," Carla answered. "Even wi out the parakeet, I'd be happy that

(continued on page sixteen)

Joseph Ingram
Director - Treasurer

MISSIONS

The Harold Joneses Write

(The following are portions of letters ceived by Mr. Johnnie Harris from the arold Joneses, our missionaries to the ilippine Islands.)

November, 1969: "Manila is very owded and dirty. It has its rich sec- on, but most of the people are very oor. The Negro at home would be rich er here. I have never seen poverty e this before in my life. Beggars are erywhere. The people literally live om one day to the next. It breaks one's art to look at these things. Davao like an old frontier town. The streets e like a washboard with a large mud- le.

"We live in a very nice section of wn, Matino. The entrance is guarded. ost of the houses have high walls ound them with glass embedded on e top to keep people from climbing er. Our apartment has bars on the ndows and three locks on each door. y, it makes for uneasy sleeping!

"The people are very friendly. They eal because they are so poor and starv- g. This has been brought on by the mination of the Catholic church. Most the people are ruled by it. This makes very hard to witness, but God is able d will give the increase."

December, 1969: "There is a great ed for the gospel here. There are so ny children. I have never seen so ny packed in one place. The people e half clothed, some with no clothing all, walking the streets. They are derfed, and many of the children don't en know where home is. They just am the streets looking for something eat. When I go into certain areas of e city I just want to cry. These poor, eased, little things smile and wave, ello, Americano.' But what can one among so many? One that sees this ows the value in saying, 'I am an erican.'

"We have started having open-air ser- es in the streets of Davao. Many ople come to these meetings. We have had, in the last two services, four souls saved and eight rededications.

"Please pray for us in this work. We are the only missionaries in the group that go to the people. We are not sure how much opposition we are going to receive, but we must take the gospel where the people are. Yesterday we had a hired professional debator of the Roman Catholic Church to come and protest the meeting. We are even more determined now to go that Christ may be glorified.

"I have visited in many of the homes of the people here. Yesterday one of the men told me that I was the only missionary they had had that would go into the homes to visit and eat with them here in Davao. They said that they appreciated this. This warmed my heart very much. My prayer is for humility in this work, for only as I am humble can God use me.

"I have visited some of the churches in other areas where there is no electricity or running water. We take a bath in the river and eat plenty of rice. I really enjoy going out. When I preach in these places, someone has to interpret for me.

"Yesterday there was an earthquake in Davao. We were in the church and there were some people at the altar when the building began to sway back and forth. That was an earth-shaking experience; however, there was no damage."

February, 1970: "In many ways my accident has been a blessing. I have had time to study and spend much time getting to know the people at the school better. These people are very friendly. It is a real blessing to work with them. I believe that Romans 8:28 is very well applied to my accident.

"The hardest thing I had to get used to was the tremendous amount of poverty. Honestly, I have never seen anything like it in all my life. These people, the masses of them, eat rice and dried fish three times a day if they can afford that much—seven days a week and 365 days a year—and don't complain about not having a variety of food. They are happy just to eat. Please pray that there will be a change in this country, or there are many thousands of people who are going to starve. The average worker get six pessos ($1) a day. It's impossible for a man to feed his family on an income like this. Most families have from six to eight children.

"I am really happy about my work at the Bible School. I teach three subjects and am in charge of health, physical education, etc.

"I have only met one man here that raised tobacco, but he didn't have any growing at that time. He had some in a pouch and let me smell of it. It didn't have the same smell as that you raise, but he smoked it in a home-made bamboo pipe.

"This summer I am going to take the school choir on a tour of the churches for a month. This will be a very rugged trip. We will have to ford rivers and climb mountains to get to some of the churches. We will also be going to areas where people have never heard the gospel; so please pray that we will be a witness to these people."

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Unused Wealth

An old miser kept his money buried in his garden. Everyday he would go to the spot and gloat over his unseen treasure hidden there.

One day a shrewd thief looked over the wall and saw him. That night he climbed over, dug up the gold, and departed with it. The next day, when the miser came for his daily gloating, he found the empty hole where his treasure had rested. He tore his hair and set up such an outcry that all his neighbors came. He explained to them the cause of his grief.

"Did you ever make any use of the gold?" asked one wise old man of the village.

"Nay, nay," moaned the unhappy miser, "I only came to look at the place where it was buried."

"Then," quoth the other, "you can still come and look at the place where it was; wherever the gold may be now, it will do you as much good as it did down there."—Sunshine Magazine.

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If American democracy is to remain the greatest hope of humanity, it must continue abundantly in the faith of the Bible.—Calvin Coolidge.



Confronting the World with the Gospel

Lesson Text: Acts 17:16-19, 32; 19:23-29

Memory Verse: Romans 1:16

I. INTRODUCTION

Today's lesson text is taken from the record of Paul's second missionary journey. Because of the many difficulties he encountered and the persecutions by the Jews, the apostle left Thessalonica and went to Berea. When he spoke to the Jews in the synagogue at Berea, he was well received by them. But the Jews in Thessalonica would not leave Paul alone. When they heard that he was in Berea, they followed him there and continued to persecute him. Then they left Berea and went to Athens.

Before Paul's conversion on the road to Damascus, he used all of his talents and strength against the followers of the Lord Jesus Christ. He did everything within his power to destroy Christianity; but when he was making his journey to Damascus to b i n d and persecute the Christians, a bright light shone f r o m heaven and caused him to fall upon the ground. There he had a real experience with the Lord; and from that moment on, he used all his ability and energy to glorify the Lord and b l e s s mankind. Wherever Paul went he preached the glorious gospel of Christ, whether to the rich or poor, great or small.—Intermediate Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction
1. Every age feels that it is the most evil age yet.
2. The period in which Paul lived was especially difficult.
3. The incidents recorded in today's lesson took place on Paul's second missionary journey.

B. Witnessing in Athens (Acts 17:16-19, 32)
1. The sight of this idolatrous city moved the Apostle Paul.
2. The sight of the city spurred Paul to action. He went into the synagogues.
3. When he preached the resurrection of the dead, many s p u r n e d his teachings.

C. Witnessing in Ephesus (Acts 19:23-29)
1. Paul worked three years in Ephesus and did a great work.
2. Demetrius was aroused and opposed Paul.
3. Other silversmiths, and those who belonged to the temple of Diana, joined Demetrius in opposing Paul.

D. Conclusion

We can expect opposition from the world. If one does not meet with some opposition, it may be a sign that his own life is not r i g h t.—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. "A minister in Minnesota was troubled by empty pews he had to face at Sunday services. He had heard the same tired excuses for staying away from church so often that he decided to expose them for what they really were. So he included the following item in his weekly calendar:

"1. Though I've lived here for years, the theater manager never calls on me.

"2. Every time I go to the theater, they ask for money.

"3. Many of the folks who go to the movies regularly do not live up to the high moral standards of the films.

"4. I went so regularly as a child, I've had all the entertainment I need.

"5. The performance lasts too long. I can't sit still for an hour and three quarters.

"6. I don't care for some of the people I meet at the theater.

"7. I don't always agree with what I see and hear there.

"8. I don't think the theater music is very good.

"9. I don't want to get involved in the theater's activities in the community.

"10. The shows are always held in the evening. That's the only time I ha at home with my family."

—Selected.

B. One of our purposes, one of c projects, as Christian people is to bu the kingdom of God. When we start build something, the results are alwa better if we use the best possible n terials. But look what we have to wo with! Can it be that God expects us build churches out of this? Look at t people of the world. There are host ones, confused ones, ignorant ones, inc ferent ones, agnostics, atheists, scoffe These are the people that make up t pagan world; these are the only materi we have with which to build the ki dom.

One glance, and you know that the are no good; as they are, in this con tion, they simply are not usable. E there are no others! If God's kingd is to be built at all, some of these p ple must be changed, must become gc building material. We cannot make th over, but Jesus can.

Jesus Christ can make all the diff ence in the world. His love can char the hostile to the friendly. He c change the scoffer to a believer. can change the confused heart to a po tive, certain one.

This is the same world Paul had work with. Like him, we must tea and pray, striving desperately to ov come the opposition, piercing each he with Him so that those who now oppo will become co-builders.—Standard Co mentary.

C. One of the most challenging co mitments ever made is cut in mar around the grave of the late Presid John F. Kennedy. The words are tak from his inaugural address: "Let ev nation know, whether it wishes us w or ill, that we shall pay any price, b any burden, meet any hardship, supp any friend, oppose any foe to assure survival and the success of liberty." T is commitment and determination, re unashamedly to defend one's country.

The spirit of nationalism is strong your spirit of dedication to Christ strong as, or stronger than, your sp of nationalism? Are you more comm ted to Christ than to culture? What your attitude toward sharing the gos of Christ? Are you ready with boldn to present the claims of Jesus Christ, are you ashamed to speak in His nam Those who call themselves "Christia now comprise less than a quarter of world's population. The time to spr the gospel is now!—Bible Expositor.

"OUR COMMON HERITAGE"

(continued from page ten)

ore than the sword. Three kings characterized the General Baptists at this riod in their history, and, no doubt, ch contributed to its decline.

First, there was from the start a nd toward centralization of church vernment among General Baptists. A neral organization was effected in 54, and in 1678 a confession of faith as adopted. "The General Assembly," the central organization was called, on took unto itself wide powers. It rried on various activities like planng programs and collecting and disd remarked that prosperity had slain rsing money; but it went even beyond at. It undertook the reformation of consistent ministers, and even attempt- a similar function among private ristians. Ollie Latch, a General Baptist storian, says, "In short, the General sembly stepped from the domain of an erall planning and promotional body o the domain of the local association d thence into that of the church." This thority of the General Assembly was great that the independence of the al congregation was all but destroyed.

Second, General Baptists were strict enforcing church discipline among th ministers and laity. Many of those o followed the doctrines of Arminius d become lax in their personal lives. ctrinally, some had gone into Unirianism, but the General Baptists were ict. They are on record as opposing ncing, gambling, and cockfighting. morality was denounced and clean liv- was advocated. This caused Chrisns who were not firm in their convicns to turn from the church.

Third, there were some doctrinal difrences in the church. In summary, ese were concerned with the matter of ying on of hands, feet washing, and e Person and work of Christ. There little doubt that the people of the urch were affected by the laxity that isted generally at this time, and by e Unitarian movement.

Into this seemingly hopeless scene, d sent revival. John Wesley, a misnary of the Church of England, on a yage to Georgia, met a group of simple oravian Christians and learned his ed for an experience with the living Christ. After returning to England, he s converted in 1738 and began to each the necessity of the new birth, although retaining infant baptism and other doctrines of the Church of England. John and his brother, Charles Wesley, and George Whitefield, a fellow student of the Wesleys' at Oxford, preached and sang a supernatural and life-changing gospel. Dan Taylor, a miner's son in Yorkshire, was converted in a Methodist meeting, and in 1761, he began to preach. Because he could not agree with all of Wesley's doctrines, he withdrew with others of like mind and studied the New Testament. He was baptized into the General Baptist church at Gamston, Nottinghamshire, on February 16, 1763. Returning to Yorkshire, he organized a General Baptist church and became its pastor. In 1770 he led in the organization of a more stable and orthodox general body known as the New Connection General Baptists.

Trends

In the meantime, General Baptists had come to North America and established churches. Since the story of the settlement of America is for another chapter, here we are concerned with the trends that existed among these General Baptists who brought the church to the shores of this continent. They were three in number: (1) belief in and dedication to the principles of separation of church and state; (2) practice of Pauline purity of life and language; and (3) a leaning to the idea of complete religious freedom.

Even though the Acts of Toleration had made things easier in England, the Church of England still existed as the state church and it was difficult for those who believed in separation of church and state to exist. Church historians seem agreed that this belief in separation of church and state was one of the leading motives that brought the Baptists to the shores of America.

Another trend that existed was their purity of conversation and conduct. The tolerance and prosperity in England had done much to corrupt both morals and principles. People of the pioneering spirit thought that they and their families could live a better Christian life if removed from this atmosphere.

A study of the life and work of Roger Williams will convince anyone that the ideal of complete religious freedom was a great motivating force in the lives of the Baptist pioneers who came to this country. In fact, the first state constitution in this country to include religious freedom, Rhode Island, was made possible by these hardy God-fearing people.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Malachi's Chapel Free Will Baptist Church, Route 1, Columbia, North Carolina; and Sound Side Free Will Baptist Church, Route 2, Columbia, are seeking a full-time pastor (half-time at each church). Any minister interested may contact Mr. S. H. Voliva, Route 3, Columbia, North Carolina 27925, or Mr. Edmund Brickhouse, Route 2, Columbia, North Carolina 27925; or by telephoning 796-5546.

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"THE CUP RUNNETH OVER THROUGH VISITATION

by
Melvin Beaman, Superintendent
First Free Will Baptist Church
Wilson, North Carolina

(Note: The following program was given at the State Sunday School Convention, at the First Free Will Baptist Church, Smithfield, North Carolina, Saturday, April 18.)

Mark 6:7: "And he called unto him the twelve, and began to send them forth by two and two; . . . ." Here, Jesus called His apostles together and sent them out in twos and told them to go in the first organized visitation. The lesson that we learn here is that our deacons are called to follow the example set by Jesus and the apostles. Our deacons should be the leaders and go into the homes and lead the unsaved to Jesus.

We thank God for a chairman of the board of deacons in our church who has called out his deacons in a visitation program that is reaping rewards.

Luke 10:1: "After these things the Lord apointed other seventy also, and sent them two and two before his face into every city and place, ..." Not only does the Lord call on the deacons of our churches, but He also calls on every Christian to follow His example. They are to go out into cities and bring out the lost. He tells us to carry His name with us wherever we go.

A few years ago at our church, we had an all-out visitation program. Many people of the church went out two by two into the homes, and they witnessed to many. Our rewards were many; we saw many receive Christ as Saviour and come into the church. It is a great feeling to see someone that you have led to Christ walk down the aisle and unite with the church.

Today, many of these same Christians are leaders in our church and Sunday school, serving on committees, on the board of deacons, and even teaching Sunday school. This shows that if we go out and carry the name of Jesus, we can't fail!

Psalm 126:6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Hundreds of years before Jesus sent out His apostles, the Psalmist David gave us a plan whereby we should win lost souls. He tells us to go forth—go forth into the homes and witness to the unsaved people. There are many of these people in the world today, just waiting for someone to visit them.

The psalmist also tells us that when we go out we are to weep and have a heavy heart; and we should go with a burden on our heart. He tells us to carry precious seed; this is the Word of God. How can we expect to witness to people unless we carry the Bible with us? We could discuss politics, the weather, or have a social visit—but this is not our purpose.

The most beautiful part of this verse assures us of success. If we go out with a burden on our heart and carry the Word of God, we will reap rewards; we will bring home the sheaves. This is the future of our church and Sunday school. We must bring in the lost sheaves!

How can a person be a true Christian and not have a heavy heart for the lost?

If you do not have a visitation program in your church, you are missing one of the greatest blessings offered by Jesus.

In closing, I leave you with these questions. Do you have a visitation program in your church? Are you missing God's blessings? Have you witnessed to someone lost?

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Boys' and Girls' Stories

(continued from page twelve)

gave Laura back her pet. But God promises that all things work together for our good if we love Him and try to do what He wants us to."

"I didn't know God cared about little things like—like pets," Marie said.

"He says 'all things,' and I think He does care about everything that matters to those who love Him," Carla said. She wanted so much to make it clear to Marie.

"Then knowing Him would be better than anything," Marie said thoughtfull "Better than a wishing star."

"Yes," Carla agreed. "Much bett than a wishing star!"—Guide for Junior

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Study the Bible to be wise; believe to be safe; practice it to be holy.

BOOK REVIEWS

by ELIZABETH HILL

MINE EYES HAVE SEEN THE GLORY b Anita Bryant. Revell, 1970, 159 page $3.95.

This is a tremendously moving sto of a stage-struck little girl who belonge to a big, singing, church-going family aunts, uncles, and cousins. It tells her struggles to succeed all the wa from rural Oklahoma to the White Hous where she sang fervently:

"Mine eyes have seen the glory of t
coming of the Lord;
He is trampling out the vintage whe
the grapes of wrath are stored;
He hath loosed the fateful lightning
His terrible swift sword;
His truth is marching on."

Anita's true story is unforgettabl She has appeared on major televisi shows, at state fairs and rodeos; and f seven years was a member of Bob Hope Christmas tour for the Armed Forces.

As a dynamic member of the "Now generation, a former Miss America co testant, and mother of four miracle b bies, Anita Bryant recognizes her cor plete dependence upon God and His lea ing in all of her life.

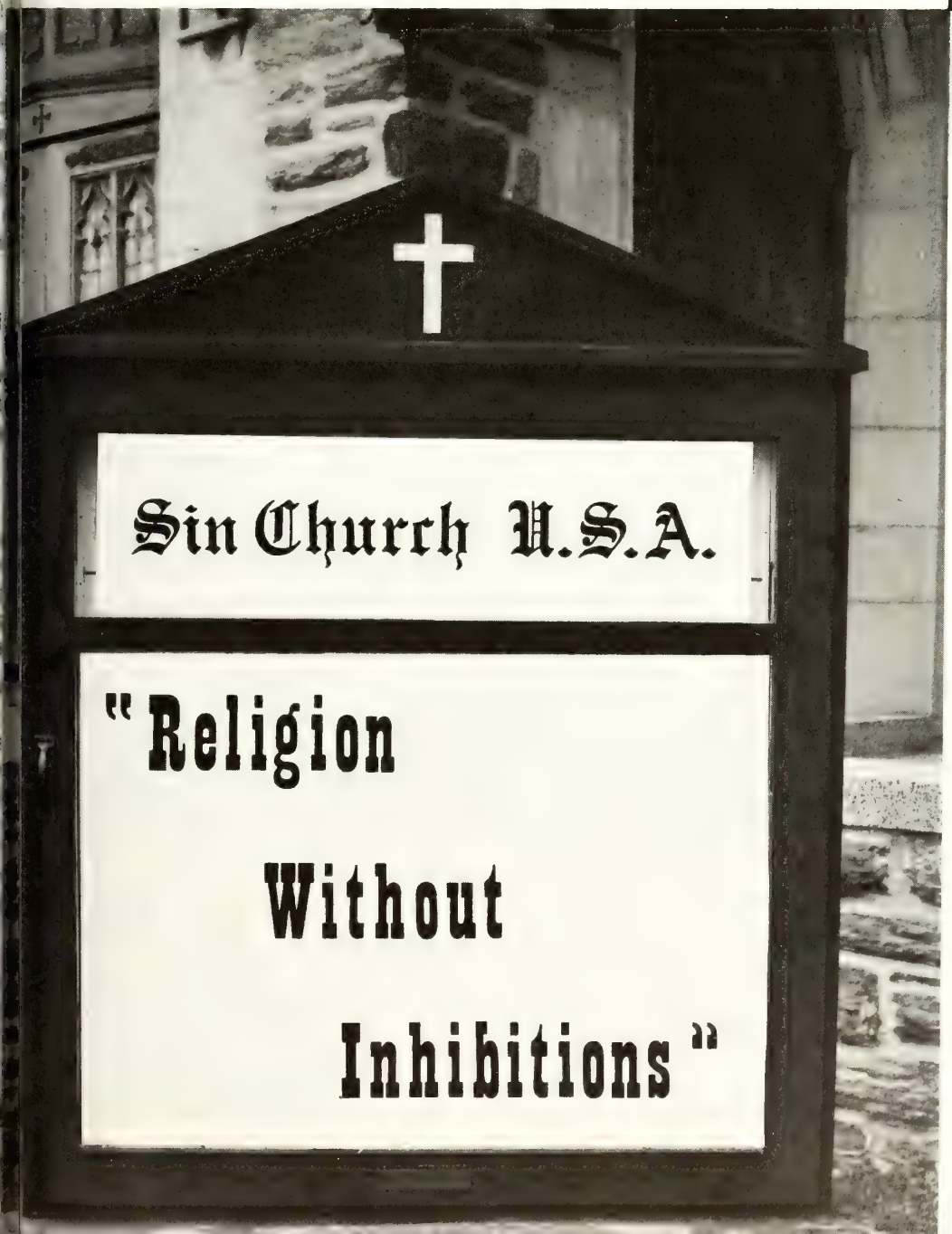
Millions of Americans know th author through her appearances with t Billy Graham Crusades and with evang list Oral Roberts.

(Books featured may be ordered from t FREE WILL BAPTIST PRESS, P. O. Box 15 Ayden, North Carolina.)

The Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 20, 1970

A NIGHTCLUB CHURCH?



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The Free Will Baptist

MAY 20, 1970

Volume 85 Number 20

TOMMY MANNING, *Editor*

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Editorial--

Cover Photo by Ed Car

A NIGHTCLUB CHURCH?

A certain church out in San Francisco, California, practices (amo other things) brotherly love, but we feel that it carries this and oth biblical exhortations further than the Scriptures ever intended. T pastor of this church quite proudly boasted at a recent "Convocation Worship" in St. Louis, Missouri, with some 2,000 people in attendan that the members of his congregation "kiss one another." He went fu ther to say that "we smell one another and feel one another." He "e posed" the chairman of his official board as an admitted pervert, a went on to defend his being so by stating that this was one way for eve person to find his individual identity.

According to him the members of his church believe in commur life—the free living together of those of the opposite sex. He report that he had not married a single couple who were not already living t gether.

The church apparently has a large number of members, for th employ more than a few secretaries to carry on the work (or to deter it One qualification of those applying for a secretarial position is that th (in his words) must be "sexy and wear mini-skirts." Obviously the ph sical to this pastor is more important than the spiritual. Such repor as these must make the "Baltimore atheist" rejoice, for this seems to a contributing factor toward the denial of the existence of God.

The church is a member of a large denomination, one which has se a recent united movement and has possibly embraced other such church as this one under discussion. Without a doubt there is much amiss he but we would never contend that the membership is as wrong as i leader; for the leader always blazes the way. If he follows the wro course, it is likely that his parishioners will do likewise—especially the leader in question is as eloquent and convincing as this one seer to be.

The birth of illegitimate children is something smiled upon by th church. One young woman who had given birth to a child out of we lock stood before the congregation and recounted the "inner joy of havi a baby without moral inhibitions." And, church "happenings" are prev lent here, where everybody does his "thing" unrestricted. Several ha become so stimulated during these services that they have disrobed. response to this stimulus, on one occasion a particular young man atter ed a service clad only in a blanket. Soon this was removed so he cou feel free, and the pastor sanctioned his action by commending him f his "beautiful body." According to the pastor, his church sets the tem for the Bay area nightclubs. The nightclubs pattern their acts aft the goings-on in the church with the minister's wholehearted approva

We do not understand why this happened, or how. How could minister, supposedly called of God, condone such activities, let alo advocate them or engage in them himself? If anything ever was, th is a sure sign of the times. Times are changing—and they are chan ing too fast. One very sad thing about it all is that the general pub will look upon this deluded pastor and judge all others by him. The ro is not easy for true men of God who strive daily for a closer walk wi Him and straighter leadership for their flocks, but we are glad that so have survived the changing society's moral code—especially in view the fact that all over the country new churches are being born who ope ly worship Satan and practice witchcraft and other evils.

We do not advocate violence of any sort, but we do strongly obje to the type of religion endorsed by this San Francisco pastor; and there were ever proper impetus to run one out of town this occurren should prompt it. We should sigh a thankful prayer each day that t church we attend is fundamental and that it adheres to the sacred pri ciples set forth by the Holy Word. We should pride ourselves also our faithful pastor who breaks the bread of life the way it should broken and administers it properly to his congregation, not only by wo but by deed. Thanks be to God for our blessings, and woe be unto tho who under the guise of religious freedom stomp His blood underfoot.

Our Common Heritage

(HISTORICAL REVIEW)

Part II

by
OLLIE LATCH

e: The following address was delivered by Dr. Ollie Latch at the Fellowship inar of General Baptists and Free Will ists which was held in Knoxville, essee, April 29, 30.)

HERE IN AMERICA

e Rev. Floyd Cherry and I were asked prepare these short statements on he mutual historical heritage shared by ral Baptists and the Original Free Baptists of North Carolina. The following will be in the nature of a survey and could be expanded many times This paper will seek only to explore the nature of the historical roots mon to us both and little more.

vo branches feed the stream of our al heritage. One of these, the most rtant perhaps, is Paul Palmer. The r is William Sojourner and the General Baptists from Burley, Virginia, who ated to North Carolina in 1742. We treat these branches in this order.

ul Palmer, the Traveler

ul Palmer was born in Maryland, we do not know the exact date or la. One is a bit amazed at this much led man, for travel in those days not an easy thing. He was converted and baptized in the Welch Tract Church in Delaware, but he went to Connecticut for ordination. That was prior to 1709, for in that year we find him back in Maryland where he baptized nine persons and organized the Chestnut Ridge General Baptist Church in the home of Henry Sator. By 1720, he had migrated to North Carolina, having spent some time with the General Baptist Church in Burley, Virginia. He seems to have begun preaching in North Carolina immediately, but we do not know definitely of an organized church before 1727.

His success was tremendous. He married a well-to-do widow and is known to have had some 600 acres of land in his own right. His financial state made it possible for him to give considerable time to his ministry. Palmer was an evangelist, first and foremost. His organizing skill left much to be desired. Hence, in later years when his movement had trouble with the Particular Baptists, it had a hard time to survive.

That Palmer was a General Baptist is recognized by such historians as Benedict, Torbet, and R. K. Hearn, the early historian of the North Carolina Freewillers. In later years, long after the death of Palmer, circumstances came about which caused the General Baptists of North Carolina to adopt the name which their enemies gave them—Free Will.

2. William Sojourner

A General Baptist Church was established in Isle of Wight County of Virginia as early as 1709. The people who made up this church were General Baptists from England, and they secured the services of a General Baptist minister from England. Among the more precious possessions of this church was a copy of the Confession of Faith presented to King Charles by Thomas Grantham in 1660. Later, the North Carolina General Baptists were to hold up this confession with pride. An epidemic of some kind swept the area where this church was located and, evidently in search of a more healthful climate, most of the congregation moved to North Carolina in 1742. Here they formed a new church with William Sojourner as their pastor and joined hands with Palmer's movement.

3. Developments After Palmer's Death

One of the unfortunate characteristics of Palmer's work was that it simply did not produce a number of ministers sufficient to maintain it. Of those produced, we mention only the name of Joseph Parker, though there were others. The churches depended for pastoral leadership on the times when Palmer could reach them.

In 1765 the Particular Baptists, led by missionaries sent out by the Philadelphia Association, began an intensive campaign to take over the General Baptists in North Carolina. They succeeded in winning over the ministers and the churches; but actually, few members of the churches went into the new organization. However, one by one, the churches were taken over. The last to go was the church which Joseph Parker organized and pastored until his death (1792).

While the church organizations went over to the Particular Baptists, the vast majority of the members did not. For years there was the most bitter feeling between the parties. The Calvinists called themselves the "New Lights," but the Generals called them "Hardshells." While the General Baptists clung to the name that Palmer had brought into the state, the Particular Baptists called them "freewillers." Finally, like the New Testament church, they came to be known by the name which outsiders gave them.

After the death of Joseph Parker the number of these churches which descended from the work of Palmer and those who followed him reached their lowest mark. Four churches survived and it is my understanding that, of the four, only Gum Swamp survives today.

4. The General Baptist Stream

The battle of the Baptists was not the only distressing feature on the North Carolina scene in 1765. The politics of the American Revolution was at white heat. One of the earlier clashes that was to prove a forerunner of that conflict took place in 1769. The long suffering tenants of the Piedmont combined into a band called the "Regulators." Governor Tryon led a company of British Redcoats against the Regulators and they clashed on the Alamance in 1769. The Regulators were defeated, a number of their leaders hanged, and thousands of their followers fled to the Watauga Settlement and into Kentucky.

A number of reputable historians believe that the Boones were involved on the side of the Regulators. This writer found it impossible to prove that contention. However, it is noteworthy that Daniel Boone made himself very scarce in North Carolina from that time until the American Revolution came on. It is certain that a man who became a close associate of Boone, Judge Richard Henderson, escaped from North Carolina with

(continued on page fifteen)

Scenes of Fellowship Seminar

OF

GENERAL BAPTISTS and FREE WILL BAPTISTS

April 29, 30, 1970



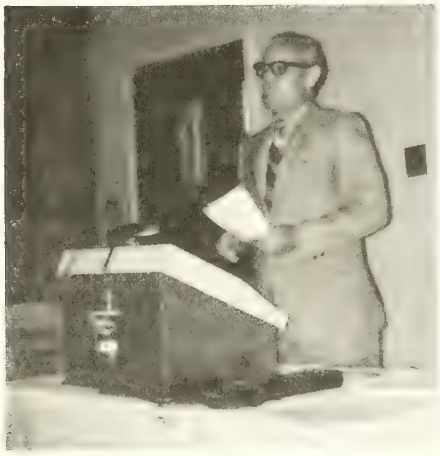
A General Baptist minister is delivering opening address.



Willis Wilson, president of State Convention, speaks.



The Rev. Walter Reynolds leads a panel cussion.



Dr. Kenneth R. Kennedy, Executive Secretary of General Baptists, gives greetings.



Special music was provided by Stoney Creek Ladies' Quartet,



Dr. Ollie Latch discusses topic.



Discussion and fellowship were enjoyed between sessions.

The seminar was considered a success by those attending. "Possible Areas of Cooperation and Ministry Between Free Will Baptists and General Baptists" was one of the topics discussed. Many benefits are expected to be realized from the recent fellowship meeting.



These are a few who attended the semin

REVIVAL FIRES BURNED AT WILSON!



Pictured here are 127 young people who attended a recent revival at the First Free Will Baptist Church in Wilson, North olina. A total of 2,036 persons attended the six-nights' meet ng, with an average attendance each night of 339. There were decisions in the meeting, eight of which were conversions, and many who came to the altar each night for rededication prayer. In the picture are the pastor, the Rev. C. F. Bowen, seated at the left front; the Rev. J. B. Starnes, evangelist, at the eme left; and the Rev. and Mrs. Wayne West, song leader and pianist, at extreme right. Revival fires are still burning!

"TELL IT AGAIN"

An Interesting Story of a Gospel Song

home missionary, seeing that a up of Gypsies had pitched their tents far from his home, decided he would t them. He went from one tent to ther telling them the story of Jesus' e: how Jesus had come from Heaven's y as a tiny Babe; how He had grown manhood and then had died upon a l cross to pay for the sins of the ld. Because of Christ's love for the ld, all who believe may have ever- ing life. But they must want this and receive it.

fting a flap of one of the tents, the sionary found a young boy lying on ground. He was sick and dying, and lone. Stooping down, the missionary the little boy of Jesus' love for him: God so loved the world that he gave only begotten Son, that whosoever eveth in him should not perish, but e everlasting life" (John 3:16).

he young boy looked up at the mis- ary. "Did He love me—a poor boy— much?" he weakly asked. "May I, have everlasting life so I will not have to suffer for my sin? Will Jesus hold my hand? Nobody ever has told me this story before."

Again the missionary told the Gypsy boy the story of God's great love for him. The missionary could hardly hear his voice as he spoke again. He leaned closer. In a faint voice he heard the boy say, "God sent His Son! Whosoever! Then I am sure God sent Him for me. I am so glad that for me He was sent. Lord, I believe."

The boy smiled up into the face of the missionary. "Tell it now to the rest," he said. Then, closing his eyes and with the smile still on his face, the Gypsy boy's soul slipped away to be with the Lord Jesus forever.

Into a tent where a gypsy boy lay, Dying alone at the close of the day, News of salvation we carried said he: "Nobody ever has told it to me!

"Did He so love me, a poor little boy? Send unto me the good tidings of joy? Need I not perish? my hand will He hold? Nobody ever the story has told?"

Bending we caught the last words of his breath, Just as he entered the valley of death: "God sent His Son!" "Whosoever" said He: "Then I am sure that He sent Him for me!"

Smiling, he said, as his last sigh he spent, "I am so glad that for me He was sent!" Whispered, while low sank the sun in the west, "Lord, I believe, tell it now to the rest!"

Tell it again! Tell it again!
Salvation's story repeat o'er and o'er,
Till none can say of the children of men,
"Nobody ever has told me before."

—The Missionary Evangelist.

= = = =

Through the ages no nation has had a better friend than the mother who taught her child to pray.

= = = =

"A mother's heart is a child's school-room."

HAVE YOU RENEWED YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Wildwood Church, Newport To Observe Period of Revival

The Wildwood Free Will Baptist Church, Newport, North Carolina, will have revival services, beginning Monday night, May 25, and continuing through Friday night, May 29. For this series of services, the Rev. Jerry Rowe will serve as guest evangelist. Everyone is invited to attend these services which begin at eight o'clock nightly.

= =

Second Union Meeting, Western At Stony Hill, Nash County

The Second Union Meeting of the Western Conference will meet at the Stony Hill Free Will Baptist Church, Nash County, North Carolina, Saturday, May 30. Beginning at 9:30 a. m., the scheduled events are as follows:

9:30—Devotions, the Rev. Walton Parrish
9:45—Welcome, Mr. Dewey Glover
—Response, the Rev. Edgar Benton
10:00—Roll Call of Ministers and Churches
10:10—Reading of Minutes, the Rev. Joe Gerald
10:20—Moderator's Remarks
10:25—Report of Children's Home
—Offering for Children's Home
10:40—Business Session
11:05—Intermission
11:15—Special Music, Host Church
11:25—Report of Finance Committee
11:30—Worship Service, the Rev. Bobby Jones
12:00—Lunch

= =

Fifth Union, Eastern At Saint's Delight, Bridgeton

The Fifth Union Meeting of the Eastern District will convene with the Saint's Delight Free Will Baptist Church, Bridgeton, North Carolina, Saturday, May 30. The host pastor is the Rev. Willie Stilley. The scheduled program is as follows:

9:30—Hymn
—Devotional, the Rev. David Powell
—Welcome, the Rev. Willie Stilley
—Response, the Rev. Owen Arthur
9:45—Roll Call of Ministers
—Recognition of Visiting Ministers
9:55—Reading of Minutes
10:15—Appointment of Committees
—Roll Call of Churches
—Offering for Children's Home
10:30—Report of Denominational Enterprises
10:45—Business Session
11:30—Special Music, Host Church
—Report of Finance Committee
11:40—Announcements
11:45—Worship Service:
Hymn
Message, the Rev. Rudy Shepard
—Adjournment
—Lunch and Christian Fellowship

= =

Davis Revival In Progress

Revival services which began Monday night, May 18, are in progress at the Davis Free Will Baptist Church, Davis, North Carolina, and will continue through Friday night, May 22. The Rev. Earl Glenn is serving as guest evangelist for the services which are beginning nightly at 7:30. Special music is being featured, and the public is cordially invited to attend the remainder of these services and to be much in prayer for their success.

= =

Mount Zion to Host Albemarle Union

The Albemarle Union Meeting will convene with the Mount Zion Free Will Baptist Church, Roper, North Carolina, Saturday morning, May 30. The scheduled program is as follows:

9:45—Devotions, the Rev. Robert May
9:55—Welcome, Mrs. Janett Spruell
—Response, Mr. Isaac Furlough
10:00—Moderator's Address, the Rev. Charlie Overton
10:05—Roll Call of Ministers
—Recognition of Visiting Ministers
—Roll call of Churches
10:30—Offering for Denominational Enterprises
—Announcements
10:40—Morning Worship
—Hymn, "The Solid Rock"
10:45—Special Music, Host Church
10:55—Message, the Rev. Fred Rivenbark
11:30—Business Session
—Minutes of Last Union
—Report of Children's Home, Literature
—Report of Mount Olive Colle
Via Literature
—Report of Missions, Via Literat
—Report of Free Will Baptist Pr
Via Literature
11:45—Treasurer's Report
—Other Business
—Announcement of Next Meeti
—Minutes Read and Approved
12:30—Benediction and Adjournment
—Lunch

= =

Albemarle SS Convention At Mount Zion Church

The Albemarle Sunday School Con
tion will be held at the Mount Zion F
Will Baptist Church, Roper, North C
lina, Sunday morning, May 31. The s
dule of events follows:

9:45—Devotions, Mr. Calvin Hassell
9:55—Welcome, Mr. Billie Chappell
—Response, the Rev. W. L. Br
house
10:00—President's Message, Mr. O
Webster
10:05—Sunday School Lesson, Mrs.
Oliver
10:30—Enrollment of Ministers
—Roll Call of Churches and D
gates
—Announcements
—Offering and Prayer
10:55—Morning Worship:
Special Music, Mount Zion La
Trio
Message, the Rev. Charlie Ove
11:30—Business Session
—Minutes of Last Convention
—Old Business

Coming Events

June 8-13—Youth Frontier Confere
Cragmont Assembly, Inc., Black M
tain, North Carolina

June 15-20—General Youth Confere
Cragmont Assembly, Inc., Black M
tain, North Carolina

June 22-26—Minister's Conference, C
mont Assembly, Inc., Black Moun
North Carolina

June 29—July 4—Christian Cadets' C
ference, Cragmont Assembly,
Black Mountain, North Carolina

July 7, 8—General Conference of Ori
Free Will Baptists, Virginia B
Church, Virginia Beach, Virginia

—New Business
—Reports of Denominational Enterprises
—Minutes Read and Approved
30—Benediction and Adjournment
—Lunch

= =

emarle League Convention
Mount Zion Church

he Albemarle League Convention will eld at the Mount Zion Free Will Bap- Church, Roper, North Carolina, Sat- ay night, May 30. The program is ollows:

30—Devotions, Miss Debbie Hardison
40—President's Message
—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn, "Have Thine Own Way"
—Recognition of Ministers
—Announcements, Host Church
—Special Music, Jones Children
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banners and Picture
—Treasurer's Report
00—Adjournment

= =

sant Hill to Host
nd Union Meeting

he Second Union Meeting of the Cen- Conference will convene with Pleas- Hill Free Will Baptist Church, Route Greenville, North Carolina, Saturday, 30. The Rev. W. H. Willis is the pastor. Services will begin at 10 The program is as follows:

00—Hymn, "Crown Him with Many Crowns"
—Devotions, the Rev. L. B. Manning
0—Moderator's Remarks, the Rev. J. H. Lehmann
—Welcome, Host Pastor
—Response, the Rev. N. B. Barrow
0—Reading of Last Union's Minutes
—Roll Call of Ministers and Churches
—Report of Denominational Enterprises
00—Business Session
0—Worship Service:
Hymn, "Love Divine"
Offering
Prayer
Special Music, Local Church
Message, the Rev. James Lupton
Hymn, "Footsteps of Jesus"
Benediction
0—Adjournment

(continued on page ten)

First Worship Service Observed In New Davis Church

The Davis Free Will Baptist Church, Highway 70, Davis, North Carolina, recently observed their first worship service in the new church. The Rev. R. H. Jackson, chairman of the State Mission Board, delivered an inspiring morning message. Prior to the charge given to the church, Mrs. Ray Willis sang, "Bless This House."

Attending the services of the day and sharing lunch were approximately 500 persons, representing churches both county and statewide.

The afternoon service included a memorial service led by the Rev. Clifton Styron in memory of deceased members: Guy Willis; Charlie Paul; Leslie Styron; and Randy Gaskill, son of Mr. and Mrs. Charles E. Gaskill.

Welcome was given by Mrs. Reginald Styron, with the Rev. Graham Lane, moderator of the Eastern Conference, offering the response. The choir presented a program of special music.

The church membership wishes especially to thank all their friends for prayers and well wishes in this venture of faith in the Lord. A cordial invitation is extended to all to visit the Davis church whenever the opportunity presents itself.



This is an outside view of the church during the fellowship hour.



A portion of the congregation is pictured during the service.



Taking part in the special service were, left to right: Milton Styron, chairman of the board of deacons; Joe Williams, Sunday school superintendent; the Rev. R. H. Jackson, chairman of the State Mission Board; the Rev. Graham Lane, moderator of the Eastern Conference; and Reginald Styron, church treasurer and choir director.



The choir favors the congregation with special music.



SUNDAY, MAY 24

A Convincing Conversion

Scripture Reading—2 Corinthians 8:24

There was in a certain village a very mean man who sold wood to his neighbors, and who always took advantage of them by cutting his logs a few inches under the required four feet. One day the report was circulated that the wood chopper had been converted. Nobody believed the report, for they all declared that he was beyond being reached. One man, however, slipped quietly out of the grocery store where the conversion was being discussed and soon came running back in excitement and shouted: "It's so! He has been!" They all asked, "How do you know?" "Why, I have been over and measured the wood that he cut yesterday. It is a good four feet long!" That testimony convinced the crowd.—*Moody Monthly, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

"Be sure your sins will find you out," but how wonderful to remember that regardless of our sins, God offers forgiveness.

MONDAY, MAY 25

Evidence of Prayer

Scripture Reading—Job 16:21

I went to a dear old uncle of mine, Isaiah, before I left the Gypsy tent. I wanted him to be converted, but it would not be good breeding for a mere boy to talk to one of his elders. My uncle noticed a hole in the knee of my corduroys, and said, "My dear, it goes right through." I said, "Yes," and showed him the other knee. He said, "Why, it's worse than the other." I said, "Yes, Uncle, do you know how these holes were worn?" "No, my son, how?" I said, "Praying for you!" "Then," he said, "if that's so, it's time I began to pray for myself!" And he did.—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Sometimes when we pray, we feel that we aren't succeeding, but God later shows evidence of answered prayer through someone we have prayed for.

TUESDAY, MAY 26

He Dropped the Matter

Scripture Reading—Leviticus 19:34

Two brothers were having some difficulty over a property line. John was very bitter and wrote Alex as follows: "You have cheated and robbed me of that which rightfully belongs to me. You know that the row of poplars is the property line. You have no right to build a fence on my side and claim the ground for yourself. I shall sue you and make you pay every dime it is worth." Alex was a true Christian. His reply was typical of his character: "Father's will said the property was to be equally divided. By survey I have placed the fence where the division comes. However, both of us are in good standing in this community and I do not want our neighbors to think that we are not Christians. Neither of us can use the ground under the poplar trees, for nothing will grow there. If you will meet me with the surveyors I will allow you to place the fence where you want it, and we will make a permanent record in the surveyor's office that you have 126 feet and I have 118 feet. I have no objection if you want more than your half." John was humbled and ashamed by the generosity and gracious words of his brother. He knew that if the fence were placed where he wanted it all the neighborhood would know and the records would show that he had more than his half. He dropped the matter.—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

If more of us would practice humilitary rather than anger when someone tried to do us wrong, this world would be a better place to live in.

WEDNESDAY, MAY 27

Witness Bearing

Scripture Reading—Psalm 119:130

Dr. G. Campbell Morgan tells of two men, nominal Christians, who worked side by side for five years without finding out, either of them, that the other had ever made a profession of religion. One of them, in telling it to Dr. Morgan, said, "Wasn't it funny?"

"Funny!" said Dr. Morgan, "why, no. Go find the man and let us get down on our knees before God, *for you have never been born again."—Earnest Worker, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

If you are truly a Christian, you will want to witness for the Lord and people will see the love you have for Christ in your heart.

THURSDAY, MAY 28

Priceless Things

Scripture Reading—Matthew 19:24

The best things in life money cannot buy. One should not depreciate that value of money. It is a necessary part of lives, and the ability to make it hon and to spend it wisely is to be comm ed. But let us pause and think of t things that money cannot buy. What they? Prayer, faith, peace, hope, appr tion of the good, and the true and beautiful—those things which we v most. Loyalty, dependability, since and high Christian ideals make chara but where would you buy them?

The world is run on faith—faith in families, in our work, in our friends— faith cannot be bought! The Christian ligion—cannot be bought or sold, but our most valuable possession, our gre asset.

"Seek ye first the Kingdom of God, His righteousness."

These priceless things, which money not buy, belong to the Kingdom of G *Knight's Master Book, Eerdmans Pub ing Company.*

Prayer Thought

If you have all the money in the w what good is it to you if you are not s and do not live for Christ? Remem you can't buy your way into heaven!

FRIDAY, MAY 29

The Doctor Noticed the Chang

Scripture Reading—Luke 5:32

During the Welsh Revival in 1904-1 a village doctor remarked to a friend, "V the revival is doing me good anyway." you mean that you have more patie his friend inquired. "Not at all," the tor answered; "but 23 pounds due to which I had written off my books as h lessly bad debts, have been paid to since the revival began."—*Knight's M Book, Eerdmans Publishing Company*

Prayer Thought

When the Lord comes into your h people will notice the change in you— your creditors.

SATURDAY, MAY 30

To Be Ready

Scripture Reading—Revelation 1:7

She was a little six-year old, go haired lassie, with a simple, trusting One morning, while I was a guest i home, I found her busily working i bedroom, carefully putting things to for the day, and I remarked to her, how nice and neat your room looks, everything put in order," and her came sweetly and simply: "Yes, I am ting it in order, *for Jesus might com day."—Knight's Master Book, Eerd Publishing Company.*

Prayer Thought

Each of us must live each day as were our last and as though we want be ready for Jesus to come.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

aper to Speak at Golden Anniversary aturday, May 23, 1970

During the last fifty years, our Chil-en's Home has provided care for al-ost six hundred children. These chil-en have come from all across North rolina, and some have come from out state. There are many reasons why ese children have needed our help. ch child not only had his own reason r coming, but each one came with his n wants, frustrations, and ambitions. gardless of the reason for their com-g, each one, for the most part, has left s mark here. Each one has in his own y been saying to us, "I am here for a ason; and regardless of the reason and rpose, I am now a part of this Home." Most of the children have found our me a sanctuary from misfortunes in ir own home. It is very true that all these children have not come for the me reason; however, regardless of the son why they came, Free Will Baptists k with pride upon every child helped our Home.



Our Home and our entire denomination k upon Dr. W. Burkette Raper, presi-t of Mount Olive Junior College and alumnus of our Home, with pride. Dr. er was admitted to our Home July 1936, along with one brother and one sister. After graduating from Middlesex High School, he went on to greater accomplishments. He is well known among Free Will Baptists for his leadership in the church and in the field of higher education. He is a well-known educator throughout North Carolina and in many parts of the United States. The Home is honored to have Dr. Raper return home for this occasion and bring our Golden Anniversary message.

The worship service will start at 10:30 a. m. Bring a picnic lunch and share the noon meal with our children and staff. The Home will furnish barbecue, slaw, and drinks. Following the noon meal our children will entertain our guests with some games. There will also be some refreshments served in the afternoon. BRING YOUR ANNIVERSARY GIFT TO THE WORSHIP SERVICE AND BE SURE TO BRING YOUR CAMERA!

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TWINS ARRIVE

Congratulations to the Rev. Dallas Carter and his wife, the former Miss Betty Jean Knight, who gave birth to twin boys on Saturday, May 2.

Mr. Carter was ordained as a Free Will Baptist minister last fall and is presently a junior at Bob Jones University, Greenville, South Carolina.

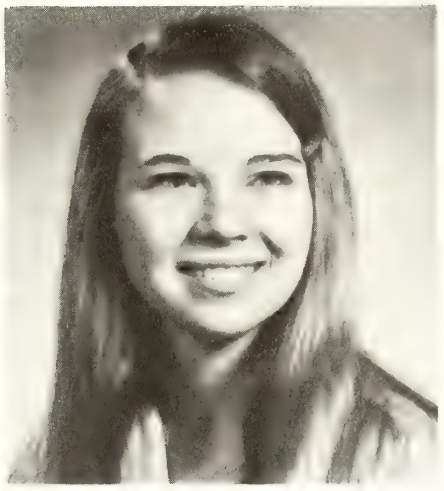
The Carters are members of the Community Free Will Baptist Church in Weldon, North Carolina, where the Rev. Vance Link is pastor. The baby boys are named Matthew Vance and Mark Glenn.

The Carters would appreciate your prayers for them that God would supply their needs spiritually, physically, and financially. Their address is: The Rev. and Mrs. Dallas Carter, White Oak Trailer Court, Greenville, South Carolina 29602.

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"Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

JONNIE CASSICK TO GIVE RECITAL



Miss Jonnie Cassick, soprano, will present a vocal recital, Thursday, May 28, at the Methodist Student Center, 501 East Fifth Street, Greenville, North Carolina, at 8:15 p. m. Miss Cassick, a senior at J. H. Rose High School, Greenville, will present works by Mozart, Brahms, Schubert, Weckerlin, and Vittorio Giannini.

At Rose High, Miss Cassick has been president of the Choral Ensemble, a member of the Birodanjles, and vice-president of the Drama Club. In April she was awarded the State Woman's Club vocal award. Last summer she was chosen to attend the North Carolina Governor's School on a vocal scholarship. In the fall she will enroll at the University of North Carolina at Greensboro as a voice major.

Jonnie is a member of Piney Grove Free Will Baptist Church, Pitt County. She has been an active YFA member and has attended several youth conferences at Cragmont Assembly. She is also very active in all phases of local church work.

Jonnie is the daughter of Mr. and Mrs. Ernest J. Cassick, Route 1, Greenville. She is the voice student of Mrs. Ruth C. West, Vanceboro, North Carolina.

The public is invited to attend the recital.

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A little boy, age eight, gave a profound definition of parenthood: "Parents are just baby-sitters for God."

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If we fed our bodies like we feed our souls, there would hardly ever be a need for dieting.

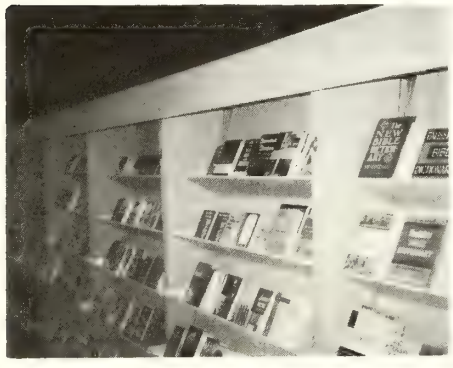
NEWS NOTES

(continued from page seven)

Free Will Baptist Press
Expanded Facilities

The Free Will Baptist Press recently expanded its facilities to include a bookstore in New Bern, North Carolina, located at 213 Middle Street. Below are two scenes of the store taken during its grand opening, April 14-17. Other Press facilities include the bookstore located at 139 West Market Street, Smithfield, North Carolina.





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First Union of Western Conference
At Pine Level Church

The Pine Level Free Will Baptist Church, Johnston County, North Carolina, will be host to the First Union Meeting of the Western Conference, Saturday, May 30. The program is as follows:

Morning Session

10:00—Opening Devotional, the Rev. James V. Joyner
10:15—Welcome Address, the Rev. Clyde Cox, Host Pastor
10:20—Business Session
11:00—Morning Worship:
Special Music, Host Church
Offering for the Children's Home
Sermon, the Rev. J. E. Edwards
12:00—Lunch

Afternoon Session

1:00—Devotional, the Rev. Dewey Boling
1:15—Business Session
—Report of Committees
2:15—Adjournment

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Fourth Union, Central
At Free Union, Walstonburg

The Fourth Union Meeting of the Central Conference will convene with the Free Union Free Will Baptist Church, Walstonburg, North Carolina (Greene County), Sunday, May 31. The theme will be, "Enter to Worship; Depart to Serve," with Scripture taken from Matthew 4:10. The program is as follows:

Morning Session

10:00—Sunday School
11:00—Hymn, "My Faith Looks Up to Thee"
—Devotions, Mrs. Anna Belle Marshburn
—Welcome, Mrs. C. L. Patrick
—Response, Mrs. Edgar Gay
11:15—President's Remarks
—Recognition Time
—Greetings from the Children's Home
—Hymn, "I Love to Tell the Story"
11:30—Special Music, Free Union Male Chorus
—Sermon, the Rev. C. L. Patrick
—Appointment of Committees
—Lunch

Afternoon Session

1:15—Devotions, Mrs. Thomas Strickland
—Special Music, the Rev. and Mrs. Dale Bates
—News from Mount Olive College
—Business Period
—Program, Local Church
2:15—Adjournment

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The Joys of Yesterday

by Verna M. Mayo

As I sit and ponder,
On the joys of yesterday,
So certain is the gladness
That each thought conveys;
As I view in fancy
The scenes I use to know,
I wander down the pathway
Where fond recollections grow.

The happy days of childhood,
So delightful and true,
As I think of how good
I would like to live them now with you;
So thoughtlessly we lived them,
Always eager for the dawn;
Regretful of their passing,
Only now that they are gone.

And as now I ponder
In the fireside, friendly glow,
Of the scenes of home and childhood
In the land of long ago;
Many years have come and gone,
But memory lingers still
Of those precious loved ones,
That have journeyed over life's hill.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Malachi's Chapel Free Will Baptist Church, Route 1, Columbia, North Carolina; and Sound Side Free Will Baptist Church, Route 2, Columbia, are seeking a full-time pastor (half-time at each church). Any minister interested may contact Mr. S. H. Voliva, Route 3, Columbia, North Carolina 27925, or Mr. Edmund Brickhouse, Route 2, Columbia, North Carolina 27925; or by telephoning 796-5546.

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The Rev. Bill Gaylord wishes to announce that he will be available for pastoral duties on second and fourth Sundays, beginning in September. He can be contacted by those interested in his services by writing P. O. Box 2173, EC Station, Greenville, North Carolina; or by telephoning Greenville 752-2040 or Behaven 943-2869.

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Mr. James Warren, a member of the Jackson Heights Free Will Baptist Church, Kinston, North Carolina, was licensed to preach by his church April 26, 1970. He would be happy to assist any church desiring his services as interim pastor or to fill any pulpit in the absence of the pastor. Mr. Warren's address is 100 Poplar Street, Kinston, North Carolina 28501; or he may be contacted by calling JA7-1648. Also you may contact his pastor, the Rev. Ralph Sumner, 291 Camelia Street, Kinston.

Mr. Sumner states: "Mr. Warren is a young man who is a dedicated Christian. He has been a real help to me and his church."

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: When our Lord and Saviour Jesus Christ comes back to this earth for His redeemed church, will this be a secret rapture or will all eyes behold Him?—**Mrs. F. V. W., Covina, California.**

Answer: I do not think that the sinful people of this world will see Him at the time of the rapture of the church. They will be busily directing their efforts in favor of the powerful influence of the antichrist. The modernistic church leaders (of the false church) will be working frantically to coordinate all of organized Christendom into one gigantic structure whose efforts are to coincide with the secular political power and at the same time to gain power over it and control it. Revelation 17 seems to indicate this will happen and the power of united religious forces for awhile will be in control. The woman on the beast in Revelation 17 seems to symbolize the worldwide united false religions in control of the political powers symbolized by the beast she rides, but she is destroyed finally by the political powers; and about that time Christ, with the church that has been raptured prior to that, sets out on the Mount of Olives and enters into the battle of Armageddon.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (1 Thessalonians 4:13-18). (See Matthew 23:39; 24:27.)

At the coming of our Lord Jesus for His church, the believers—the true church—will be the only ones to know this; and they alone will know the time only when it happens. The rest of the world will be oblivious of what is taking place. However, the situation is different when Christ returns with His saints and with all the heavenly host. As He comes for the church He remains in the air with all of us saints until the great tribulation is passed, and then comes on to the earth in triumph over the antichrist, the false prophet, and all who have the trademark of the beast in their foreheads and in their hands. Then as He comes to the Mount of Olives, every eye shall see Him. "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen" (Revelation 1:7).

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Question: How could the few people on earth in Nimrod's day perform so great a task as was required in the building of the tower of Babel?—**Josie Nunn, North Carolina.**

Answer: We have no way of knowing just how many people were on the earth at this time; however, there are good reasons to believe the number was considerably large. "Ussher's Notes," made about 1650, are in some instances inaccurate. In his calculations, based largely on genealogical tables, he gave no place, as I understood, for gaps. Some of these gaps in the tables of one book left out names found in another. Names of kings are given and their descendant that followed as the next ruler, and the name of the father of the ruler is not mentioned. So this would make it appear that a grandson that followed his grandfather as king was not his son, as we now speak of father and son, but actually his grandson. In this way, were one to depend completely on the genealogy in such cases, counting the years of the two rulers as covering the entire period of time, they would find themselves in error. Since men lived to be considerably older in that period of history than now, as is suggested in the table found on Page 87 of "Halley's Bible Handbook," we can see that the earth's population might be much greater in number than one would think without giving consideration to the several factors that point that way. As is pointed out in the aforesaid publication, Noah died only two years before Abraham was born. Shem, Noah's son, from whom Abraham descended, was born 98 years before the flood, and lived until 75 years after Abraham entered Canaan. Ussher also points out the fact that he lived to see his descendants of the ninth generation.

George H. Sandison, in "1000 Difficult Bible Questions Answered," Page 29, says: "It is clear, from the Biblical account, that in the considerable period which must have elapsed between the Flood and the confusion the race had multiplied rapidly and spread out over the land (see Genesis 10). Josephus, the Jewish historian (in **Antiquities,** Book 1, Chapter 4), says that they were 'a multitude' when they followed Nimrod's advice to build the tower. He adds 'by reason of the multitude of hands employed on it, it grew very high sooner than anyone could expect.' All the evidence points to the conclusion that the period intervening was much greater than is indicated in Ussher's chronological notes found in the margin of the Bible. Those calculations are not in any sense a portion of the text itself, but were made about the year 1650."

That done by Nimrod and those working with him tell the same story of what men out of fellowship with God may do. In our day they are trying to get to the moon, but few seem concerned about being ready for heaven. What of you?

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A dusty Bible might as well have a lock.

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Home is the place where the great are small and the small are great.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

STORIES

for our youth



WARREN FINDS A GOOD WORD

MARGARET N. FREEMAN

WARREN stood at the head of the line and looked across at the long line of boys and girls on the opposite side. Bradley School just had to win the spelling match, he thought.

Today was the day Bradley School and Broad Street School had been waiting for. The winning school would get to take a trip to the big science building in the city.

There was a rustle as the line straightened to attention when the teacher opened the spelling book. Warren took a deep breath and listened hard. "Please, Lord Jesus, help me to do my best for my school," he prayed.

One by one the boys and girls missed words until there were only a few lined up on each side. The children who missed words took their seats and kept saying encouraging things until the teacher finally said, "No talking on the side lines, please." But when the match came down to two people, Warren and Peggy, everyone was so excited that it was hard to keep still.

"Beautiful," pronounced the teacher.

"B-e-a-u-t-i-f-u-l," Peggy said without a bit of a pause.

"Gorgeous," said the teacher.

"G-o-r-g-e-o-u-s," spelled Warren with a grin.

"That you, Gorgeous? Atta boy, Chubby!" one of the boys cheered.

Warren's plump face shone good-naturedly. He knew he was almost as broad as he was long, and he didn't care if he was called Chubby. He knew it was all in fun.

The teacher pronounced harder and trickier words. Sometimes both Warren and Peggy had to think hard before spelling them.

"Sharing," said the teacher, and it was Warren's turn.

Warren's mouth went dry. His mind seemed to go blank. It was such a simple word, but did it have an "e" in it? For a moment he could not remember for sure. "Shar," he began, and then he paused. And in that pause, before he was perfectly sure just what he would have done, one of the girls behind him whispered, "i."

Warren added the "i" and the teacher nodded. Evidently she had not heard the coaching from the side lines. Maybe even Peggy hadn't heard. The girl who said it sat directly behind Warren. He was pretty sure he would have left out the "e"—but could he be absolutely certain?

The next word was "geography," but Peggy got flustered and left out the "h," and Warren spelled it correctly. The match ended with cheers for Bradley School, and Warren's classmates clapped their hands and cheered loud and long.

Warren tried to tell himself he had earned the right to be the winner. Oh, if he could only feel sure! He straightened his shoulders and smiled back at his classmates. He would act sure.

Then Peggy came up to him, her hand outstretched. "I did such a dumb thing, leaving the 'h' out of 'geography,'" she said. "I knew better, but I got nervous. Congratulations!" she smiled warmly. "You are a wonderful speller."

"Thanks," Warren gulped, feeling worse than ever. Peggy sure was a good loser. He was so miserable that the words just burst out of him. "I don't know," he blurted, "if you really should congratulate me or not."

"Of course I should!" Peggy grinned "You beat me fair and square."

That did it! He knew some of hi classmates would be disgusted with him but he just had to feel honest inside.

"Miss Herold," he turned to his teach er, "I don't feel exactly right about be ing the winner. You see, before I go done spelling the word 'sharing,' some one on my side whispered 'i,' and didn't know for sure at the time if should have an 'e' first or not."

"Well," Miss Herold looked keenly him, "this changes things." She turne to the Broad Street teacher. They pu their heads together and talked in lo voices.

"Are you ever silly!" one of the bo on his side told him disgustedly.

Another said: "I hope you're satisfie You did us all out of a trip to the scien building."

"I'm sure you knew how to spell t word, Warren," the girl who had wh pered "i" said insistently.

Warren sat miserably silent. squirmed and twisted and felt worse a worse. Everyone looked at him as if were a criminal.

Miss Herold turned then and spo quietly. "We have decided that the on fair thing to do is to call Warren a Peggy back again. We will give Peg the first chance to spell the word."

"Aw!" the Bradley scholars groane

"Atta girl, Peggy! Go to it!" the Bro Streeters yelled.

Even though no one was cheering h Warren began to feel good again. was sure this was the way God wo have him act. His feet seemed to h elastic in them as he bounced to front of the room once more.

"The word," said the teacher, "is sponsibility.'"

Responsibility, thought Warren, is good word. It is my responsibility to honest in all things. And then God h ed him think of a Bible verse. It flas across his thoughts: "He that is faitl in that which is least is faithful also much" (Luke 16:10). Now Warren kn he had done the right thing.

He listened as Peggy made two three starts. "Too hard!" Broad St pupils groaned.

Finally she spelled "r-e-s-p-o-n b-i-l-i-t-y." She sat down among groans of those on her side.

No one on Warren's side looked him very encouragingly. It was a hard word, but Warren's chubby sho ers straightened. His chin lifted.

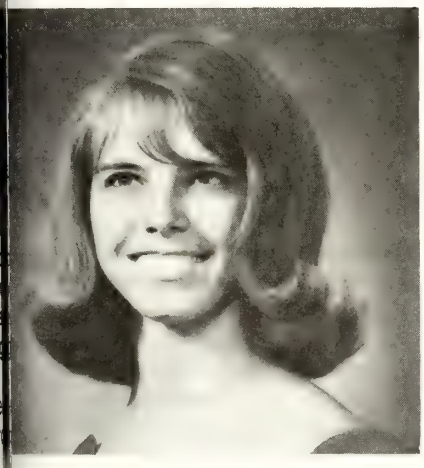
(continued on page sixteen)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

ohnnye Thomas hosen Youth onference Instructor

The Mount Olive College Summer uth Conference for 1970 is pleased to e as instructor in Christian Beliefs, s Johnnye Thomas of Beulaville,



th Carolina. The conference for 0, as announced previously, will be June 21-26, with the theme: "Teens hings," focusing on the modern teen- and his problems of facing a "thing- nted" society.

Miss Thomas is a native of Beulaville will be a 1970 graduate of East Dup- High School. At East Duplin she was en as an outstanding senior, and has served as a marshall for two s. She is a member of the Beta , the French Club, the Math Club, FHA, and as a freshman member of Student Government Association.

her church Johnnye has served well, locally and denominationally. She he organist at Beulaville Free Will ist Church and has served as a Sun- school teacher. She is a member d past president of the Beulaville h Fellowship Auxiliary. In 1969 she e one of the programs in the YFA ram Book. She was president of the d Eastern District Youth Fellowship vention, 1967-68.

Among her other attainments are: She is a member of the Harris Conservatory of Music; a member of the honor society; 1969 Veterans Day Queen of Duplin County; and, she has been accepted as a freshman at the University of North Carolina at Chapel Hill for the fall of 1970.

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New Counselor Appointed

Miss Frances Boyette of Route 1, Lucama, North Carolina, has been appointed at Mount Olive College as residence counselor for women for the 1970 summer session and the 1970-71 academic year. Miss Boyette studied at Atlantic Christian College and East Carolina University. She received her degree from East Carolina and has considerable experience as a teacher in the public schools of North Carolina.



Miss Boyette is active in church and educational activities. She is a member of the Marsh Swamp Free Will Baptist Church near Sims, North Carolina, and is presently serving as president of the Western District Woman's Auxiliary Convention. She is also a member of the National Education Association, the North Carolina Education Association, and the Alpha Delta Kappa Sorority.

In announcing her appointment, Dr. W. B. Raper, president of Mount Olive College, commented, "We believe that Miss Boyette will bring to the position of residence counselor the type of background and philosophy of life that will be beneficial to the students with whom she associates."

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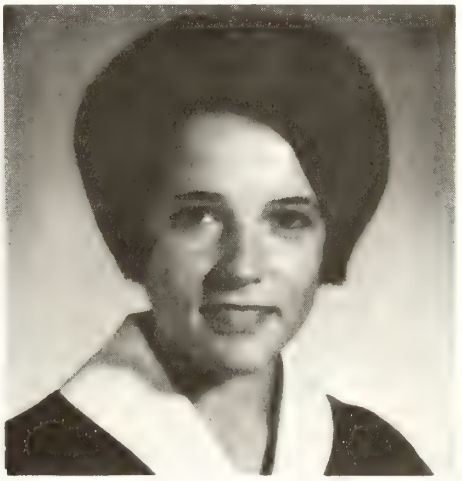
Elected to Honor Society

Among those students elected to the national honor society, Phi Theta Kappa, during the spring semester, were Mrs. Doris Rackley Grubbs and Miss Sylvia Fay Cratch. Students selected to Phi Theta Kappa must have a high academic average and possess recognized qualities of leadership and citizenship.

Mrs. Grubbs is the wife of the Rev. Harry Grubbs, pastor of Milbournie Free Will Baptist Church near Wilson, North Carolina. Miss Cratch is from Aurora, North Carolina, and is a member of White Hill Free Will Baptist Church, Aurora.



Sylvia Fay Cratch



Doris Rackley Grubbs

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR MAY 31



God's New Covenant

Lesson Text: Hebrews 8:6-13

Memory Verse: Hebrews 8:10

I. INTRODUCTION

We begin today the last five lessons in the marvelous story of God and His people. These lessons are taken from the New Testament and cover such subjects as the new covenant, the nature of the church, worship in the church, the Christ's role in the world, and the Christian's hope in the future.

For the first of these five lessons we go to the Book of Hebrews. We have no way of knowing who wrote this book, but some, including this writer, believe it was the work of Paul as he wrote to the scattered Hebrew Christians. The theme of the book concerns the superiority of Christ over the priests of Judaism, the excellence of grace over law, and the new covenant's being better than the old. The key word of the book is "better," the word occurring thirteen times as the writer contrasts the good things of Judaism and the better things of Christ.

In chapters five through seven, the writer has dwelt on the subject of the superiority of Christ over the priests of Judaism. Chapter eight continues the subject.

A covenant is an agreement or compact. A covenant is made on the basis that each party agrees to do certain things. Throughout all of God's dealings with the human race He has offered to make covenants with men, promising to do certain things for their good provided they kept their part of the covenant. Basically, all that God has asked man to do is to trust Him and to obey Him.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Jesus Christ is able to mediate between God and man because He has both a divine and a human nature (Hebrews 8:6).

B. The first covenant could not provide salvation because man, having a sinful nature, did not meet its righteous requirements (v. 7).

C. The new covenant depends solely on God's grace for fulfillment (v. 8).

D. The principles of grace and works stand in contrast to each other (v. 9).

E. Israel's future as a nation is as secure as God's unconditional promise (v. 10).

F. The millennium will be a time when the knowledge of God goes out to the ends of the earth (v. 11).

G. The gracious loving-kindness of God will enable Him to save repentant Israel despite the nation's sinful record of disobedience (v. 12).

H. The very existence of the new covenant proves that the old covenant is obsolete (v. 13).

—John Danilson.

III. ADDITIONAL TRUTHS

A. "The subject of the two covenants supplies the principal key which unlocks for us the meaning of God's dispensational dealings with His people, here on earth. Its importance and blessedness is not surpassed by anything within the entire range of Divine revelation. Yet, sad to say, it is something w h i c h is scarcely known at all today by the majority of professing Christians. Covenant relationship has always been the basis on which God has dealt with His people. The foundation of all is the everlasting covenant, a compact or agreement which God made with Christ as the Head and representative of the whole election of grace. . . . What we shall here endeavor to (deal with) is the administration of that covenant, as it was made known by God, and the various forms in which it was established among His saints."—Selected.

B. Picture yourself standing on the brink of a chasm. You w a n t to get across to the other side, but before you, spanning the gulf, is only a footlog. You can see that the log is solid, but you also realize that you would have to be extremely careful if you attempted to cross on it, for one misstep would send yo plummeting into the ravine below.

Suppose you look farther down th river and see there a new bridge. It wide, strong, and firm and has guar rails. Is there any doubt in your mind to which bridge you would cross on?

This footlog is like the law. A perso attempting to come to God by means it had to be perfect. One misstep mea death. James said, "For whosoever sha keep the whole law, and yet offend one point, he is guilty of all" (2:1 Knowing man's inability to live perfectl God replaced the law with a new cov nant through His Son.

This new bridge is better in eve way. God's love for us, the love th made Him send His Son to bridge t gap, is the very basis for this bridg And God has made provision to keep from falling off the bridge as we cro He has written His new covenant in o hearts so that our desire is to walk in straight way and not to turn aside. Standard Commentary.

C. A former gangster, prize fighte and gambler was changed by the gra of God into a mighty soul-winner. On just before he rose to speak at an eva gelistic service, someone handed him envelope containing a list of the sins had committed in that very city. first he was tempted to leave the bui ing and the city immediately. Inste he stepped boldly to the rostrum a said, "Friends, a list I have just receiv reminds me of the many crimes and s which I had committed here in this ci I would like to read them to you."

One after another he read the charg and after each he looked up and sa "I am guilty."

When he had completed the list, paused for a moment and said, "You me how I dare to come to you and spe of righteousness and truth with a list crimes like that against my name? will tell you. 'This is a faithful sayi and worthy of all acceptation, that Ch Jesus came into the world to save ners; of whom I am chief' (1 Timothy 15)."—Ray O. Jones.

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Don't try to scare the devil wit Bible which has dust on it!

HAVE YOU RENEWED YOUR SUBSCRIPTION

Our Common Heritage

(continued from page three)

th the governor and the Regulators shing him no good luck. Together, one and Henderson formed the Transvania Land Company. It is well known, course, that the Boone family was tist.

Settlers from North Carolina moved way of the Watauga Settlement into th Kentucky. Wayne and Montgom- Counties in the southern part of the te are of special interest to us. Burt and Reed, historians of the Particular tists of North Carolina, tell us that re they were often referred to as "United Baptists." In south Kenky, the name "United Baptists" was official one, but for different reasons. ere the Calvinists and the General tists united, compromising their doctnal differences. The Generals tolerat- the "final perseverance of the saints." Particulars tolerated "the preaching t Christ died for every man."

Benoni Stinson Restores a Name

he father of Benoni Stinson was a th Carolinian. His grandfather on his ther's side was a Captain Cobb of the erican Army. Stinson's father was ergeant and married Rachel, the ghter of Captain Cobb. After the olutionary War, the Stinsons lived in rgia. They moved to south Kentucky ere Stinson was born in 1798. This about six years after the death of eph Parker, the last of Palmer's con-t-ministers. The quarrel between the tist factions in North Carolina had abated; indeed, it raged with even ater intensity. The Stinsons could dly have been unaware of it.

pon moving to Kentucky, the Stins would have found the same dispute t existed in North Carolina. How- r, they did find the Baptists trying eal the wound in that new area un- the name of United Baptists. It was this movement that Benoni Stinson converted, baptized, and ordained reach in 1819. Afterward, when he ed to Indiana, he found the Particu- Baptists of the area unwilling to rate his preaching that "Christ died every man." Hence, when he orized Liberty Church in what is now nsville, Indiana, he laid aside the e "United Baptist" for the name ch he had learned from the family migrant people from the state of th Carolina.

he older General Baptist historians once wondered where Stinson learned of the name and the doctrine of the General Baptists. He never held to the laying on of hands as a religious rite in connection with baptism. Hence, it could hardly be that he was influenced by the General Six-Principle Baptists of Rhode Island and other New England states. The older historians did not know about, or did not take into account, the great battle between the Baptists of North Carolina—a battle that crossed the mountains and marked the early life of Benoni Stinson. They did not take into account the roots of both the Stinson family and those of thousands of North Carolinians who migrated to the Blue Grass state.

To one familiar with circumstances and the history of the times, there is no mystery. For a long time after the death of Joseph Parker, the people now known as the Original Free Will Baptist of North Carolina regarded themselves as General Baptists. It was only after time had passed that they accepted the designation "Free Will Baptist" and they accepted it proudly. It was a term long applied to those who followed the tenets of Thomas Helwys and the band that at first was called "Baptists" in England. Hence, it is no mystery that Stinson knew of them.

These are the ties that give us a common heritage. It will be a shame if we do not find some way to make ours a common cause today. If we do not do so, it is my candid opinion that future historians will charge us with a lack of the imgaination, courage, and appreciation of our common heritage. It would seem to me, and this is my deeply felt personal conviction, that these three things are needed by the General Baptist people and our brethren in the North Carolina Free Will Baptist churches to move out together to face the challenge of our times.

References used were the following:

Damon C. Dodd, **The Freewill Baptist Story** (1956), p. 34.

R. K. Hearn, chapter in **History of General Baptists,** by D. B. Montgomery (1882), pp. 150, 151.

Ollie Latch, **History of General Baptists** (1954), pp. 111, 112.

Montgomery, **General Baptist History,** pp. 137, 138.

Acts 11:26.

Morison and Commager, **Growth of the American Republic,** Vol. 1 (1950), p. 171 cf.

Montgomery, pp. 136, 137.

Boys' and Girls' Stories

(continued from page twelve)

room was so quiet that not a shoe scraped.

"Responsibility," repeated the teacher.

Warren's broad smile flashed like sunshine across his face. It was one of the words his mother had pronounced in a word drill she had given him last night. "R-e-s-p-o-n-s-i-b-i-l-i-t-y." The letters rolled out of his mouth one right after the other!

It was nice to know his side had won fair and square. It was good to hear the cheers of his schoolmates and to see the beam of approval on his teacher's face, but best of all was when Peggy came up once again.

"You know," she said, "you're not only a good speller, but you have a lot of courage. I don't believe I could have done what you did today. How could you?"

And it was the simplest thing in the world for Warren to say, "The Lord Jesus gives me courage in hard places, Peggy."—Guide for Juniors.

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NOTICE

When sending pictures to be used with articles for publication, please send only sharp black and white prints. Color snapshots do not reproduce well. Also, please do not request the return of pictures unless accompanied by a self-addressed, stamped envelope. Thank you.

The Editor

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COM

What of the Future of Our Youth

by
LOY EVERETTE BALLARD

I HAVE been very much interested in recent discussions of the problems and prospects of the Free Will Baptist League through "The Free Will Baptist" and in meetings over the state. As one who has been associated with the movement from close to the time of its beginning in 1915, and having served on the first board appointed by the old General Conference of Free Will Baptists to promote the League, I could not help from getting a bit of a thrill from "Rod" Jones' recent declaration that "the League refuses to die." Good things should never die. However, sometimes a good thing can live on more gloriously as a part of something with an expanded prospect for greater accomplishment of purpose. It might be that the Free Will Baptist League is destined to become merged in a broader movement for Free Will Baptist youth. Of this I do not know; but I fully agree with Rod that its principles and purposes are too important to die.

I am going to venture a suggestion, but I want it clearly understood that it is **only** a suggestion. I am not undertaking to campaign for any change of the organization of the League, nor do I seek to start any kind of controversy. We do know that there are some problems with respect to our youth work among Original Free Will Baptists. Some believe that we have an overlapping of efforts in organization. It is not my conviction that such overlapping of endeavor is really necessary, but some are convinced it exists. We know too that modern changes, not only in the church work, but in the educational and social world, bring about some of our seeming complications. Perhaps we ought to be willing to admit that some of them may have come about by our failure to look ahead in our thinking and planning over the years. Hence, this suggestion:

Why not combine all our youth organizations into one expanded organization, designed to carry out the most important objectives of all of them? It could be called "The Youth Fellowship League," thus respecting the dearness of this name to some of us, and also recognizing the inspiration of a newer name given another youth organization. This new organization would function strictly as a youth society, not controlled by any one of our adult organizations, but promoted by a board or committee set up by our State Convention of Churches, which represents all our organizations. Each local unit of the organization would have an "adult sponsor," similar to that provided in the constitution of the Free Will Baptist League, who would be chosen by the local church. There would be one State Youth Convention, controlling its own destiny through delegates chosen by local units, and should also **include all adult sponsors,** much like our State Sunday School Convention includes all Sunday school superintendents. Thus, from the bottom up, the youth organization would have adult counsel without having adult control.

What about the local program of the expanded organization? Well, there would be the monthly meeting for fellowship and inspiration, much as the YFA has it now. In all churches where enough young people can get together as they do now in the League, there would be a Sunday evening training meeting prior to the church service. This would be for training young people to work in the church and instructing them in the Bible as the Word affects their Christian lives. There would need to be but little change in literature from what we now have for the Free Will Baptist League. Where it is not practical to have the Sunday evening training service, have one or more such meetings each month at the time best suited to local conditions. What about the smaller children? Well, maintain the same groups we now have for those below the teens, or below the junior levels, either as part of this general youth organization, with separate meetings, or leave these groups under sponsorship of the woman's auxiliary. Church training, in its most important aspect, begins when the young people reach the ages of church membership. The training of those of younger ages should be more in the line of broadening their knowled of God's Word, and encouraging th growth in character. The Ambassad for Christ auxiliary perhaps offers a b ter medium through which such traini can come than is offered by the prese primary and junior leagues. Howev in this general Youth Fellowship Leag as many graded units could be formed needed, just as is the case with the pr ent Free Will Baptist League movemen

Now, What about the adult leagu Some who read this may remember t this writer did not go along with rea great enthusiasm when the Original F Will Baptist League, begun strictly young people, was expanded to inclu adults. We did not oppose it, and g full cooperation to it—which we h done over the years; but, we could ganize the adults as a separate "Ad Training League," with very little cha from the present Free Will Bap League plan as it affects the adults. Adult Leaguer could continue to prov program materials, with no change cept perhaps a better writer!) and adults would be an independent u subject to necessary supervision of church. It could in time be expan into its own convention, if this co help. The Adult Training League wo be a part of the local church in so what the same way that the Sun school is now.

Well, this suggestion may be con ered by some as being worthy of s prayerful consideration by our pec or it may be at once discarded by al impractical, and as asking our pre youth organizations to surrender m which is dear to them. But, whether take this kind of an approach to sol some of our youth problems, or s other approach, let us rid ourselve any prejudice we may have, (or any ish ambitions we may have for any ent organization) and do whatever do for the sake of helping our y people become a greater asset to the nomination which so badly needs t

= = = =

If you want your children to beha Christians, behave as a Christian self.

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The Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, MAY 27, 1970



THEY MADE ME WHAT I AM





Cover Photo by Gene

THEY MADE ME WHAT I AM

I am sad. People loathe me for those who have used me, misused me, and abused me. While I was innocent they afflicted my body with atrocities and marred me with the scars of their hate. They derogated my purpose and opened me to criticism when I was not to blame.

I could not help myself, so they walked on me and bruised me. They destroyed my name and entitled me to fit their purpose. They imprisoned me for their whims and released me only when consequences forced them to let me go.

They granted my feelings naught; my tears were hidden from their faces and from the understanding of their hearts. With impassioned longings I cried to be free, yet they restrained me and defiled my nature. They tore out my eyes, the windows of my soul, and they draped out my vision.

I endured their vehemence, their boisterous voices; and I agonized in their wake. They cast me in darkness, thinking I would not know the evil of their indulgences—the pot, the LSD, the speed, the illicit sex . . .

And oh, how dirty I have become! I did not want it, but they forced it upon me; and as I was helpless, I was not able to reprove them for the filth they imposed. They broke my spirit and laughed at me, and in my weakness they made me join their cause. They harbored malice, mistrust, and a lust for revenge within their breasts; and, they made me a part of it. I was under their control.

In my presence they meditated, though I found it difficult to discern their spirituality. They prayed and they cursed with the same tongue, and often with the same breath. They spoke of Jesus and the way of peace. They strained to be religious, but Satan seemed to be leading them.

They left me after they had wrecked me—after they had put obscene markings upon my visage and profanities on my sides. They made me a symbol of their day and a monument to their struggle.

God looks down, and He is sad—not so much because of me, but because of the nature of man which allows him to do this to me.

Look at me when you pass by, if you will; but if your heart bids you cry, don't cry for me. Cry for them. Cry for them who said that they loved me. Cry for the ones who said that they cared for me, but who cared so much for me that they treated me like dirt. Cry for them who made me what I am—a wounded house.

(Note: The above remarks were prompted by this writer's recent visit to a vacant house near Winterville, North Carolina, which had been occupied by a group who were evicted by authorities because of possession of narcotics and immoral behavior. One could not imagine the abuse this house suffered unless he saw for himself. As this writer looked at the house, he could almost sense its moans of injury and its struggle to tell its story. Thus, he was inspired to write.)

Discussions and Persuasion

The Free Will Bapti

MAY 27, 1970

Volume 85 Numb

TOMMY MANNING, *Editor*

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The Role of the Small Denomination in the Present Day

(This article was presented by Minvil Clark, Executive Director of Board of Education and Publication of General Baptists, at the recent Fellowship Seminar.)



ith several revisions, some addi-s and deletions, this paper is based n a sermon which I delivered to the eral Association of General Baptists 963, entitled "A Little Ship in a nty Sea." The great, surging mass distraught humanity may be com-d to a mighty sea; and the witness small denomination of Christian peo-n the midst of the surging mass may ompared to a little ship.

hen one really begins to evaluate the of a small Christian denomination in of the vastness of the task that is challenge of all Christendom, he may himself hard pressed to justify the eness of his particular group. Cer-y, honesty demands that we all ard the idea that keeping the work l is a sign of virtue, and that small- and spiritual fervor are synony-s. All scriptural indications are that have a big God who has given us a task and promised us the availability ll power in heaven and earth. Igno-e has sometimes said that we should our churches and our denomina-s small, following the pattern of the Testament Church. Enlightenment als the size and magnitude of the salem Church and refutes our at-ot to excuse our littleness.

he idea that small denominations a significant role in this distraught ld by presenting uniquely true and ntial doctrines must be subjected to ous criticism and may be found in eral terms to be an erroneous pre-ption. However, we may be so bold o explore some facts related to this . Our denominations are founded n the doctrine of the General Atone-t and the Freedom of Man's Will. In e of the fact that we may not be e in the propagation of these etern-vital truths, we have maintained in the past and continue a vigorous ministry of this doctrine. We preach and teach that because God through Christ has made salvation possible for all people; all people are responsible in the exercise of their wills. Man, by this doctrine, decides the destiny of his own soul. This sort of doctrine makes man responsible for his conduct from the time he reaches the age of accountability until he comes to the end of life's earthly journey. Surely such preaching and teaching must contribute to a better moral environment in this world. I believe that we stand firmly upon truth which no man can refute, and that by so doing we are pointing a clear course for many souls to find the abundant life of true Christianity and eternal bliss in the life to come.

The size of our denomination has nothing to do with the quality of the ministry of teaching and preaching as such. However, there are many factors related to size that indisputably contribute to the effectiveness of our ministry and our ability to adequately comply with our mission in the world. Let us never be proud of our littleness.

Witnessing is without question our task and great concern. Jesus said, "... ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be **witnesses** unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

That the people and nations of the earth are in turmoil is without question. The distraught condition of hearts and minds is obvious. Vice, viciousness, and variances plot and scheme the downfall of the most sacred mores of society. All of a conventional nature is being attacked. Moral and spiritual values are being assailed, and all too often we are left shocked and stunned by the obvious victories of evil in unexpected places. This writer is not one that believes that old mores should be adhered to just for the sake of antiquity nor because of the traditions of the fathers. We need to be able to seek out honestly the pure unadulterated truths of life, and then we desperately need to defend and advance these truths. Let us never be afraid of truth. Jesus declared, "Ye shall know the truth and the truth shall make you free."

Irrespective of size, as long as our denomination exists we have serious obligations to the great society of human souls about us. We cannot afford to allow any hindrance to deter us from the best we have and the best we can muster in an effort to bring the teeming souls of men to the knowledge of Jesus Christ and His love, compassion, and power to save. While perplexity, fear, and uncertainty join hands and dance away in jubilation with youth's most treasured laurels—hope, aspiration, and confidence—we **must** point the way to certain victory through Christ Jesus our Lord. While atheism, socialism, liberalism, intellectualism, and paganism vie each with the other for the domination of human minds, we **must** be relentlessly presenting the realities of God's grace, wisdom, and power. While clamor, confusion, and conquest pool their energies and resources in such an unrelenting bid for audience that it becomes more and more difficult for the hearts of men to remain calm and for distraught souls to hear the Only Voice of Deliverance—"Peace Be Still"—we need to rally

(continued on page fifteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

REFLECTIONS OF THE HOME

by
MRS. CONSTANCE W. CORBETT
Secretary

Just one mile from my home is the Free Will Baptist Children's Home. Little did I realize when I was married several years ago and moved to Middlesex that I would someday be working at the Home and enjoying such a close relationship with all the children and staff.

The Home is located in the southwest corner of Nash County, two miles north of Middlesex, in a setting that can hardly be described. There are the gently rolling pastures with cattle grazing, well-kept grounds and buildings, and some of the best farm land in Nash County. All who live and work here are really very fortunate to be in such a peaceful, "homey" atmosphere.

My husband, family, and I have enjoyed our relationship with the Home over the years. Bill, my husband, grew up with several of the children that have been here, and he delights in reminiscing with them whenever and wherever he happens to see them. He has found some of his best friends here among the students and also among the superintendents who have served the Home. He often recalls deer hunting trips with Mr. Evans and in more recent years, quail hunting with Mr. Everton.

Our children are also now enjoying their relationship with the students on this campus. (Since their mother works here now, it is even more of an excuse to come after school and play.)

Last Saturday marked the Fiftieth Anniversary of the Home. I was happy to be a part of the festivities. The Free Will Baptists are fortunate to have such a place for unfortunate children. The ultimate goal is to make it as much of a home as possible and not just another institution. The days of an institution are coming to an end. With the improvements that have been made and are to be made in the future, it will be a home—a home that every child who comes here can leave and be able to proudly say, "I am glad to be a 'member' of this family and home."

We of the town and community of Middlesex wish the Children's Home many, many more successful years of progress in the field of child care.

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GOSSIP TOWN

Submitted by Mrs. Stella Styron
Davis, North Carolina

Have you ever heard of Gossip Town,
On the shore of Falsehood Bay
Where old Dame Rumor with Rustling Gown
Is going the livelong day?

It isn't far to Gossip Town
For people who want to go;
The Idleness Train will take you down
In just an hour or so.

The Thoughtless Road is a popular route,
And most people start that way;
But it's steep downgrade—if you don't look out,
You'll land in Falsehood Bay.

You glide through the Valley of Vicious Folk,
And into the Tunnel of Hate;
Then crossing the Add-to-Bridge, you walk
Right into the city gate.

The principal street is called They-Say
And I've heard is the public well;
The breezes that blow from Falsehood Bay
Are laden with Don't-You-Tell.

In the midst of the town is Tell-Tale-Park;
You're never quite safe while there;
Its owner is Madame Suspicious Remark,
Who lives on the street, Don't Care.

Just back of the park is Slander Row—
'Twas there that Good Name died;
Pierced by a dart from Jealousy's bo
In the hands of Envious Pride.

From Gossip Town, Peace long since f
But Trouble, Grief, and Woe,
And Sorrow and Care you'll meet inst
If you ever chance to go.

—Cop

BOOK REVIEW

by ELIZABETH HILL

GOSPEL OF JOHN REPHRASED by C
Lovett. Personal Christianity, 1
335 pages, paperback, $2.95.

How well do you know this pop
book of the Bible? Even the most fa
iar reader will find Dr. Lovett's la
work astounding and brand-new.

Among the features are a built-in c
mentary for instant observation and
phrased text which preserves the in
rity of the original, yet is childishly
ple. Interspersed questions strateg
ly placed help the reader to main
the author's focus.

This is truly a book for Christians
mean business for Christ.

BARBED ARROWS by C. H. Spurg
Christian Publications, 1970, rep
238 pages, paperback, $2.

Included are 756 illustrations, a
dotes, and similes collected from the
courses of this prince of preachers.

Ministers and other Christian wor
will find these to be especially inte
ing and helpful.

The following are some of the h
ings which are arranged alphabeti
under distinct headings: Conversion,
couragement, Endurance, Perservera
and Testing.

WALKING WITH THE WIND by Sallie C
ham. Word, 1970, cloth, $3.95.

"I am so weary of walking against
wind.
Someday I shall run away with it
Some will say, 'What a pity.
She is dead . . .'
And you will tell yourself,
'No, she is free.
She has gone walking with the win

This is a lovely collection of p
which express the author's yearning
God.

(Books featured may be ordered from
FREE WILL BAPTIST PRESS, P. O. Box
Ayden, North Carolina.)

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS

Managers

Black Mountain, North Carolina

EWS OF CRAGMONT

ount Allen is beautiful now. The odendrons will add their full splen- of color in a few days, making all mountains most pleasant to the visi- . The glorious colors of many flow- and shrubs, highlighted against the green of several different varieties reshly leafed trees, form wonderful ts for the nature lover.

nd Cragmont Assembly is now ready visitors! Her setting provides a ral headquarters for Free Will Bap- mountain explorers; her rates are enough to be bargains for low-bud- travelers; and her long-established tation for friendliness will be up- this summer. Mrs. Lillian Grubbs, ager; and Miss Linda Davenport of nville, North Carolina, an experienced stant; are working long, hard hours emove the winter's accumulation of and dirt. A large number of re- s, as usual, have to be arranged for. wonderful it would have been for yone if the proposed new buildings d have been made a reality!

ther workers will be arriving to join war against dirt, growing grass, mussed linen. Mrs. Lettie Tyndall the Snow Hill Free Will Baptist rch, Duplin County, North Carolina, join the force in a few days. Mrs. na Sullivan from the Stoney Creek Will Baptist Church near Goldsboro, th Carolina, will once again be here run the kitchen, a most fortunate sing for us all. When the schools out, the remainder of the task force arrive from eastern North Carolina. the first camp, June 8, the buildings grounds will be very bright and y compared to their present condi- s.

he board set a maximum of 125 pers. This number of people, in ition to the counselors and crew, will the old place to capacity. The ard and management have unofficially ted any church-sponsored Scout p—boys, girls, Webelos, or Cubs— o uses its own tents and is accom- panied with appropriate adult leaders to attend any session at special rates. Further information can be obtained from Mrs. Grubbs, Route 1, Black Mountain, North Carolina. A further reminder from the kitchen: Any person planning to attend with a special diet problem, need only inform the manager **ahead** of time. Mrs. Sullivan will graciously take care of any dietetic problem.

Operational and building funds are coming in rather slowly. A very few churches, and a few people, are making splendid efforts for Cragmont. Stoney Creek church near Goldsboro and the Wayne County Sunday School Fellowship are truly good examples for all churches or groups. The church budget could be increased many times as was Stoney Creek's, or a group could raise money for a refrigerator or sterilizer as the Wayne County Sunday School Fellowship did. Equipment for the kitchen, furniture for the new buildings, or a new building can be provided by any group willing to do hard work and careful planning; or maybe a work crew could be formed to do a day's work as has Wayne County who plans to put a new roof on the green house and build a fire escape on the main building. For those who have a mind to work, Cragmont has a job.

Some weeks are full. Should one be turned down for one camp, he should apply for another. The board and management would like very much to have an additional week added so that every person who wishes can attend Cragmont each summer. The spiritual experience one gains in any camp session will be beneficial throughout life. Every church who has some members attending Cragmont for a week, or a weekend, will be a little stronger. Any class, group, or family is urged to check the schedule, choose an unchartered period, and write for a reservation. Cragmont needs funds and buildings and equipment, but most of all, Cragmont needs people. They are "it" that make Cragmont go, who make the hard work worthwhile, and who keep the board and the management alert to the possibilities of greater service to our denomination. They together extend a continuous, cordial invitation to come to Cragmont.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Mt. Tabor Free Will Baptist Church, Creswell, North Carolina, is seeking a full-time pastor. Any minister interested may contact Mr. Fentress L. Simmons, P. O. Box 177, Creswell, North Carolina 27928, or by telephoning 797-4448.

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The Rev. Bill Gaylord wishes to announce that he will be available for pastoral duties on second and fourth Sundays, beginning in September. He can be contacted by those interested in his services by writing P. O. Box 2173, ECU Station, Greenville, North Carolina; or by telephoning Greenville 752-2040 or Belhaven 943-2869.

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Mr. James Warren, a member of the Jackson Heights Free Will Baptist Church, Kinston, North Carolina, was licensed to preach by his church April 26, 1970. He would be happy to assist any church desiring his services as interim pastor or to fill any pulpit in the absence of the pastor. Mr. Warren's address is 1000 Poplar Street, Kinston, North Carolina 28501; or he may be contacted by calling JA7-1648. Also you may contact his pastor, the Rev. Ralph Sumner, 2918 Camelia Street, Kinston.

Mr. Sumner states: "Mr. Warren is a young man who is a dedicated Christian. He has been a real help to me and his church."

HAVE YOU RENEWED YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Children's Home Children Enjoy Weiner Roast



Twelve members of the C. R. Boling Sunday School Class of Everett's Chapel Free Will Baptist Church, Clayton, North Carolina, and their parents visited the Free Will Baptist Children's Home, Middlesex, North Carolina, Saturday, May 16. After spending the afternoon playing games with the children, touring the cottages and other buildings, a weiner roast was held on the campus for the children and their guests. Everyone seemed to have an afternoon of fun, and the hot dogs were soon devoured.

Those attending from Everett's Chapel were: Mr. and Mrs. Bill Hill and children, Mr. and Mrs. Bud Godwin and daughter, Mr. and Mrs. Jimmy Poythress and children; Mr. and Mrs. John Creech and son, Mr. and Mrs. Sammy Johnson and son, Lynwood Renfrow, Mrs. Amelia Brock, and Mrs. Buck Smith.

Edwards' Chapel Honors Mothers on Mother's Day

Edwards' Chapel Free Will Baptist Church, Route 1, Beaufort, North Carolina (South River), paid tribute to its mothers on Mother's Day, May 10, with a homecoming service at the church.

The service was conducted by Mrs. Margaret Wallace, president of the woman's auxiliary. All mothers age 65 and over were honored by being seated in the choir loft. After a short history of each mother was given by the pastor's wife, Mrs. Jesse Caton, she honored each by pinning a red carnation corsage upon her. There were thirteen mothers in this group who were: Mrs. Nannie Jane Pittman, age 86; Mrs. Sina Cannon, age 79; Mrs. Bessie Carraway, age 79; Mrs. Littie Hardy, age 78; Mrs. Aurie Cannon, age 78; Mrs. Mary Tosto, age 77; Mrs. Ruth Eubanks, age 77; Mrs. Laura Hardy, age 75; Mrs. Lydia Hardy, age 73; Mrs. Dora Wallace, age 73; Mrs. Gertrude Mason, age 69; Mrs. Fannie Wallace, age 65; and Mrs. Emma N man, age 65.

The altar flowers for the service we given in memory of the deceased mo ers.

Red Carnation corsages were given the two youngest mothers present: M Catherine Cahoon and Mrs. Viola Cann each age 20.

The junior choir, under the directi of Mrs. Nancy Cannon and Mrs. Ma Wallace, gave a program dedicated the mothers; followed with the singi of "Faith of Our Mothers" by the grou Recitations, "Mothers Little Dollies," w given by the girls, and "Mother's Lit Men" was given by the boys. This w followed by the morning message by t pastor, the Rev. Jesse Caton.

At the noon hour a delicious pic lunch was spread on the church lawn a enjoyed by all.

At 1:30 p.m. the group reassembl in the church for a service of cong gational singing, specials by the chur choir, and a group of young men of t church sang several numbers. Mrs. M garet Wallace and Mrs. Rodney Cahc sang "Beyond the Sunset."

After a few words of appreciation the pastor, the congregation joined gether in singing "God Be with You bringing to a close a day of Christi fellowship that will long be remember by all.

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Friendship Auxiliary Has "Senior Mothers' Meeting"

The May meeting of the Friendsh Free Will Baptist Church's Woman's Au iliary, Middlesex, North Carolina, w designated as "Senior Mothers' Me ing," and fourteen members over "

(continued on page ten)

Coming Events

June 8-13—Youth Frontier Conferen Cragmont Assembly, Inc., Black Mou tain, North Carolina

June 15-20—General Youth Conferen Cragmont Assembly, Inc., Black Mou tain, North Carolina

June 22-26—Minister's Conference, Cra mont Assembly, Inc., Black Mounta North Carolina

June 29—July 4—Christian Cadets' Co ference, Cragmont Assembly, In Black Mountain, North Carolina

July 7, 8—General Conference of Origin Free Will Baptists, Virginnia Bea Church, Virginia Beach, Virginia

Dare We Judge

by
MRS. HERSEL BOWEN
Winterville, N. C.

S a mother I have heard many people y: "If I were you, I'd make my son or ughter do so and so"; or "they uldn't go here or there"; or "you uldn't see my son or daughter going th that girl or boy." Why? Dare I lge your children lest mine be judged d tried in the same measure? Do we parents really know where our chil-en are at all times? who they are with? at they are doing?

have seen lovely Christian parents ve children that lost their way. Why? we try to help by judging and con-mning them? Christians, that is no y to help; we must throw out the life-e to those in need. The sick need the ctors and hospitals—the grave is for dead. If we are neither sick or dead, re is work in God's business for us do.

Have we looked at the long-haired, aggy-dressed, and poorly-kept youths at walks our streets today and walked ound them; or have we stopped and lped them as did the good Samaritan the parable recorded in Luke 10:30-? Let us read this parable: ". . . A rtain man went down from Jerusalem Jericho, and fell among thieves, which ripped him of his raiment, and wound-d him, and departed, leaving him half ad. And by chance there came down certain priest that way: and when he w him, he passed by on the other side. d likewise a Levite, when he was at e place, came and looked on him, and passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise?"

You may say that these young people have not fallen among thieves, but I believe they have fallen into the hands of the greatest of all thieves—Satan. Sin has stripped them of self-respect—their paths are infested with weeds of restlessness. They have been wounded somewhere along the way. Could it have been by some of our indifferences and carelessness for their well-being? Did we depart from them before we tried to understand what they were trying to tell us? Have we looked back to see if they are half alive? Yes, it is time we cared! Dare we pass by on the other side?

How long has it been since we really took time to show compassion for other people? When we begin to have compassion on our fellowman, we will rise up and try to heal the wounds that sin has left. Do we have time to tell others that Jesus cares? We must pour our hearts into our work for Christ and help set these young people back upon the right paths of life; but first they must see Christ in us, and know that we really care. We must not speak with the tone of judging and the "I am better than you" attitude. Certainly there is a price to pay, but just think of your great investment—a soul won for Christ!

How often we say that we do not have the time to do what we know we ought to do! Yet we do not know how much time we have; it may soon run out. Today we have; tomorrow may be too late. Each of us has some problems—some greater than others. Are we the kind of Christian our friends can trust to talk to about our problems, or are we afraid to share our burdens with our church family, afraid of what they might say about us and our family? Real love has no conditions or boundaries. We love when one is good, and we love when one is not so good. What kind of love do you have?

In Deuteronomy 1:16, 17 we read: "And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it."

Do we take time to really listen to the heartaches, disappointments, or problems of our friends, or to the stranger we meet on the street? Maybe some of the problems we have are upon us because we have not been doing enough listening.

God help us all to help each other and to leave the judging to God!

Bookstore Hours

*****

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

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Store Hours

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Saturday: 9 a. m. to 1 p. m.



SUNDAY, MAY 31

LIVING WHAT YOU TEACH

Scripture Reading—Leviticus 20:23

I was present on one occasion when a group of teen-age girls were discussing a new leader for their Bible class. Their frank comments on the lady in question amused me. Said one girl, "If you kids pick Mrs. L..... to be our teacher, I'm quitting." "Why, what's wrong with her?" asked several of the group. "Plenty," was the reply. "Remember how I used to go to help her with her housework on Saturdays? Well, she still owes me money, and she won't pay me. Also, she talks a lot about being a good Christian, and, boy, you should hear her say nasty things about some of her neighbors. Honest, kids, I know I shouldn't talk about her, but, please let's wait until we find a teacher who lives what she teaches us on Sunday."—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

A person who is truly a Christian reflects his Christianity in his everyday life.

MONDAY, JUNE 1

WAS IT A COSTLY SACRIFICE?

Scripture Reading—Exodus 20:8

I know a young fellow in Oklahoma who was intent on going to college, but his folks did not have the money, and he had no work. Finally he got a job in a restaurant for the summer, which promised sufficient earnings to enable him to enter college the next fall. On receiving his first Saturday night's pay envelope, he was ordered to report the next morning at seven o'clock. He had not thought of having to work Sundays, but was told that restaurants must stay open everyday, and he must either report for duty next morning or quit. He quit. He had been reared to spend Sunday God's way. College plans were dashed. Then he saw an announcement of a coming examination in his Congressional district for a Rhodes Scholarship. He decided to study at home in preparation for that contest. He won the appointment, and the following fall, instead of going to his state college, he entered Oxford, in England, with a $1,500 appropriation to finance him, through his Rhodes Scholarship.—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When we sacrifice for the Lord, we will gain more than we ever could have lost.

TUESDAY, JUNE 2

NOT CHANGED BY THE WIND

Scripture Reading—Exodus 19:4

C. H. Spurgeon was talking to a farmer who had on his barn a weather vane on the arrow of which was inscribed, "God is love." He said to the farmer: "What do you mean by that? Do you think God's love is changeable—that it veers about as the arrow turns in the wind?" The farmer answered, "Oh, no! I mean that whichever way the wind blows, God is still love." —*Christian Digest, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

No matter where you are or what you do, God is everywhere and He has love for everyone.

WEDNESDAY, JUNE 3

SOMETIME WAS TOO LATE!

Scripture Reading—Exodus 22:29

Said a young man to the Rev. Mr. Young: "I intend to become a Christian sometime, but not now. Don't trouble yourself about me. I'll tend to it in good time." A few weeks after, the man was injured in a sawmill, and, as he lay dying, Mr. Young was called to him. He found him in despair, saying: "Leave me alone. At your meeting I was almost persuaded, but I would not yield, and now it is too late. Oh, get my wife, my sisters, and my brothers to seek God, and do it now, but leave me alone, for I am lost." Within an hour he passed away, with these words on his lips, "I am lost, I am lost, just because I would not yield when I was almost persuaded."—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If you haven't given your heart to Christ, now is the time for tomorrow may be too late.

THURSDAY, JUNE 4

MEDITATION

Scripture Reading—Genesis 28:16

I sat and watched the Evening Star
And my thoughts were full of God—
I felt His breath on the evening breeze,
His pulse beat through the sod.

I saw His smile on a pansy's face,
Heard His voice in the night-bird's call;
I knew He had passed through the waving grass—
As a hush fell over all.

He drew His mantle of dusk about
Every bush, and flower, and clod—
I sat and watched the Evening Star,
And my thoughts were full of God.
—*Knight's Master Book, Eerdmans Publishing Compan*

PRAYER THOUGHT

Each of us should meditate with the Lo everyday and become closer to Him, a yield all our love to Him.

FRIDAY, JUNE 5

HIS "WELL DONE"

Scripture Reading—Isaiah 3:10

A young man, having studied violin u der a great master, was giving his fi recital. Following each number, desp the cheers of the crowd, the boy seem dissatisfied. Even after the last numb with the shouts louder than ever, the b stood watching an old man in the balcon

Finally, the old man smiled and nodd approval. Immediately the young man laxed and beamed his happiness.

The plaudits of the crowd meant no ing until he had won the approval of t master.—*Knight's Master Book, Eerdma Publishing Company.*

PRAYER THOUGHT

Living for the Master up above will a happy experience for us while we l here on earth; and after we die, then will receive our great reward for being child.

SATURDAY, JUNE 6

SYMPATHY THAT COUNTED

Scripture Reading—Philippians 2:2

Dr. Stuart Nye Hutchison tells us ab a boy whom he knew who had lost his ri hand. He felt so badly about it that did not want to see anyone. His fat said, "I'm going to bring the minister in see you." The boy said, "I don't want see him." But the father brought him When the boy looked up he saw that minister had no right arm; there was empty sleeve. He came over to the b and said, "I haven't any hand, either. lost mine when I was a boy, and I kn how it feels." It wasn't hard for the b to get acquainted with the minister w "knew how it felt." So Christ has suff ed for us and knows our temptation *Knight's Master Book, Eerdmans Publish Company.*

PRAYER THOUGHT

When we feel sorely afflicted, if look about ourselves we can always f one more unfortunate than we are; he we should be thankful in all things.

HAVE YOU RENEWED YOUR SUBSCRIPTION

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

ommencement xercises Scheduled

Mount Olive College will hold its anal graduation exercises on Sunday, y 31. The commencement sermon l be presented by the Rev. N. Bruce rrow of Snow Hill, North Carolina, at

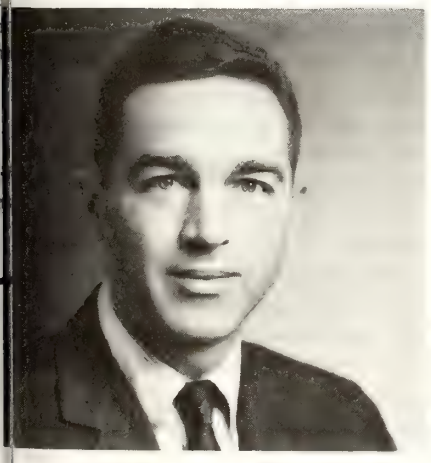


The Rev. N. Bruce Barrow

a. m., in the College auditorium. Barw is president of the North Carolina nisterial Association of Free Will Bapts and serves as pastor of Marlboro e Will Baptist Church near Farmville.

At 4 p. m., the commencement will be d on the front lawn of the downtown mpus with Watts Hill Jr., a member of e North Carolina Board of Higher Education, delivering the address. Hill is chairman of the Board of Home Security Life Insurance Company, has held elective office in state and local government, and has served as chairman for the North Carolina Board of Higher Education for four years. He has a son who is a freshman in college and a daughter who is a junior in high school.

The public is invited to attend.



Watts Hill Jr.

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Adrian Grubbs Chosen as Counselor

The Mount Olive College Summer Youth Conference for 1970 is pleased to announce that the Rev. Adrian Grubbs



will serve as men's counselor and as instructor in a course in current social issues. The Conference which will be held June 21-26, will have as its theme: "Teens 'n Things."

Mr. Grubbs is a 1962 graduate of B. F. Grady High School in Duplin County, North Carolina, he attended Mount Olive College, and received his B.A. in physics from North Carolina Wesleyan College in Rocky Mount in 1966. He will be a 1970 graduate of Southeastern Baptist Theological Seminary with the Master of Divinity Degree.

Mr. Grubbs is an ordained Free Will Baptist minister, having served several churches in eastern North Carolina and will assume his duties as pastor of Piney Grove Free Will Baptist Church, Greenville, North Carolina, in June. He also serves in several positions throughout the Free Will Baptist denomination in North Carolina.

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Terry Woodard Ordained



It was announced that Terry Woodard, a sophomore at Mount Olive College, was ordained by the Cape Fear Conference on Sunday, May 3, at 3 p.m., at the Faith Free Will Baptist Church of Four Oaks, North Carolina. Mr. Woodard is currently serving Rooty Branch Free Will Baptist Church. He is a member of Faith church and is the son of Mr. and Mrs. Richard C. Woodard.

USED ALUMINUM PLATES FOR SALE

The Press has a quantity of used aluminum offset plates for sale. The plates are available in two sizes: 22¾ by 26 inches, and 11 by 18 inches. The costs of these used plates are 75¢ and 35¢ respectively.

These plates have a number of uses, including the patching of farm buildings, rooftops, etc. In fact, anywhere that tin is used for patching or repairing, these plates will serve a similar purpose.

Anyone interested in securing these plates or desiring further information concerning these should contact the Press.

NEWS NOTES

(continued from page six)

years young" were recognized. Other auxiliary members were happy to have the opportunity to say "Thank you" and "We love you" for all the many years of service these senior mothers have rendered to their church, auxiliary, community, and homes. They have truly been busy, dedicated leaders while "Making Their Homes a Glory," which was the topic of the program. Several of these honored ladies are charter members.

In thinking of their love, devotion, and faithfulness, Program Chairman Mrs. Penina Edwards talked for a moment about their hands, one of the loveliest, most symbolized parts of a mother. "The hand that rocks the cradle is the one that rules the world" was emphasized during the program. They were reminded of their working, loving, and praying hands as they have diligently sought to serve their fellow members, families, friends—and likewise—God.

Afterwards, Mrs. Maybelle Strickland, president, presented each of these members a "Praying Hands" pin and offered her appreciation for the leadership and encouragement of "our Free Will Baptist senior mothers."

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Youth Weekend Revival at Saratoga Church

A youth weekend revival will be held at the Saratoga Free Will Baptist Church, Saratoga, North Carolina, June 12, 13, and 14. The services will begin each evening at 7:30 with the Rev. John D. Swain, pastor of Mount Zion church (Washington County), as the guest evangelist. The pastor, the Rev. Dale Bates, will assist in the services which will feature special music nightly. A cordial invitation is extended everyone to attend.

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Friendship Church Observes Youth Sunday

The Friendship Free Will Baptist Church, Middlesex, North Carolina, observed Youth Sunday, April 26, 1970, with Ray Wilder serving as youth pastor. His topic was "Home Evangelism."

Acting as superintendent was Eugene Glover and Sunday school secretary was Rex Wilder. Junior ushers were Joel Creech, John Capps, Craig Glover, and Dell Edwards. Sunday school teachers were: Adult Class, Judy Strickland; Young People's Class, Marty Whitley; Intermediate Class, Teresa Congleton; Junior Class, Cathy Edwards and Sandra Finch; Primary Class, Nancy Strickland; and Beginners' Class, Emogene Glover and Nancy Glover.

Under the leadership of Diane Edwards, choir director, with Nancy Strickland serving as organist, the Cherubs and AFCs sang during Sunday school, while the YFAs were in charge of the music during worship service. Specials consisted of all the YFAs singing "Home of the Soul"; Diane Edwards and Emogene Glover sang a duet, "I Surrender All;" and a solo, "Living for Jesus" was rendered by Nancy Strickland with Sandra Finch at the piano.

Much enthusiasm was shown by all the youth as they performed in a manner that made the entire church proud. The young people at Friendship hope that experiences such as these will enable them to be better Christian leaders in their church, community, and homes. Adults were reminded that a man never stood so tall than when he stoops to help a child.

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Second Western S. S. Convention Rock Springs Church

The Second Western District Sunday School Convention will convene with Rock Springs Free Will Baptist Church, Route 1, Bailey, North Carolina, Sunday, May 31. The theme will be, "My Help," with Scripture taken from Psalm 121. The convention will begin at 9:45 a.m. with the following program:

Song Service, Host Church
Devotions, Luther Bissitte
Welcome, Oscar Whitley
Response, the Rev. Edgar Benton
Business, Henry Mitchell, Vice-President, Presiding
Sunday School Lesson, Oscar Whitley, Superintendent
Intermission
Song Service, Host Church
Offering for Children's Home
Convention Message, the Rev. Joe E. Gerald
Business Session
Report of Committees
Awarding of Banner and Trophy
Adjournment

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Lanwood Chapel to Host Cape Fear Union Meeting

The Union Meeting of the Cape Fear Conference will convene on Saturday, May 30, with Lanwood Chapel Free Will Baptist Church near Smithfield, North Carolina. The moderator, the Rev. C. Felton Godwin, will preside. The local church pianist and organist will play for the union. The program is as follo

10:00—Hymn
—Devotions, the Rev. J. C. Ha way
—Welcome, the Rev. Floyd Smi
—Response, Mr. A. F. Ballance
10:15—Enrollment of Officers and isters
—Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Reports of Denominational En prises
—Miscellaneous
11:15—Worship Service:
Hymn
Offering
Special Music
Message, the Rev. C. M. Coa
12:00—Report of Treasurer
—Unfinished Business
—Benediction and Adjournment
—Lunch and Christian Fellowshi

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Holly Springs Church to Observe Homecoming

The Holly Springs Free Will Bap Church, Route 2, Kenly, North Caro will observe its annual homecoming vice on Sunday, June 7. The day's tivities will begin with Sunday schoo 10 a.m., followed with the worship vice at eleven. At the noon hour a nic lunch will be served on the ch grounds.

An afternoon program of singing been planned. The pastor, the Royster Martin, along with the ch membership, extends a cordial welc to all former pastors, members, friends to attend. A special invita is also extended to all church ch group singers, and others who wil take part in the afternoon service.

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Fifth Eastern S. S. Convention Saints Delight Church

The Saints Delight Free Will Ba Church, Route 5, New Bern, North C lina, will entertain the Fifth Eastern day School Convention Sunday, May beginning at 10 a.m. The theme wi "God's Covenant." The program i follows:

10:00—Prayer, J. C. Griffin Jr.
—Convention Hymn, "Rock of A
—Welcome, Vernon Dixon Sr., perintendent of Host Sun School
—Response, Frankie Jacc Bridgeton Church

(continued on page sixteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "For we have ... an high priest which cannot be ...ched with the feeling of our infirmi...s; but was in all points tempted like ... we are, yet without sin" (Hebrews 4: ...—**F. Tutle, Oklahoma.**

Answer: This verse says in somewhat ...different way that said by many like ...ses in the Bible. "There hath no ...mptation taken you but such as is com...n to man: but God is faithful, who ...l not suffer you to be tempted above ...t ye are able; but will with the temp...ion also make a way to escape, that ...may be able to bear it" (1 Corinthians ...13). Christ here is seen as the way ...escape and so is He in "Wherefore he ...able also to save them to the utter...st that come unto God by him, seeing ...ever liveth to make intercession for ...m" (Hebrews 7:25); "Jesus saith unto ...n, I am the way, the truth, and the ...: no man cometh unto the Father, ... by me" (John 14:6).

...Whether it is a turn from sin to salva...n on the part of a sinner, or seeking ...some good thing from God on the part ...a Christian, Christ is the only Priest ... which we may come and find our ef...ts fruitful for He is the only way, ...th, and life by which God has provid...for both saints and sinners to come ... Him. Jesus says, "Verily, verily, I ... unto you, He that entereth not by ... door into the sheepfold, but climb...up some other way, the same is a ...f and a robber. But he that enter...in by the door is the shepherd of the ...ep. . . . The thief cometh not, but ... to steal, and to kill, and to destroy; ...n come that they might have life, and ...t they might have it more abundant... (John 10:1, 2, 10).

...esus was incarnated—born of the Vir... Mary—that He might take our place ...e in this sinful world, and that He ...ght in that way provide for us in His ...ce in glory throughout all eternity, ...vided that we accept Him in His offer ...this. He wept with those who wept ...is seen in "Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: And whosoever liveth and believeth in me shall never die. Believest thou this? . . . Jesus wept" (John 11:25, 26, 35). This was Jesus' means of rejoicing for those whom the occasion made it fitting for them to rejoice. (Read John 2.) "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believeth on him" (John 2:11).

We find the following on Page 100 in "Ryle's Expository Thoughts on the Gospel of John" who is writing about Jesus as viewed in John 11: "One thing, at any rate, is abundantly clear from this passage: there is nothing wrong or wicked in being greatly moved by the sight of sorrow, so long as we keep our feelings under control. To be always cold, unfeeling, and unsympathizing, may appear to some very dignified and philosophical. But though it may suit a Stoic, it is not consistent with the character of a Christian. Sympathy is not sinful, but Christlike.

"Theophylact observes that Christ 'teaches us by His own example the due measure of joy and grief.' "

Whether thinking of grief or joy in conjunction with our Lord Jesus Christ in His life here on earth among sinful men, let us always remember that whatever it was He did and said, was done and said by Him—perfect man and perfect God—that all of it we read about in the Bible, whether it be found in the Old Testament or the New Testament, was done and afterward written about for the purpose of making Christians of us, who are helped from these examples to live and act like Christ and not like the world in all situations and circumstances. A would-be half Christian and half worldlian can be no Christian at all. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon" (Matthew 6:24); "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? . . . Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:16, 19-21); "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

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STORIES

for our youth



HOW MUCH DOES A MIRACLE COST?

OWEN C. SALWAY

THE doctor turned slowly from the bedside and motioned Mr. Connor into the kitchen. They were oblivious to nine-year-old Judy at the sink, washing the few dishes she and her father had used for supper.

The two men were silent for a few seconds while the doctor phrased the words in his mind. As he opened his mouth to speak, Judy's hands paused in the dishwater.

"I'm sorry, Mr. Conner," he said softly, "but only a miracle can help your wife."

The late afternoon light crept through the curtain and revealed the lines of sadness on Mr. Connor's face.

"We'll take her to the hospital right away," continued the doctor as he turned toward the door.

Judy slipped to her father's side.

"Daddy," she whispered, wide-eyed, 'if a miracle will help Mom, where can we get one?"

"It's—it's just a word, dear," replied her father, putting his hand on the young girl's shoulder; "sort of a Sunday word that they use in church sometimes."

She retraced her steps to the sink.

Wind whipped snow against the window, and the sound of it made her shiver. Darkness fell, and the lights of Glendale, a mile away, flickered across the snow.

A miracle, she thought sadly as they moved her mother to the waiting ambulance. All we need is a miracle.

Mr. Connor came back into the house and sank wearily into a chair.

"You should try to sleep, Daddy," coaxed Judy. "You look tired."

"I—I think I will lie down for a few minutes," replied her father, rubbing his hand across his eyes.

Judy knew that her father had not slept for several nights, and it was only a moment before he was sound asleep.

She sat deep in thought. The only sounds were her father's deep breathing and the wind as it rattled a loose windowpane.

"A miracle," she whispered aloud. "We must get a miracle."

She tiptoed into her bedroom and came out with her tiny change purse. Quietly she laid the money on the table. There were three quarters, a nickel, and a penny.

The hands of the clock slowly moved in their monotonous circle.

I know, she thought, jumping out of her chair. Glendale Drugstore is open tonight. They might have a miracle. They have thousands of things on their shelves.

Her finger slid down the page in the phone book and stopped. Quickly she dialed.

"Glendale Drugstore," said a voice.

"How—how much does a miracle cost?" asked Judy excitedly, fingering the money in her hand. There was a pause.

"A—a what?"

"A miracle," repeated Judy. "I need one. Just one."

"Well," laughed the clerk, "let's see. We have boxes and bottles and jars, and even a few toys; but miracles—I'm afraid, I don't see any. Now if you've finished with your pranks. I'll get on with my work."

There was a click in her ear. She turned slowly back to her chair. The church! That's it. Daddy said it w a Sunday word.

Again her fingers flew down the pag of the phone book. A frown tugged her forehead when she saw the long l of churches. Oh, I wish we'd go church; then I'd know which one phone, she thought anxiously. She pi ed a number and dialed.

"Reverend Simpson speaking."

"D—do you have any miracles in yo church?" Judy asked. "I—I need on

"Miracles!" exclaimed the minist "My dear child, what do you mean?"

"M—my mother is sick, and the d tor said that only a miracle could h her," replied Judy.

"My dear," said Reverend Simps "Jesus performed miracles when He w here on earth, but that was many, ma years ago."

"Doesn't Jesus do miracles any more asked Judy. "When did He stop?"

"Well—," the minister hesitated. " don't talk about miracles much tod It's a little old-fashioned." He clea his throat. "But we could send y mother some flowers and visit her," finished.

"Th—thank you," said Judy, her l quivering, "but it's a miracle that she really needs, I guess."

It was ten o'clock when Judy Con wrote a note and left it on the kitc table for her father. She stepped into the crisp night air and started ward the Rockland home a half m away.

Mrs. Rockland will know what to she thought. Mrs. Rockland knows most everything. Her hands were nu when she knocked on the door, and fr en tears clung to her cheeks.

"Judy," gasped Mrs. Rockland, "w on earth are you doing out alone at t time of night—and without a coat?"

"It's—it's Mom," sobbed Judy. "Sh sick in the hospital, and the doctor s she needs a miracle."

"I'm terribly sorry, Judy," repl Mrs. Rockland, pulling the youngster ward the stove. "I meant to phone y mother just yesterday. I had no i she was sick, or I would have been o to help out."

"How much does a miracle cost?" sisted Judy, holding out the money her clenched fist.

"It almost cost your life," soot Mrs. Rockland. "You're frozen."

"I—I've been hunting for a miracle night," wept Judy. "It's a Sunday w

(continued on page sixteen)

YOUTH CONFERENCE

for

High School Students

MOUNT OLIVE COLLEGE
Mount Olive, North Carolina

JUNE 21 – 26, 1970

THEME: "TEENS 'N THINGS"

Cost: $25 for Resident Conferees
($5 with registration, $20 upon arrival)
and
$5 for Commuting Conferees
($5 for registration)

Periods of study, worship, discussion, social activities, and recreation will provide opportunities for each attendant to increase his understanding of himself, his fellowman, and his faith in God.

The Conference will begin with registration at 3 p.m. on Sunday, June 21, and will close following a 10 a.m. service on Friday, June 26. It is open to any young person who will be in high school during the fall of 1970 or who has completed his high school program.

DO SOMETHING DIFFERENT THIS SUMMER!

JOIN US IN THIS EXPERIENCE!

For further information write:

Summer Youth Conference
Mount Olive College
Mount Olive, North Carolina 28365

(Classroom facilities and dormitories will be air-conditioned.)



The Nature of the Church

Lesson Text: Ephesians 2:11-22

Memory Verse: Ephesians 2:13

I. INTRODUCTION

Although the Book of Ephesians opens with the expression, "Paul, an apostle of Christ Jesus, . . ." (1:1), most American and European biblical scholars over the past one hundred years have moved to the position that Paul is not the writer. These scholars maintain that the style of Ephesians is not that of Paul's known writings; the vocabulary used in Ephesians is not that used in Paul's known writings; and the doctrine presented in Ephesians differs at some points from the doctrinal points of Paul's known writings. Some British scholars, however, content that Paul is the writer.

Basically, the theology of Ephesians, whether written by Paul or an unknown second generation Christian, is of great importance in the development of the Christian church. The theology of Ephesians is primarily a theology of "unity," that in Christ all things will be united. This concept of unity is extended to man, for in the church, the "Body of Christ," all men are united by worship and love.

The writer of Ephesians presents the concept of God as Father, "our Father," "the Father," or "the Father of Glory." The expression "Father" is used as a figure of speech to describe the essential nature of God. The nature of God as "Father" moves to the nature of the church, for the church is the means by which God gathers broken humanity together and heals its brokenness. The force in the creation that heals man's divisions is Christ—Christ as self-negating and self-sacrificing; Christ as a force of love. The church and Christ is the body, and together the two function as one. The church depends on Christ for its direction, its purpose, and its nature. The church in turn serves Christ through the individuals that compose it.

The particular section of Ephesians that is today's lesson text deals with the sense of unity of mankind in the church brought about through Christ. The force of unity is given as Jew and Gentile are brought together in a single worshiping community.—Bible Teacher (F.W.B.).

II. HINTS THAT HELP

A. Before trusting Christ as Saviour, God's children lived outside His family as enemies (Ephesians 2:11, 12).

B. God the Father is never far away from those who trust in His Son (Ephesians 2:13; cf. Acts 17:27).

C. Two individuals may be at war with each other as unsaved men, but in Christ all hatred must disappear (Ephesians 2:14, 15).

D. The body of Christ consists of many members, all having one Head (Ephesians 2:16; cf. Colossians 1:18).

E. The man-made theory that one can come to God in any of several ways is wrong, for the Bible gives only one way —through Christ (Ephesians 2:17, 18; cf. John 14:6).

F. The desire of a man to belong is satisfied in Christ, as he becomes a member of God's household (Ephesians 2:19).

G. Collectively, believers in Christ constitute a temple (vv. 20, 21).

H. The temple formed by believers is sacred as God's dwelling place (v. 22).

—John Danilson.

III. ADDITIONAL TRUTHS

A. God is there, and man is here. From what we know of ourselves and of God, it seems at first glance that we are totally separated from Him, that it is impossible for us ever to meet. There seems to be far too much sin preventing us from seeing God, causing a great blackness between us and Him.

But first appearances are deceiving. The sin is there, but it does not have to be. Christ came and gave His life to take away all the sin that kept m from reaching God.

Because the Son of God died to f give our sins, He is the only connect between us and God. He ended the trangement between God and man. became the cornerstone of the chur and in the church man is always rea ing up to God.

Through our worship in the chu our lives are constantly renewed, c stantly linked to God. Consequently have a fervent desire to reach out the rest of the world. We want to ma Him known to all those outside His sembly. We want to show, in whate way is possible and to whatever per will listen, that God dwells in us, a we dwell in Him, and that this is p sible for all other men, too.—Stand Commentary.

B. "The brand-new minister tack the church's list of dropouts with and vigor. His enthusiasm was so what shaken when he came to Mr. F kins.

" 'Why don't you and your fam come to church?' the minister asked

" 'We're already been,' replied Perkins.

"Too many nominal Christians, Mr. Perkins, think of the church in past tense. Unfortunately the church Christ won't get ahead until its memb think ahead. Certainly all of us think back to one or more unpleas church experiences in years gone Your own may match or surpass that the church visitor who, in desperat sat down in the nearest pew without moving his hat. 'Do you realize, that you have your hat on?' 'I thou this might do it," the visitor replied. have been coming to this church several months and this is the first t anyone has spoken to me.' "—Selecte

C. The Congo Mission News speaks Mr. Lass' work among the pygmies r Maitulu. These little people have b a chapel for Christian worship, and hundred of them gather on Sundays. building is tiny, and a white man is l ly to collide with a crossbeam, faste as high as little arms could reach. to this people it is a building of ca dral proportions, the biggest struc venture of their lives. Six of th pygmies have given their lives to Ch and it is expected that they will co tute a nucleus of an evangelistic ban Sunday School Times.

he Role of the mall Denomination the Present Day

(continued from page three)

nd the promises of God and glorious- laim them for lost humanity's sake. ein lies the role of the denominations ge and small.

ur major concern then, should hinge n the quality of witness we present. sincere question should be, "Does faith provide a true and powerful ess for Christ and the will and pur- of God?" Since the strength and ess of the denomination depend upon power and fervor of the various tituents of the body, every local as- ation, every local church, and every vidual member must be involved in ern and determination relative to best quality of witnessing possible.

it is discovered that we just do not the necessary ability and capacity he Lord to bless us in our efforts so maximum results ensue, we should ig enough to step aside and allow e, who will be profitable servants ave free access to the opportunities challenge us. This sort of thinking gs us face-to-face with the painfully ssary question: "Is the kind of wit- I give the kind that is conducive to g honor to my denomination because st honors God?" Personal littleness self-centeredness must be pushed for the advancement of the cause.

appears that many of us just can- wake up to the fact that we now live big and rapidly changing world. ncements in many areas of life baf- us. Revolutionary progress in ce, transportation, economics, com- ication, and other contributing s have almost suddenly reduced our and untraversable world to an amal- ated composite and made all quar- of it available to any who aspire isit or dwell therein.

in Grandmother's day the backyard e was easily enough surmounted in r to spy on the neighbor's dirty or to gossip with a friend; so in age, by means of satellites and elec- cs, Mr. Nixon can know when Mr. nnev is catching a cold before he sneeze many times. Astronauts can a spacecraft and land on the moon st in the time required for our dfather preachers to reach the des- ion of their monthly appointments. e tremendous changes peculiar to the society in which we live and to which we witness have brought many problems and serious hazards. However, with these added challenges have come, also, innumerable and unprecedented opportunities. We are thrown in direct relationship with ideologies, philosophies, customs, religions, etc. with which we have previously had little, if any, direct intercourse. Here lies opportunity for real witness. It is most encouraging to learn that some of these newly discovered forces are at least friendly toward the Christian religion. It may be equally frightening to discover the fanatical dedication and the aggressive persistence of the proponents of the hostile agents.

If we as denominations of Christian people are what we loudly proclaim to be, it is high time that we put on the full armor of God, gird ourselves with the power of the Holy Spirit, join hands and hearts with all with whom we can work for God's glory, and produce fruits as evidence of our love and devotion to our cause and to our Lord. It appears to this writer that in these crucial days we need to be more concerned about the quality of our witness and the dedication of our lives than about who is going to run the show.

Obviously, leadership is essential, but dictatorship and religious imperialism must be made impossible. No person nor group of persons is capable of running the show so far as God's business is concerned. This leads us to say that the day is upon us when sincere efforts for close fellowship with people of like minds and spirits is imperative!

Perhaps there is no reason for any of us to lose our identity so far as name, tradition, and historical lore are concerned. However, in passing the writer's personal opinion about such matters is that many times we are more concerned about sentimental traditions than we are concerned about the business of the Lord Jesus Christ. Let no one think that I am not aware of the tenaciousness with which many people hold to sentimental ties. I am merely saying that with existing pressures and obvious opportunities we need all the strength we can muster. There is no question about there being strength in numbers when the numbers are in unity and are tapping the same source of divine grace.

A major role in any Christian enterprise is brotherly love and mutual fellowship. This says that a major role for small denominations of kindred faith and mutual objectives is fellowship and unified efforts. Sad is our plight, feeble is our witness, and hopeless is our future unless we are big enough to sit in counsel with determined effort to examine our weaknesses, admit our problems, and attempt to improve our effectiveness with sincere, unselfish, Christian hearts and minds. There is surely no real victory in God's kingdom for those who reject the Christian concept of brotherly love and refuse to work together honestly, fairly, and without prejudice, malice, or distrust. Exploring, weighing, and evaluating each other's idea with common objectives in mind can and should be a real challenge, and should result in great blessings through successful accomplishments.

In all fairness and in all sincerity anyone who attempts a paper on the subject of "The Role of the Small Denomination in This Age," should consider some of the facts that pertain to littleness. Littleness obviously reveals the lack of growth. Let us never be so naive as to think that we have something so good or so radically different to offer that the world of distraught souls rejects our wares. Basically men who seek salvation want just that. They want to know that the hope in which they have invested their time and energies will suffice in the testing hour. I am persuaded that the majority of the people who are interested in Christianity are seeking something that is far more important than the name of a denomination or a movement.

Statisticians declare that any denomination that keeps its children will double its membership every twenty years. We are not infants by age, but our growth seems to have come to a very slow pace. As we view the truth about us, we are compelled to admit that we are not keeping our own children. I do not believe that the reason for this sad loss is to be charged to faulty or repulsive doctrine. There must be other areas of trouble.

We observe the passing of little country churches into nonexistence, and we look anxiously upon the woeful lack of growth in the urban and suburban churches. We idly look on while millions grow up and die in the slums of our cities without having had the blessings and privileges of the ministry of Christian faith. We virtually do nothing about the fearful onslaught of alcoholism and narcotic addiction. We observe that race prejudice stalks the land and leaves in its wake a hatred that only the gospel

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Boys' and Girls' Stories

(continued from page twelve)

a church word, but even the minister didn't have one."

Only the sound of a girl weeping broke the stillness in the room.

"I've got an idea," announced Mrs. Rockland, hurrying to the phone. She spoke in subdued tones for a few minutes. "Joan," she asked, "doesn't your church talk about miracles sometimes?"

"We certainly do," replied Joan Archer. "And thanks for calling me. You just leave everything to us. We'll try to find a miracle for Judy."

A half hour later, a dozen people were kneeling in prayer; and faith reached up to the very throne of God to plead for a miracle for Judy's mother.

In the morning Judy came into the kitchen just as her father was putting down the telephone receiver. He smiled as he said, "It's good news, dear. The doctor says Mother is getting better."

"Sh—she must have got the miracle, Daddy," exclaimed Judy. "Mrs. Archer said that there were miracles in their church, and they were asking God to give Mom one. She said that there were lots of miracles in the world yet. It just took time and faith and prayer to get them."

"When Mother's better," said Mr. Connor with a catch in his voice, "we'll all go to Mrs. Archer's church. Maybe there will be a small miracle for you and me, too."—My Pleasure.

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The Role of the Small Denomination In the Present Day

(continued from page fifteen)

of Christ can change. In spite of unavoidable observations, too many of us take the attitude that there is really nothing wrong about which we should be alarmed. We prefer to remain calm and unperturbed, hoping vainly that these facts will go away and our littleness will be overcome, unobserved, or at least excused.

While secularism is pouring poison into the minds of our youth, universities are building dormitories in which young men and women are encouraged to live together out of wedlock (in adultery, if you please) and atheism and immorality strut like peacocks, vested in the cloaks of intellectualism and tolerance, we are called upon by some to be content with littleness.

While **our particular** little denomination is amply capable of providing a denominational budget of at least one million dollars annually and our vital enterprises—College, Home Missions, Foreign Missions, Education and Publications, etc. —must struggle along with woefully inadequate budgets, we are to pretend that all is well. As long as these tragic facts remain, it will be hard for anyone to feed this writer the "Goose Liver of Spiritual Prosperity" and expect him to relish it.

There is plenty wrong! Despair is not the answer. Defeatism will never solve the problem. Perhaps our only hope is an old-fashioned and genuine revival of spiritual concern and dedication that will transform all of us—including the preachers. Let us quit lying about how much we love the Lord and our denomination and begin a demonstration of love and commitment that will smack of no hypocrisy and will countenance no denial.

Let us this day resolve to lift our eyes above our littleness to the horizon of challenge and opportunity, and determine that we will use every divine resource available for advancement. Let our goals be determined in heaven and our motives be both purified and empowered by the Holy Spirit. Let us behold the challenging needs of lost humanity and hear the cry of distraught souls. Although the mighty sea of challenge is awesome and our ship is woefully small, let us hear afresh the commission of the Great Captain of our souls and be assured of His presence and power. Let us shake off the diapers of babyhood, launch out on the sea, brave the storms, claim the promises, and gain the victories. Unshackled from fear and doubt we must lift anchor and set our course with confidence. No doubt our little ship will be joined with numerous other little ships and perhaps many, much bigger ships as we sail out into the mighty sea of distraught humanity with the banner of God's grace and tory floating proudly aloft. God sp the day!

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NEWS NOTES

(continued from page ten)

10:15—Recognition of Pastors and S day School Officers
10:20—Offering and Offertory
10:25—Sunday School Lesson, S. M. I rison, Saint Mary's Church
10:50—Business Period
11:10—Hymn, "Praise Him! Praise Hi
11:15—Program, Mrs. W. E. Stilley Whitford Gaskins, Directors
11:30—Sermon, the Rev. Roy Cauley
12:00—Report of Finance Committee
12:05—Special Music, Joy and Ja Lockbor
12:15—Presentation of Awards
12:20—Adjournment and Lunch

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Pleasant Plain Church to Observe Youth Sunday

The Pleasant Plain Free Will Bap Church, Route 2, Selma, North Carol will observe youth Sunday May 31. youth of the Sunday school will be charge of all the Sunday school ac ties, beginning at 10 a.m. It being t Sunday there will not be a morning w ship service. The pastor, the Rev. I by Jones, and the church membership vite the public to attend this servic

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NOTE OF THANKS

Dear Fellow Free Will Baptists:

I want to take this means to th each of you for the many cards I ceived while in the hospital recove from an eye injury. Also, many th for your prayers. But most of a thank God that I am well and my sight is very good.

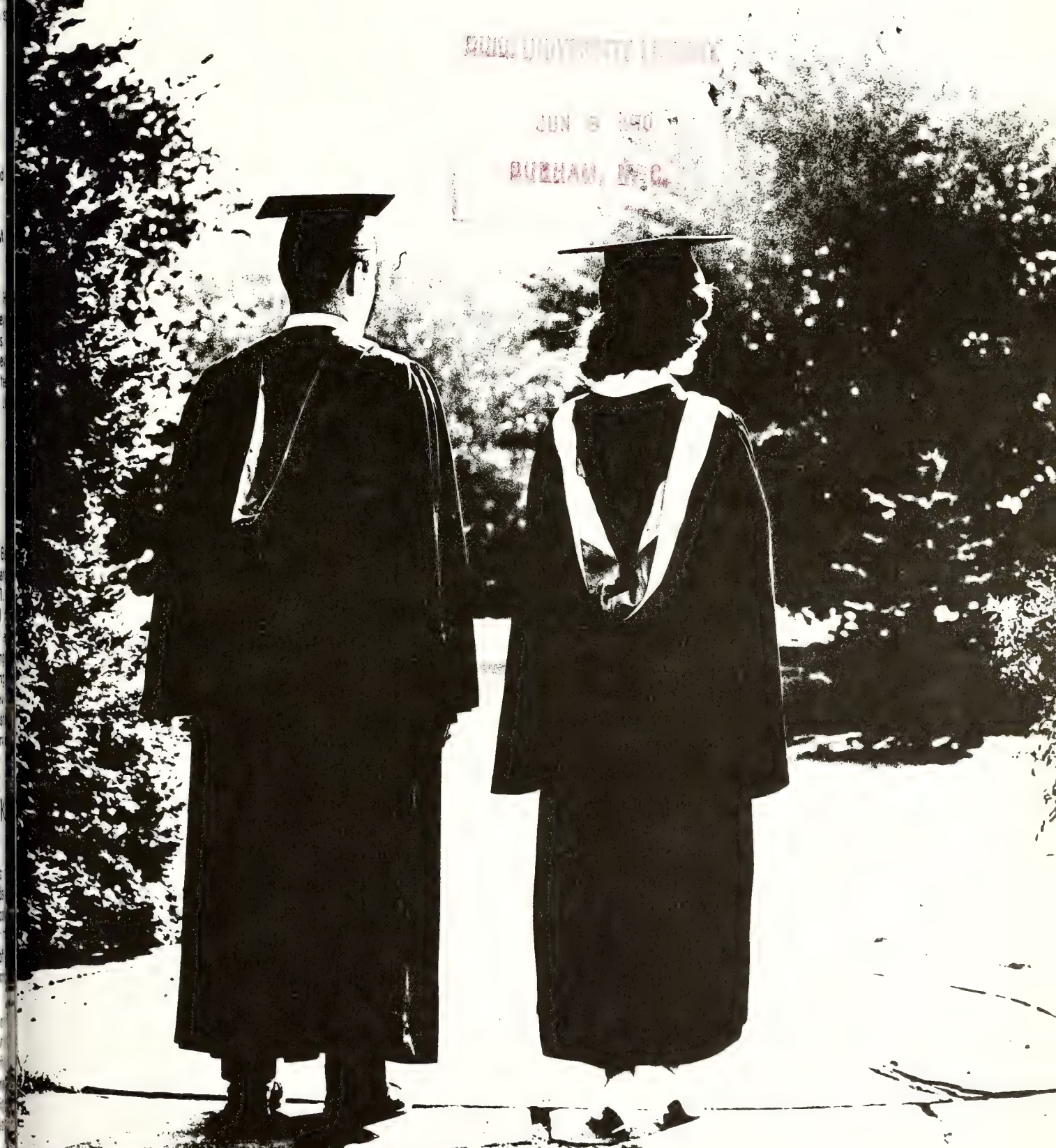
I would like to take this opportu to thank the State Youth Convention the telegram they sent me. Althou was in total darkness at the time, bandages over both eyes, it bright my day. May God bless all of you.

Doug Skinner
Wilson, North Carolin

the FREE WILL BAPTIST

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 3, 1970

JUN 8 1970
DURHAM, N.C.



GRADUATING INTO WHAT?

Cover Photo by Harold M. L

GRADUATING INTO WHAT?

They have worked hard — some of them. They have climbed that ladder to the highest rung. They are stepping out. They are stepping out into life.

They will have their pleasures; they will have their sorrows. They will dream dreams, and some of them will realize the fulfillment of these dreams. Then, some will not reap any rewards, or at least not the kind they desire. Their ambitions will be short-lived; their efforts will be in vain. They will try, but not hard enough. They will meet a man called trouble.

They will fall down, but some of them will not stay down. A few of them will rise up to conquer the foe. Some of them will fight hard to gain their balance, and they will be able to walk straighter and stronger. Others will sink in the mire and not care to elevate themselves. In their complacency they will accommodate themselves with, "Let come what may," and when it comes, they will make no effort to change or make it better.

All of them will be tried in the fire, but not all of them will get burned. All of them will be warred against, but not all of them will be defeated—only those who choose to submit. All of them will be tempted by new things, new thrills; but not all of them will yield. Still, some of them will follow foolish whims to the destruction of their bodies and the confusion of their minds, and at the expense of losing . . .

They will cry tears, but tears will not wash away the hurt that they have done to themselves. Through their tears they will look for others on which to place the blame for their inadequacies. Many of them will point their finger accusingly. Others will hang their heads in shame because they are able to see themselves all too clearly.

What have they become—these children, these who used to sit on our knees but now stand on our hearts, these champions of a cause, these who demand our notice but dislike us when we notice enough to criticize and advise? Why must they move so fast and so dangerously?

We were on that top rung not too long ago. We thought that we knew it all, but we got slapped down when our arrogance unbalanced our capabilities. We who thought that we could supply all the answers found our answers to be inadequate at times, and the questions got harder and harder.

Oh busy minds, oh busy hands, oh busy hearts—catch your breath. Catch your breath before you lose it. Tomorrow may not come, but even today shall prove unimportant unless you consider where you're going.

So you're graduating? Well, take care graduates lest you graduate into failure.

Discussions

and

Persuasion

The Free Will Baptist

JUNE 3, 1970

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TOMMY MANNING, *Editor*

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Artist On Tour for God

Miss Annie Vallotton, illustrator of "Good News for Modern Man," the New Testament in Today's English Version, began a six-week tour of the United States on April 9.

Miss Vallotton's third American tour is being sponsored by the American Bible Society, publisher of the TEV New Testament. The TEV, since its release in September 1966, has climbed to over 20 million copies in circulation. A perennial best seller in the U. S. since publication, the TEV surpassed even "Airport" in 1969 in paperback copies distributed.

Miss Vallotton began a 10-day stay in Texas by addressing members and friends of the Central Christian Church in Dallas on April 10, following a brief stay in New York.

Groups who heard Miss Vallotton in Texas include the South Main Baptist Church, Trinity Lutheran Church, the Richmond Plaza Baptist Church, and the Willow Meadows Baptist Church in Houston April 12. She also appeared at the Baptist Conference grounds in Humble, April 17, and at the First Baptist Church in Austin in the morning of April 19, followed by a presentation to the Austin community that afternoon.

She also addressed the Baptist Student Unions at San Jacinto Junior College in Pasadena, at Rice University, the Texas Medical Center in Houston, and the University of Houston, April 13-15.

On April 12, before the Young Women's Christian Association in Houston, she presented the YWCA national board with a specially bound copy of the TEV/NT, launching project "Take I with You." A copy of the TEV will be placed in each room of every YWCA residence, with an inscription encouraging the resident to take the book along when checking out.

Miss Vallotton, a native of Lausanne, Switzerland, has written, illustrated or composed a number of books, Bible songs, and children's stories. She is the author-illustrator of the book "From the Apple Up to the Moon" to be published by Abingdon Press this fall.

A popular television personality in Paris where she makes her home she is now appearing on U. S. TV screens in several cities in a 13-week series which she taped for the American Bible Society. The five-minute programs, titled "Story Line," have only recently been made available to local TV stations. They feature the artist dramatically illustrating and narrating favorite stories from the Scriptures.

In North Carolina, Miss Vallotton appeared at the First Baptist Church in Lenoir, April 20, and addressed over 200 ministers and elders at First Presbyterian Church in Lenoir, and over 200 women at the Concord Presbyterian Church in Statesville, April 21.

She attended the annual meeting of the Piedmont Presbyterian Church of Burlington, North Carolina, April 22, 23, and the next day she spoke to over 200 students at Salisbury, and then to members and guests of St. John's Lutheran Church in Salisbury.

Several women's groups hosting the illustrator include women of the Mt. Moriah Church in Salisbury, April 25; Church Women United of Salisbury, April 26, 27; Women's Ecumenical Meeting in Morganton, April 28; and the Covenant Presbyterian Church in Charlotte, April 29.

She made an all-day appearance at Columbia, South Carolina, on April 30, to promote statewide distribution of the TEV.

In Charleston, South Carolina, on May 1, Miss Vallotton was a guest on the WCSC-TV program, "On Camera," after addressing a group of high school students in that city. That afternoon, she spoke at the North Charleston Methodist Church to an interdenominational group of united church women.

Following her stay at Charleston, she headed for Concord, North Carolina on May 3, to launch Countdown Sunday for the May 17 project, "Good News for Cabarrus County," a countywide distribution of "Good News for Modern Man."

Women leaders in the Philadelphia area scheduled her for a luncheon on May 6. She attended the annual spring retreat of the Mennonite women in Lansdale, Pennsylvania, followed by a mother-daughter banquet at the Presbyterian Church in Narberth, May 7.

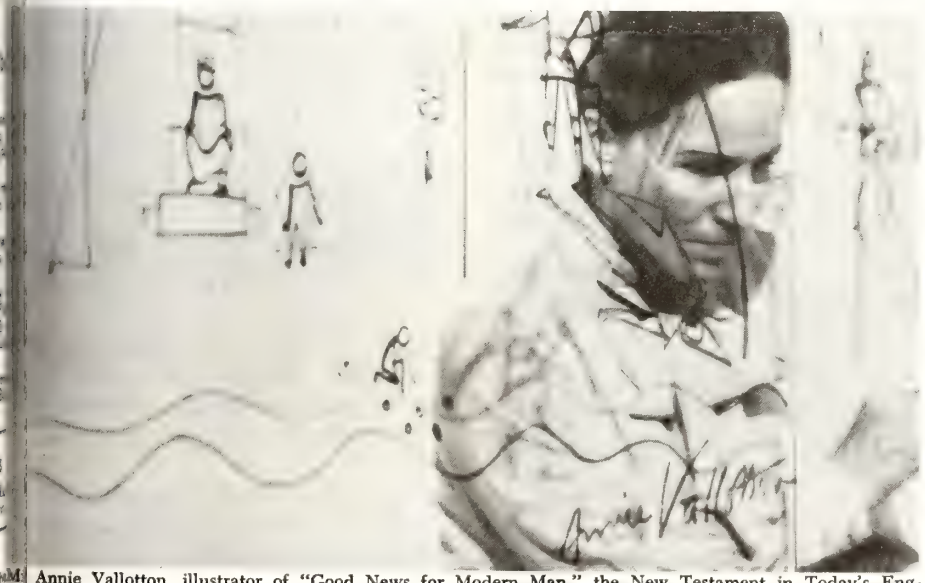
At most of her appearances, Miss Vallotton uses her artistic talent to convey the Scriptures. Her pictures are universally relevant. With a few strokes, she transcends racial, cultural, and language barriers. "My drawings," she says, "are consciously designed so simply even a child can understand them. It is choosing the right moment, the right gesture, that I concentrate on."

Miss Vallotton returned to New York City the week of May 10, and addressed the student assembly at Luther College in Teaneck, New Jersey. That afternoon, she participated in the Bible Society's National Distribution Secretaries Conference at the Marriott Hotel in Saddle Rock, New Jersey.

She will attend the one-hundred-fifty-fourth annual meeting of the American Bible Society on May 14, at the Hotel Pierre in New York City.

Miss Vallotton will be involved in a radio taping session on May 16 for the "Living Bible Quiz" show, to be aired on WNEW in New York this summer. The

(continued on page fifteen)



Annie Vallotton, illustrator of "Good News for Modern Man," the New Testament in Today's English Version, exhibits her talent in a series of five-and-a-half minute films called "Story Line." Originally produced by the American Bible Society for network television, "Story Line" is now available for church or individual use.

Things Moved at State Youth Convention

"MA" HANSLEY was at her best. The crowd of young people, numbering around 600, who packed the LaGrange, North Carolina, Elementary School auditorium, responded in their usual enthusiasm; and the 1970 State Youth Convention was one of the best in history.

Beginning with registration at 9 a. m., the real activity began at ten. It was a joyous, carefree occasion for all; but at the same time it was inspiring and spiritually uplifting. The young people seemed to know when to be serious and when to be gay. They were very orderly and followed directives immediately and without question.

The auditorium swelled with the sound of their singing and laughter, but it was calm and took on a feeling of serenity during their praying and meditation.

The theme of the 1970 Convention, which was held Saturday, April 25, was: "This I Believe!" The theme was noted in songs and devotions presented during the day.

The Convention was welcomed to LaGrange by the school principal, Mr. Holton Harrison. He presented the "key to the city" to the Rev. David Charles Hansley who aided his mother in presiding over the meeting.

For the first time officers were elected to govern the State Youth Convention, and they will serve this coming year. Those elected were: Buddy Sasser of Lucama, president; Billy Taylor of Greenville, vice-president; Debbie Hines of Winterville, secretary; and Debbie Lancaster of Wilson, outreach secretary. They were installed by Mrs. J. W. Everton, president of the State Woman's Auxiliary Convention.

YFA and AFC Declamation winners were announced. The awards went to Wilma Pittman of Wilson and Donna Powell of Dover, respectively. The subject was "Missions." Runners-up in each division were: YFA, Martha Howard of Pink Hill; and AFC, Douglas Tyson of Fountain. Essay winners were: YFA, Tommy Evans; and AFC, Emerson Hobgood.

Leading of songs and piano accompaniment were provided by the Rev. and Mrs. Wayne West. A special treat was enjoyed in the persons of "The Townhouse Three," who captivated their audience with their special sound and different arrangements of songs. The group consists of Kathy Raper, Freida Mobley, and Buddy Sasser. Mr. Sasser accompanies the group with the guitar.

Another special treat came in the form of a girls' singing group from the East Rockingham church. Their harmony was unsurpassed, and from their audience's undivided attention one could tell that they were getting their message across and doing it in a most favorable and enjoyable way. When they sang, "Jesus Is Coming," it left no doubt in the minds of those listening that He is indeed coming again! What a wonderful realization! The Piedmont Conference can justly be proud that they had produced such talent for the State Youth Convention.

Another highlight of the day was a play presented by the Ayden youth, entitled, "The Black Sheep," starring Steve Reynolds in the lead role. The play was directed by Mrs. Betty Jean Ard, youth advisor for the group.

Those who attended the 1970 session of the State Youth Convention can say with "Ma" Hansley that this year's meeting was one of the most enjoyable and beneficial in the history of Free Will Baptist youth.

(Next Page Shows Pictures)

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CHRISTIAN CADETS' CONFERENCE FULL

The Rev. Cedric D. Pierce Jr. regrets to announce that the Christian Cadets' Conference to be held at Cragmont Assembly, June 29—July 4, is now full. No further registrations can be accepted at this time in compliance with the camp rules governing the number of registrants per camp.

The president of a Christian col has said that education should be six in its scope and character. "It w give the student a body strong and ple, an intellect able to think, a h to love, a conscience for righteousn an imagination to appreciate the be ful, and a will strong to choos Copied.

BOOK REVIEW

by ELIZABETH HILL

THE SMALL WOMAN by Gladys Aylw Moody Press, 1970, 153 pages, $

This is the self-told story of G Aylward—"the small woman of the of the Sixth Happiness." Without port and no promise of help, she tru God to lead all the way from Englan China and back to England again. tells her story to Christine Hunter.

In China, Gladys Aylward becam foot inspector. She was given entr into village homes and also authori banish a cruel, horrible custom. government protected and paid he she preached the gospel of Jesus C while inspecting feet.

After telling a few stories (some the Old Testament) and teaching a she would say:

"You know that boys' feet and feet are all alike; if God had w girls to have little, stunted feet He w have made them like that. But in He made them all the same. And the government says the feet of babies must be allowed to grow n ally. They must not be bound. women who bind their babies feet be punished. If you men let your d ters' feet be bound, the soldiers take you away."

This was one of the ways God op up opportunities of service for Ai deh, the Chinese name given her meant "virtuous woman." She was ing to do God's bidding at any cos

The reader will not want to lay book aside until it is read from to cover. It is thrilling, challenging warmly human—one of the greatest sionary biographies I have ever read

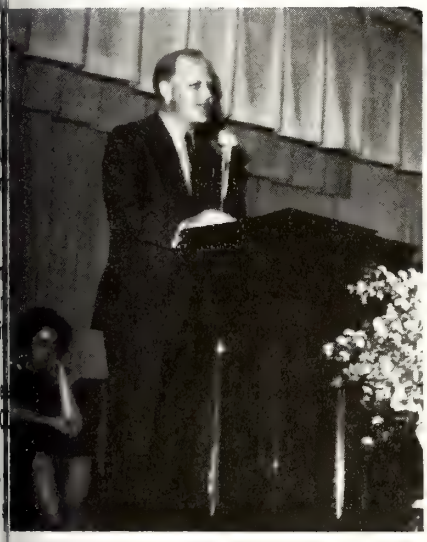
(Books featured may be ordered fro FREE WILL BAPTIST PRESS, P. O. Box Ayden, North Carolina.)

YOUTH CONVENTION SCENES

April 25, 1970



The crowd gathers early Saturday morn- for the day's activities.



Principal Holton Harrison welcomes the nvention to LaGrange School.



clamation and Essay Winners with "Ma,"



Registration, 9 a. m.



"The Townhouse Three" render their special music.



New officers installed by Mrs. Everton.



"Ma" and David Charles lead the Convention.



"Out" for lunch.



Newly-elected president, Buddy Sasser, addresses the group.

News & Notes of DENOMINATIONAL INTEREST

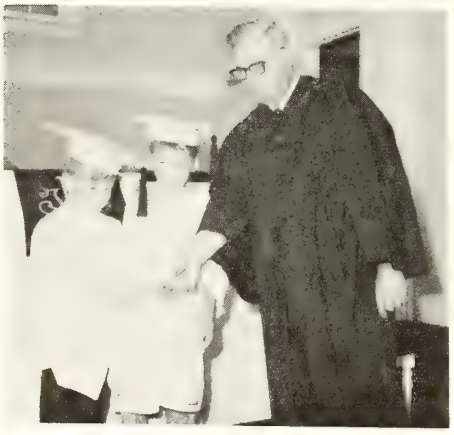
Kindergarten Graduation At Kinston Church

The First Free Will Baptist Church on College Street and Lenoir Avenue in Kinston, North Carolina, under the direction of the pastor, the Rev. James A. Evans, made another first in the history of the church last fall by beginning a kindergarten program. The kindergarten staff that had been appointed consisted of: Mrs. Jack Everette, chairman; Mrs. Charles Lancaster; Dexton Cook; Bruton Taylor; and Jimmy Corbett. Mrs. John Taylor was added to this staff in September, 1969, as director. The student enrollment was fourteen.

On Sunday night, May 24, 1970, the kindergarten presented the first graduation exercises for the church members, families, and friends. John Dempsey Parks Jr. welcomed the group; and after a short program by the kindergarten class, Kimberly Kay Howard introduced the pastor, who presented the diplomas. A reception followed in the Webb Building.



Members of the graduating class are pictured with the pastor. Bottom row, left to right, are: Thomas Henry Suggs, Jessie Willard Grady III, John Dempsey Parks Jr., Kimberly Kay Howard, and Alicia Daye Heath. Pictured on the back row, left to right, are: Michael Lynn Smith, Mark Lee Beard, Barbara Faye Davis, Jonathan Hardy Blizzard, Helen Marchelle Faulkner, and Albert Henry Thomas III.



Pictured with Mr. Evans are Mark Lee Beard, son of Mr. and Mrs. Hilliard Lee Beard; and John Dempsey Parks Jr., son of Mr. and Mrs. John D. Parks Sr., who are members of the local church.

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Pleasant Plain Church Announces Bible School

The Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina, announces vacation Bible school for the week of June 7-12. Classes will be held each evening from seven to nine o'clock. Classes will be held for all age groups: beginners through adults.

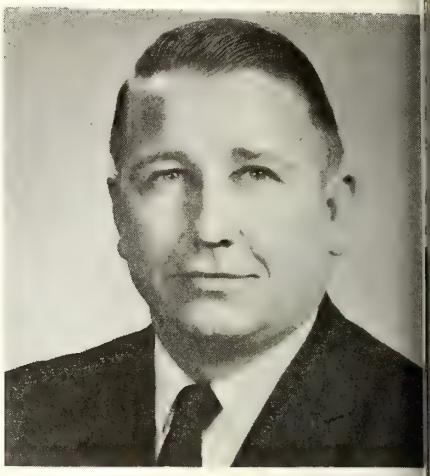
The pastor, the Rev. Bobby Jones, and the membership invite the public to attend Bible school, and especially the commencement exercises of Friday evening, June 12, beginning at seven o'clock.

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Rose Hill Church To Have Mission Program

The Rev. Joseph Ingram, director-treasurer of the North Carolina Mission Board of Original Free Will Baptists, will be at the Rose Hill Free Will Baptist Church, Route 1, Winterville, North Carolina, on Sunday night, June 7, at 6:30 p. m. Mr. Ingram will show slides of the denomination's missionaries. This is being sponsored by the Senior Bible Class of the Rose Hill Sunday school, of which Mr. Elwood Nobles is teacher. The public is invited to attend this special service. Pastor of the church is the Rev. N. D. Beaman of Snow Hill, North Carolina.

Crusade for Christ Slated At Virginia Beach Church



Beginning June 15, at 7:30 p. m., t Virginia Beach Free Will Baptist Churc Virginia Beach, Virginia, will engage a "Crusade for Christ." The Crusade scheduled to last throughout the wee according to a recent announcement Pastor Fred A. Rivenbark.

God's messenger for the week, t Rev. Robert May, is well-known amo Free Will Baptists. The Ahoskie, Nor Carolina, pastor is a man committed honoring Christ and sharing Him wi others.

Pastor Rivenbark would appreciate o North Carolina residents and others w have friends and relatives in the Virgin Beach area sending their names, addres es, and phone numbers to him. M Rivenbark's address is: 190 Hill Prin Road, Virginia Beach, Virginia 23462.

For those who would rather correspo

Coming Events

June 8-13—Youth Frontier Conferenc Cragmont Assembly, Inc., Black Mou tain, North Carolina

June 15-20—General Youth Conferenc Cragmont Assembly, Inc., Black Mou tain, North Carolina

June 21-26—Youth Conference for Hig School Students, "Teens 'n Things Mount Olive College, Mount Oliv North Carolina

June 22-26—Minister's Conference, Cra mont Assembly, Inc., Black Mountai North Carolina

June 29—July 4—Christian Cadets' Co ference, Cragmont Assembly, In Black Mountain, North Carolina

July 7, 8—General Conference of Origin Free Will Baptists, Virginnia Bea Church, Virginia Beach, Virginia

rectly with their friends and relatives ncerning the Crusade, please give the llowing directions to the church: raveling the expressway, take the itchduck exit and continue south for e block. The Virginia Beach church is tuated among the pines.

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ith Church Experiences ccessful Revival



Pictured above are the twenty persons ho took membership with Faith Free ill Baptist Church, Route 2, Four Oaks, orth Carolina, during the spring revival eld recently. The Rev. Edmund G. Gonlez, pastor of Hopewell Free Will Bapst Church, Smithfield, North Carolina, as the guest evangelist, assisted by the astor, the Rev. J. Walter Stanley.

The Faith church was organized and eld its first service in May, 1966. It as 72 charter members, and today has total membership of 113. Your prayrs are coveted for the continued sucss of this young church.

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abin Youth Revival Progress

The Cabin Free Will Baptist Church, eulaville, North Carolina, is sponsoring youth revival which is now in progress nd will continue through June 6. Servng as guest speaker for this series of ervices is the Rev. Dwight Gay. Serices are beginning at 8 p. m. each evenng, and the public is invited to attend he remainder of the meeting. The hurch is located three miles northwest f Beulaville, off Highway 111.

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elhaven Church to bserve Homecoming

The Belhaven, North Carolina, Free ill Baptist Church will observe its anual homecoming on Sunday, June 14. The guest speaker for the occasion will be Dr. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina. Following the morning message, a picnic lunch will be served on the church grounds.

In the afternoon the Joy Quartet from Virginia will bring a program of old-fashioned gospel singing. The public is cordially invited to attend all of these services.

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"Peace in Life" Theme For Revival Services

"Peace in Life" is the theme for revival services at Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, the week of June 7-12. The visiting evangelist will be the Rev. William Jones. Services will begin each evening at eight o'clock with the pastor, the Rev. Bobby Bazen, assisting. Mr. Bazen states that arrangements have been made to take care of the overflowing crowd that is seeking to learn, during these troubled times, how to find "peace in life."

Mr. Bazen further states, "Brother Jones is an experienced and cultured pastor with years of service in preaching the gospel, and, like Noah in days long ago, informing the people of God's message for our generation."

The public is cordially invited to attend.

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St. Mary's Grove AFC Visits Children's Home



Twelve members of the AFC of St. Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina, visited the Free Will Baptist Children's Home at Middlesex, North Carolina, Sunday, May 17.

The reason for this trip was to remember Tim Pittman's birthday and to decide what was the best thing they could do for the Home, as they had decided to take this as a project.

Those going on the trip were: Mike Langdon, Randy Langdon, Wanda Johnson, Theresa Johnson, Jeff Johnson, Chris Byrd, Mike Byrd, Steve Johnson, Terry Barbour, David Matthews, and Gena Cobb.

Sponsors for this group are: Mrs. Thelma Johnson and Mrs. Melverine Langdon.

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Riverside Church Honors Mother Of the Month



The Woman's Auxiliary of Riverside Free Will Baptist Church, Route 1, Princeton, North Carolina, in its regular monthly meeting, May 11, honored as its "Mother of the Month," Mrs. Moxie Williford. Mrs. Williford was presented a corsage and gifts from the members which met in the home of Patsy Howell.

The program for the month, "Making My Home a Glory," was presented by Mrs. Lucille Benson, program Chairman; and the Rev. C. M. Coats, pastor of Riverside church.

During the business session the roll was called and the minutes of the last meeting were read by the secretary and accepted. The sunshine basket was sent to Connie Bennett. The next meeting will be held in the home of Faye Baumgartner.

The meeting closed with the hostess serving refreshments.

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Don't think the Bible is dry on the inside because it is dusty on the outside.



SUNDAY, JUNE 7

WITHOUT COMPARISON

Scripture Reading—Psalm 19:7

"Nothing can stop the Bible. It is useless to call it the world's best seller, though it is, because that term implies comparison—and there is nothing else that even remotely compares with the Bible in popular circulation."

The Bible, or parts of it, has now been translated into 1,027 languages. It is the most wonderful book the world has ever seen. It is estimated that there are over 200,000,000 Bibles. Placed end to end they would make a line 17,000 miles long. *—San Francisco Chronicle, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

The Bible is the most important book in the world. We should all read it with sincerity and with reverence for God.

MONDAY, JUNE 8

TURTLE CHRISTIANS

Scripture Reading—Psalm 119:1

Professor J. A. Carlson, in "Your Body," speaks of hunger. A bird can go nine days without food. A man twelve days. A dog twenty days. A turtle five hundred days. A snake eight hundred days. A fish one thousand days. Insects twelve hundred days. But food is necessary for all of God's creatures. There are some "turtle" Christians, who go five hundred days without much real Bible meat. And many "bird" Christians, who go more than nine days without food. And not a few "fish" Christians, who go one thousand days without eating much of the honey and meat and bread of the Bible. Classify yourself!—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

It is possible to go without physical food and spiritual food; both of these can lead to death, but a spiritual death is much worse than a physical death. Eat well.

TUESDAY, JUNE 9

"A TOW-HEADED NORWEGIAN BOY STOOD UP"

Scripture Reading—Matthew 10:32

In one of our meetings a little tow-headed Norwegian boy stood up. He could hardly speak a word of English, but he got up and came to the front. He trembled and the tears trickled down his cheeks as he said, "If I tell the world about Jesus, He will tell the Father about me." That was all he said, but in those few words he said more than all the rest of them, young and old together. They went straight down into the heart of everyone present. "If I tell the world"—yes, that's what it means to confess Christ.—*D. L. Moody, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

As Christians we should all witness for the Lord, and thereby others might be won to Christ.

WEDNESDAY, JUNE 10

SEEING ONLY SELF

Scripture Reading—Proverbs 22:16

One day a certain old, miserly, rich man visited a rabbi, who took him by the hand and led him to a window. "Look out there," he said. And the rich man looked out into the street. "What do you see?" asked the rabbi. "I see men, and women, and little children," answered the rich man. Again the rabbi took him by the hand, and led him to a mirror. "What do you see now?" "Now I see myself," the rich man replied. Then the rabbi said, "Behold, in the window there is glass. But the glass of the mirror is covered with silver, and no sooner is the silver added than you fail to see others, but see only yourself."—*Dawn, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Do you "put down" people just to satisfy yourself and to provide for yourself the best in life? Examine yourself.

THURSDAY, JUNE 11

SENDING OUR PRAYERS

Scripture Reading—1 Chronicles 16:11

A good man was not only sick, but his absence from work had depleted his pocketbook and he was in dire need of the very necessities of life. He lacked fuel to replenish his winter fires, and he lacked food to invigorate his half-starved body. The church heard of his distress and the deacons came to pray for him. As they were cloistered with the sick man in prayer, suddenly the door opened and as the icy breath of the day, its blustering snow, swept in the doorway, a youthful voice chimed out, "My father could not come, but he has sent his prayers, and they are out in the wagon!" The prayer meeting was abandoned while the good deacons went out and brought in flour and food in abundance. Then, the youth drove to the coal bin and put in a good supply of coal. *—Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Sending help to someone who is in need is a good way to show that you have th love of Christ and the love of people your heart.

FRIDAY, JUNE 12

INHERITED TEMPER

Scripture Reading—Hebrews 11:6

"A bad temper runs in our family." Som people sit down and simply do not try t control their angry outburst because the confess their fathers had bad tempers be fore them. Other wiser people make th family trait a warning. "You have th evenest temperament I ever saw!" remark ed one girl to another. "I don't see hov you manage it." "Manage it?" echoed he friend. "I have to! Maybe you don't knov that I come from the Black McGreevys In a little town we used to live in, the chil dren would run indoors when they saw m father coming down the street. My grand father struck my grandmother, whom h adored, in a wild fit of temper, so that sh was a cripple for life. He never smile again. With a history like that, what coul I expect but a life of insane rages? But wouldn't be like that. I went to Jesu Christ and I said, 'Dear Lord, I know tha I can't control my temper or myself. Tak control of my life for me. And He has." *Knight's Master Book, Eerdmans Publish ing Company.*

PRAYER THOUGHT

When we yield ourselves to the Lord, w yield Him also our temper which He con trols for us if we let Him.

SATURDAY, JUNE 13

MEETING INGRATITUDE

Scripture Reading—Matthew 5:7

Stephen Merrit gave a free dinner at hi mission for homeless men. After sharin with them, he took up his hat to go, an found that someone in a prankish spirit ha partially filled his hat with bacon rind and other table scraps. He was furious fo a moment, and in a towering rage he step ped on a chair and delivered a speech. H stormed at the tramps and berated ther for their ingratitude. Then suddenly ther flashed into his mind the words of th Scripture, "Love suffereth long, and i kind . . . is not easily provoked . . . beareth all things." He lived too near to God t be led astray for long. The Holy Spirit re buked him within, and the bit of tempe passed, and contrition filled his heart. H then and there apologized in all humility telling the men that he knew he had griev ed his Lord. He then invited them a back to another dinner the following nigh when nearly forty men accepted Christ." *Knight's Master Book, Eerdmans Publish ing Company.*

PRAYER THOUGHT

Sometimes when we are free with ou charity, people bite the very hand that w feed them with; but the Lord says tha love suffereth long, thus we should neve tire of giving.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Record Enrollment For Fall

When the 1970-71 academic year be-ns in the fall, a record number of -udents is expected on the Mount Olive -mpus. Students who are planning to -roll at the College for the fall should -ply now. It has been announced by -e dean of the College that applications -d acceptances are running ahead of -t year; however, additional students -n be accommodated since the new dor--tory for men is to be occupied in Sep--mber.

The new dormitory for men will ac-mmodate 126 men in the college's first -ucture designed to meet the residen--l needs of new students. This fa-ity will help the College meet its edu-tional philosophy. The three-story -ucture, built of white glazed brick and -conditioned, will cost $510,000.

Students interested in applying should ntact: Director of Admissions, Mount ve College, Mount Olive, North Caro-a 28365.

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UMMER SCHOOL AT COLLEGE

The 1970 summer session at Mount ve College will be held June 21—July . Courses to be taught will include:

Development English 100
English Composition 102
English Literature 202
Intermediate Algebra 53
Basic Concepts of Mathematics 101
College Algebra 103
Western Civilization 102
American History 102
Introduction to Psychology 201
Introduction to the Old Testament 101
Introduction to the New Testament 102
Health and Hygiene 203
General Botany 101
General Zoology 102
Elementary Spanish 101 and 102

Summer school is a good opportunity for a person to take courses for self-improvement and for both high school and college students to take courses for credit or to remove deficiencies.

Sunday school teachers may be interested in taking a course in New or Old Testament. Almost any person can profit from a course in general psychology. The equivalent of two years of high school Spanish can be taken in six weeks, or a college student can take a full eight hours of credit in biology during the session. A regular student usually takes two courses during the six-week term.

Tuition and fees for summer school are $20 per semester hour of credit, $45 for room, $60 for board, and a $10 lab fee for students taking science.

Wouldn't you like to spend part of this summer in an educational experience at Mount Olive College? For further information contact the director of admissions, the dean, or the director of counseling services.

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Youth Conference

The annual youth conference to be held at Mount Olive College with its theme for the year "Teens 'n Things" will be directed this year by the Rev. Bruce Dudley of Beulaville, North Carolina, June 21—June 26. Cost for resident conferees is $25 which includes a $5 registration fee. Commuting conferees pay only the $5 registration fee.

Young people interested in attending should contact Miss Hilda Owens, Mount Olive College, Mount Olive, North Carolina 28365.

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Laurence Bartlett, illustrating how important the Bible school teacher and his example are, said, "First, I learn to love my teacher; then I learn to love my teacher's Bible; and then I learn to love my teacher's Saviour."

Missionaries Write From the Philippines

(Note: The following is a portion of a letter from Harold and Sandra Jones written on May 3 to Johnnie W. Harris of Winterville, North Carolina.)

"The school term ended Friday. Graduation will be Tuesday night, May 5. This is the first class to graduate from the school. There are seven seniors: four boys and three girls. This will mean a lot to the work here, since each of the graduates will be assigned to work in different areas for the church.

"I am now having opportunities to visit the barrio churches. This is a real experience to travel to the remote areas to present the gospel. An American in these areas is a rare thing, and the people stare as though I'm something from outer space. Ha! No, I think it's because they know to some degree the background of the American. To these people I, or any American, am one of the fortunate people of the earth; and honestly, we are. We are blessed with the necessities and luxuries of life while many of these people only hope for the security of having enough rice for the next meal. But as Americans, we are even blessed spiritually. We have the grandest opportunity to serve Christ of any people on earth. We even have the greatest opportunity to know Christ of any people on earth. When in the states one can see many things that are wrong, but when one leaves and travels to other parts of this earth those things seem to grow very small.

"On May 10 we are going to begin a choir tour. This will last for seventeen days. We will travel by Toyota, boat, foot, maybe horse and caraboo, to reach the churches; but I am sure it will be a grand experience. The choir has practiced very hard for this tour, and we would ask you to pray that it may be the means for many to come to the Lord, as well as revive Christians.

"Please continue to pray for us, because God will answer the prayers of the concerned. God bless you and keep you in His service.

"Harold, Sandra, Wendy,
and Misty Jones."

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Mr. Christian says, "The only person who really has an excuse for not being in Bible school is the one who knows all the Bible. But, then, we need that person as a Bible school teacher."

OBITUARIES

Daisy Harris Moore

by Mrs. Bernice Clark

God, in His infinite wisdom, called Mrs. Daisy Harris Moore to her heavenly reward on January 12, 1970. Funeral services were conducted at the Wilkerson Funeral Chapel, Greenville, North Carolina, on January 14, by her pastor,



the Rev. Floyd B. Cherry of the First Free Will Baptist Church, Greenville; assisted by the Rev. Harry Jones, pastor of the Gum Swamp Free Will Baptist Church, Route 6, Greenville. Burial was in the Pinewood Cemetery, Greenville.

The many floral tributes, trays of food, and the many persons attending her funeral services attested to the friendships which had been hers during the 68 years of her life. In faith and hope she lived, and in the triumph of faith she died; and now she has gone to enjoy eternal life in the mansion prepared for her by her heavenly Father.

It was early in life that Sister Daisy pledged her love, faith, and loyalty to God and united with the Gum Swamp Free Will Baptist Church. She was a devoted and faithful member at Gum Swamp for many years, having been a charter member of the auxiliary of the church. In later years she moved her membership to the First church in Greenville, when her family moved to the city. She was very active and influential in all phases of the church activities. Her greatest ambition was to learn the gospel thoroughly, live it daily, and serve her Lord gladly.

She was an active and devoted member of the Gum Swamp and Greenville auxiliaries, always willing to do the best of service. In her early years of Christian life she was a youth leader of the church and performed good teaching, training, and different Christian activities for the young people. She was the teacher of the adult ladies Sunday school class of the Greenville church at the time of her death. She had been the teacher of this class for many years. For several years she prepared the communion services for her church. She was very attentive and interested in seeing that Christian pamphlets which could be given away were kept in the vestibule of her church. A few years ago she donated the lighted cross on top of the Greenville church. In her last will and testament she remembered the Gum Swamp church and the Greenville church, along with five enterprises of our denomination. Her greatest ambition and happiness was in serving her Lord and doing for others. From the life she lived and the way she served her church, we can truly say, "She was a faithful laborer in the vineyard of her Lord." She was a very mission-minded person with constant prayers and donations to missionaries here and abroad.

Sister Daisy was a devout Christian; a dutiful, affectionate, and gentle mother; a good, kind, and true companion; and a very considerate and concerned neighbor. She was a highly respected and upright citizen, and she was held in high esteem by a wide circle of friends.

She was the daughter of the late Rev. and Mrs. C. J. Harris Sr., who preceded her to the glory world twenty-seven years ago. In 1919 she was married to J. E. Warren. To this union were born two sons, Jeremiah Edgar and Thaniel Jackson Warren. Mr. Warren died in 1924. In 1927 she was married to Mahlone Tucker. To this union were born two sons, Charles Warren and Eugene Mahlone Tucker. Charles died at the age of 22 months. Mr. Tucker died in 1933. In 1941 she married Harvey A. Moore. No children were born to this union. Mr. Moore died in 1963.

Surviving are her three sons; six grandsons; two granddaughters; one stepdaughter, Mrs. Josie Mae Andrews; and six sisters: Mattie Mayo, Elba Ward, Viola Brown, Bernice Clark, Reba Clark, and Lucille Roberson. Surviving also are five brothers: C. J., Floyd, Galen, Dennis, and Charlie Harris; also, a large number of nieces and nephews. She will be greatly missed by her survivors, her church, her auxiliaries, her loved ones, her neighbors, and her host of friends.

MRS. VANNIE HODGES

Whereas, our heavenly Father in H wisdom saw fit to call home our frie and colaborer, Mrs. Vannie Hodges, v the members of the Winterville Free W Baptist Church, Winterville, North Car lina, wish to pay our respect to this, o dear departed member and Christi friend. She was a member of the Wi terville church and the Lela Nobles Au iliary Circle. She was faithful to both these as long as her health would pe mit.

I believe Mrs. Hodges could say Paul did, ". . . I am now ready to be fered, and the time of my departure is hand. I have fought a good fight, I ha finished my course, I have kept the faitl (2 Timothy 4:6, 7).

We shall miss her presence and h cheerful smile and will always cheri her memory.

Written by her friend,
Mrs. Leo Tripp

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MRS. O. B. PIKE

Mrs. O. B. Pike, better known to us Aunt Lillian, passed away April 15, 19 She was a member of Whaley's Cha Free Will Baptist Church, Richlan North Carolina, for most of the seven five years she lived. Aunt Lillian w faithful to her church and community long as health would permit.

Her funeral was conducted by her p tor, the Rev. Lloyd Vernon. We miss h very much, but we grieve not as th who have no hope. We feel that our l is her gain.

"She has left a beautiful memory,
And grief too great to be told;
But to us who loved and lost her,
Her memory will never grow old."

Written by a frien
Mrs. W. O. Taylor

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Western Ordination Board to Meet

The Board of Ordination of the W ern Conference will meet at St. Ma Free Will Baptist Church, Route 3, Ke North Carolina, Friday night, June 5, 7:30 p. m. Anyone who needs to c before this board is asked to be pres

J. C. Yates
Secretary

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An ounce of Sunday school prevent is worth a life term of trying to cure

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Will you please discuss the change in attitude toward loose morals among the young people of our churches. Should we excuse them, or as in the time of the patriarchs, not discuss it as being evil, but leave it to the conscience and convictions of those who participate in this?—**M. P. J., Illinois.**

Answer: The late Dr. K. S. Wuest used to use a quaint saying: "You can catch more flies with sugar than with salt and more with honey than vinegar." By this he warned young Christian workers against an unnecessary hard, abrupt, and militant approach that might gain in the offset animosity or resentment from a sinner guilty of some obnoxious sin, fearing the opportunity open to deal with such a sinner in an effort to win him to Christ and then to forsake the sin. I think this would apply to any sinner guilty of almost any crime or immoral conduct. Jesus seems to have been a master in exercising Himself in tactfulness under the guidance of divine wisdom, for as you remember, He said: ". . . I do nothing of myself; but as my Father hath taught me, I speak these things" (John 8:28). Then it is said of Him: "And Jesus being full of the Holy Ghost . . and was led by the Spirit . . ." (Luke 4); and Jesus said of the Spirit in relation to us: ". . . he will guide you into all truth: . . ." (John 16:13).

So you see that when we go out to work in the name of Christ we are subjected to both His control and His power in the same way that He in every act in His life of humiliation or incarnation was working in unison with and under the controlling power of the Father and that of the Holy Spirit. Yes, it "behooved" Him to be subject to the infirmities of sinless flesh and to be tempted or tested in all the points in which we are tested or tempted. So we should do just as He did, or just as we know from the Bible's teacihngs He would do were He in our place, for now we are in His place and stead here beseeching men and women to be reconciled to Him.

Jesus, at the well in Samaria, was near enough to talk friendly with the woman that came for water and yet at a sufficient distance to maintain the highest level of integrity. She was living in adultery and He knew it and hated obnoxious sin more than anyone else could hate immorality because He is the stainless, sinless Son of God and the perfect Son of man. He made the most natural, tactful approach possible as she drew the water: ". . . Give me to drink" (John 4:7). We do not know that she granted His simple request, but we do know that using this point of contact Jesus offers her salvation, or the water of life, and that she seemed eager to receive it. He then asked to see her husband and revealed to her His knowledge of her sordid life of immorality. Not only was this sinful woman cleansed from a life of degradation, but her witness to the saving grace of God became immediately effective to the end that her neighbors came and received the same "living water" and sufficiently convinced Jesus that they were sincere in their profession; thus, He spent three days in their city where He evidently won and taught many to turn from immorality. Notice that here, like in Matthew 4 and Luke 4 where He was tempted of the devil, all He is quoted as saying is either a quotation from the Word of God, or one based on the Scriptures.

This would, without any question, teach us to follow what the Word says, when we deal with sin and with sinners. Hence we need a sufficient knowledge of the Word so we can quote it when the Holy Spirit prompts us to do so and to say all else we say as we are influenced in a minute knowledge of the Scriptures.

Then beside the case of the Samaritan woman I would call your attention to the woman mentioned in John 8 as ". . . a woman taken in adultery; . . ." (v. 3). Here again Jesus bases His instructions on the Word of God when He said: ". . . He that is without sin among you, let him first cast a stone at her" (John 8:7). The story of Zacchaeus (Luke 19:1-10) gives us another opportunity to see how Jesus approached and dealt with sinners separated from society by either a real or false social stigma. The people, as they heard Jesus' announced plans to dine with Zacchaeus, ". . . they all murmured, saying, That he was gone to be guest with a man that is a sinner" (Luke 19:7). But when Zacchaeus accepted Jesus as Saviour, and made proper restitution for his sins, as is the need that all sinners must make; then Jesus announced: "And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost" (Luke 19:9, 10).

The Bible makes crystal clear the fact that sin is sin and that regardless to what age group, sex, race, or level of society the sinner may belong, and what may be the attitude of any of these toward him as a sinner, or the quality of the sin he has committed, he must repent of, confess, and forsake his sin before he gains forgiveness. Upon doing this God forgives him and separates him from the guilt of all these sins so confessed. Now what is this sin called adultery that we hear so much about? We read in Davis' Bible Dictionary: **"Adultery** . . .2. In a general sense, all sexual impurity in thought, word, or deed, or whatever tends thereto. This is the sense in the seventh commandment, interpreted on the principles of the Sermon on the Mount (Ex. XX. 14; Deut. V. 18; Matt. V. 27, 28) . . . ."

Jesus says, as seen in "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28); we find timely advice for a moral young man in: "Lust not after her beauty in thine heart; neither let her take thee with her eyelids" (Proverbs 6:25). The Holy Spirit, our Divine Teacher in this age, says through the Apostle Paul: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Ephesians 5:5, 6); "Now concerning the things whereof ye wrote unto me: It is good for a man not to touch a woman" (1 Corinthians 7:1).

With the use of a Scofield and Thomp-

(continued on page fifteen)

STORIES

for our youth



The UNFRIENDLY FACE

JULEEN BRANTINGHAM

LENNY scowled at his arithmetic book. Last year arithmetic had been his favorite subject, but then his teacher had been Mrs. Malone. She had made arithmetic seem like fun.

He looked around the classroom. All the other boys and girls seemed to be having no trouble with this lesson. Lenny sighed and turned back to the book. He wished he had a friend in this new class so he could ask for help, but everyone seemed unfriendly.

As Lenny walked home from school that afternoon, he thought about the town where he had lived until last month. He scowled again as he thought of all the friends he had left behind.

I'll never have any friends here, he thought.

The front door made a hollow sound as it closed behind him. Mom had said that morning that she and his little sister Carole would be shopping for curtains when he got home.

Lenny poured himself a glass of milk and took a handful of cookies. He walked slowly upstairs and into his bedroom. He put the glass carefully on the windowsill and slumped down in the chair that faced the window. There was nothing to do in this town. Lenny liked to go for long bike rides, play baseball, and work on his stamp collection, but none of those things were fun when he had to do them all alone.

As he sat there eating his cookies and drinking his milk, Lenny heard Mom and Carole come home. Mom had promised to get new curtains for his bedroom, but he wasn't interested enough to go down and see what they were like. He didn't like anything else about this town; he was sure he wouldn't like the curtains either.

"Lenny, would you come down here a minute?" called Mom.

Lenny walked down the stairs slowly; Mom probably just wanted him to run an errand.

"How was school today?" Mom asked pleasantly as he came into the living room.

"Oh, all right, I guess."

"I met your teacher downtown a few minutes ago. She seems like a very nice person."

"Miss Thornton? She's all right," answered Lenny.

"She mentioned that you seem to be having some trouble in school." Mom was opening the packages she had brought home, so she didn't look at him as she spoke.

Lenny looked up in surprise. "Trouble? I'm not in trouble. Arithmetic is kind of hard this year; that's all."

"She wasn't talking about arithmetic," said Mom softly. "She noticed that you seem to have trouble making friends."

Lenny frowned and rubbed his toe on the rug. "These kids around here aren't friendly," he explained.

Mom looked at him and smiled. "Have you see yourself in a mirror lately? That frown of yours would frighten anyone away."

He didn't look up from the rug; he didn't want to meet her eyes. He couldn't tell her that he scowled and frowned because he was afraid. She might think that that was silly for a boy of his age. But Lenny knew it was true; he was afraid to try to make new friends.

Mom stood up. "Well, it doesn't matter," she said. "I'm sure you will work it out by yourself. I called you down here to tell you that Miss Thornto would like you to take your stamp co lection to school tomorrow."

"Why?" asked Lenny.

"I happened to mention that you ha one, and she thought the class would b interested in looking at it. She want you to give a little talk about it."

Lenny felt a hard knot forming in hi stomach. How could he get up in fron of all those unfriendly faces and tal about his stamp collection? They woul probably laugh at him.

The next morning Lenny could hardl drag himself out of bed. All night h had worried about talking in front o the class, and he hadn't been able t sleep very well.

Breakfast didn't taste very good, eith er. The hard knot in his stomach wa growing bigger and bigger.

Lenny was almost dragging his fee as he walked to school. His stamp a bum seemed to weigh a ton. The la bell was ringing as he entered the scho building, so he had to hurry to get t his classroom in time.

The faces of the boys and girls in h class seemed even more unfriendly th morning. Miss Thornton had put a sma table in the front of the room for him t use. Lenny tried to ignore the faces an the knot in his stomach as he put h album on the table and opened it.

After Miss Thornton checked atten ance, she asked Lenny to start. He too a deep breath and began.

He found out that it wasn't too har once he got started. He told the cla how he had first collected the commem rative stamps that his father saved fo him from the office mail. He showe them the pages that held these stamp and told them about some of the grou and people that were honored.

"I know these stamps are pretty har to see from where you're sitting," I said. "But I'll leave my album here, an if you want to, you can come up an look at them later."

Then Lenny showed them his favori stamps, the ones commemorating the a tronauts and cosmonauts.

Lenny was so relieved when his ta was over that he hardly heard Mr Thornton thank him. As he walked bac to his seat, he did notice that some the faces didn't seem so unfriendly no

When Lenny slipped into his seat, th boy in the next row leaned over an whispered, "I'd like to collect those spa stamps. Could you help me get star ed?"

(continued on page fourteen)

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(This lovely bride's book features transparent, long-life, acetate pages to hold 8 portrait size photos or numerous snapshots clippings. Soft pink and gray illustrations. Hand lettered poetry and titles for the sections in which the bride may record her engagement, showers, the ceremony, and more. It covers all the events of the wedding up to and including anniversaries. Space to record 267 gifts and 289 guests. Bound in padded white Fabrikoid with a silver stamped design and title. 8 7/8 x 11 inches.)

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(The elegant hand lettered page headings and pale blue, pale yellow, and gray illustrations set the tone for this lovely wedding record book. Forty printed pages to record all the wonderful details from courtship on through the honeymoon, first home, and first year. Space for 270 guests' signatures, and 260 gift entries—gummed numbered stickers included. Bound in padded white Fabrikoid with silver stamped title and design. Round corners. 8 7/8 x 11 inches.)

W362 — —OUR WEDDING BOOK **$4.00**
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W5717J — OUR WEDDING **$5.00**
(This popular size photograph album includes pages for recording details of the wedding, attendants, reception, etc. Ten acetate leaves permit mounting twenty 5 x 7 photographs. Bound in padded white simulated leather with cover design stamped in silver. Album size, 7 1/4 x 7½ inches.)

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(These handsome round cornered Mult-O-Ring albums are bound in padded white Fabrikoid. They contain six heavy acetate sleeves to accommodate twelve 8 x 10 inch photographs. The title and border are stamped in silver. The handy Mult-O-Ring feature offers "snap-open" looseleaf convenience. 9½ x 10 5/8 inches.)

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(This lovely album contains a specially illustrated title page matching the series and eight acetate sleeves to accommodate sixteen 8 x 10 inch photographs. Plastic spiral binding. Padded white Fabrikoid cover stamped in silver. 9 1/4 x 10 3/4 inches.)

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON



FOR JUNE 14

MAKING WORSHIP MEANINGFUL

Lesson Text: 1 Corinthians 11:23-26; 14: 23-26, 40

Memory Verse: 1 Corinthians 14:40

I. INTRODUCTION

Worship in the Early Church was a joyous event. Celebration was as much a mark of worship as was seriousness. The basic forms of worship were borrowed from the synagogue, with the reading of Scripture, offering of prayers, the explanation of Scripture, and the air of formality. Yet worship in the Early Church was influenced by the pagan religions as well, for many of the early Christians brought with them the elements of their Greek heritage; such as, emotional excitement, ecstasy, an air of mystery, and their custom of sacrifice (which the Jews were accustomed to as well).

The contributions of the respective Jewish and Gentile religious traditions do not account for the total concept of worship, for the standing religious traditions, such as the reading of Scripture, were interpreted in the light of the life and teachings of Christ.—Bible Student (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. Note Paul's ministry in Corinth (read Acts 18:1-17).
2. Also note Paul's Epistle to the Corinthians. When and why was it written?
3. What was the content of the epistle?

B. The Lord's Supper (1 Corinthians 11: 23-26)

1. Where did Paul get his information about the Lord's Supper?
2. What is the meaning of the bread and the cup?
3. How often should one take the Lord's Supper?

C. False and True Worship (1 Corinthians 14:23-26)

1. What are the elements of true worship?
2. Discuss the doctrine of tongues and why it was causing trouble.
3. What are the advantages of a planned worship service?

D. The Summary (1 Corinthians 14:40)

This verse is the summary of all that Paul has told the Corinthians about worship. Why is there no order of worship for a church given?

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. "A banker had been attending an evangelical church for some time but had made no profession. The pastor felt discouraged but continued to try. Finally, he was rewarded when the banker took his stand for Christ. Curious to know what had touched the man, he asked the convert, 'What part of my sermon convinced you of your need for Christ as a personal Saviour?'

"He was somewhat taken aback when the man replied, 'It wasn't anything you said that really convinced me; it was the testimony of our washerwoman and the way she lives. I realized that she had something I didn't have.'

"It was not ceremony but crucifixion that won for Christ."—1969 Tarbell's Teacher's Guide.

B. Some things we do almost like robots, automatically, without giving them any thought at all. The phone rings, and we hurry to talk. The record plays, and we listen. The food smells good, so we eat. A book comes in the mail and we read. A telescope is there, and we look through it.

Sometimes we worship the same way. We praise God automatically, we listen to Him automatically, we have the Lord's Supper regularly and automatically. We read His Word ritualistically and automatically. We pray, seeing Him in the mind's eye, saying the same old words, automatically.

Is it bad to react to God automatica ly? When is it good and when is it bad

Surely it is good to be aware of G so constantly that we automatical breathe a prayer when we wake in t morning, when we sit down to eat, wh we enter God's house, and whenev some special blessing comes to us. It bad to let any such automatic respon become insincere or meaningless. W have a vital interest in all our contac with God—our praising, listening, co muning, reading, and seeing. By livi constantly with God we can draw othe also into fellowship with Him.—Standa Commentary.

C. God has established both public a private worship for the blessing a benefit of His redeemed people. Bo are essential for the spiritual growth a maturity of believers, and they cann be neglected except to the spiritual det ment of the Christian.

Worship is a necessary part of t spiritual life because God is who He and man is who he is. God is Creat and Redeemer. Man is a fallen creatu and a sinner alienated from His Creato Even fallen man in his unregenera state is religious, although his inna sense of worship is often expressed the dead religionism of mere extern rituals. Frequently it is perverted in idolatry, where false gods usurp t rightful place of God.

Regenerated man is bound to worsh God not only because he is God's cre ture, and the creature is called upon adore the Creator. Much more, the deemed creature is lifted out of a sta of estrangement and alienation as a l sinner and restored to fellowship a communion with his Creator-Redeeme

Worship is as natural to such a deemed soul as breathing is to a healt human body or as conversation is tween friends or loved ones. Worsh to which prayer is intimately and inse arably connected, is also just as vit From worship of God spring prayer a every blessing of which God is t source.—Bible Expositor.

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Boys' and Girls' Storie

(continued from page twelve)

Lenny grinned. "I'd be glad to," said.

Maybe Mom was right, that it was own unfriendly face that frightened p ple away. Whatever it was, Lenny h a feeling that things would be differ now.—Story Trails.

ARTIST ON TOUR FOR GOD

(continued from page three)

ing Bible Quiz, celebrating its twenty-th anniversary this year, is the oldest e quiz show in the United States.

On May 17, the United Methodist urches of Shenango Valley, Pennsylnia, are sponsoring a community ser-e during which she has been invited speak. That same day she will ad-ss over 350 people at the morning rship of the First United Methodist rch in Sharon, Pennsylvania.

The English district of the Lutheran men's Missionary League (Lutheran rch-Missouri Synod) has invited Miss lotton to attend its convention in veland, Ohio, May 20.

In Chicago, on May 21, she will receive the Gutenberg Award, presented annually by the Chicago Bible Society for distinguished service in the cause of Scripture distribution. The Gutenberg Award has been given in the fields of ministry, education and Bible translation, as well as in political or social areas which have been opened to new approaches in Ccripture circulation.

Miss Vallotton's final appearance of her current tour will be a banquet during a regional meeting of the North American Christian Convention, May 22, in Cedar Lake, Indiana.

Questions & Answers

(continued from page eleven)

Reference Bible one can locate merous other verses that agree with se in pointing out God's hatred of all miscuity such as that seems present our social irregularities in today's so-y that appears to be controlled with restraint, and is not bound as it ap-ired to be in the church in earlier s. There have always been such sin-s, however, seeking membership in rches, and always will be; but it is te evident that such was viewed with tolerance in earlier times than at present.

What is the remedy? (1) The church st return to the Bible for the doctrinal is for moral and spiritual ethics that minate social promiscuity; that is, the mite which is eating the foundational ucture from the restraints that charac--ized both the Early Church and the testant principles that returned us to Bible for the basis of all our Chris-n living. (2) This will include rules ed on the Bible for Christian homes. Bible teaches that marriage should based on love, that mothers and fath-should love each other, and that pa-ts and children likewise should have tual love for each other; that chil-n should obey parents and these uld bring up their children in the nur-e and admonition of the Lord; that y should not spare the rod of disci-ne and spoil the child, but rather that y should exercise a cautious watch e over them at all times and in all ses of their lives. If I were a Chris-tian child, teen-ager or of any other age, and had Christian parents, I should honor them and stay close enough to God to know when I needed to consult them and therefore go to them in the cases the Bible suggests I should. As a Christian parent, I should follow the biblical directives in all my dealings with sons and daughters entrusted to my watch care, and thereby ascertain as nearly as possible what was right and good for both them and me in all our associations with one another and with others, and curb all outreaches in every sense of the word to conform to the biblical pattern and instructions in all these activities and plans for such.

Schools are and schooling is included in this when the child of a Christian parent reaches school age unless the parent, under the guidance of Christ and in the power of the Holy Spirit, has been thorough in laying the foundation for an evenly sustained child-parent relation; or unless, as is one of those rare cases where, perhaps, one out of a million children honors, loves, obeys, and respects his parents. Whatever the environment he is subjected to, there is surely to become a breach in this hallowed relationship.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Mt. Tabor Free Will Baptist Church, Creswell, North Carolina, is seeking a full-time pastor. Any minister interested may contact Mr. Fentress L. Simmons, P. O. Box 177, Creswell, North Carolina 27928, or by telephoning 797-4448.

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CARD OF THANKS

May I use the medium of "The Free Will Baptist" to let my many friends everywhere know something of my physical condition. After being hospitalized for some over two weeks in the Wilson County Memorial Hospital with a sciatic nerve trouble which affected the heart function, I am now home and slowly recovering.

My wife and I can never fully express our heartfelt gratitude to all who were so considerate and sympathetic. We have been thinking for sometime that Spring Branch and Howell Swamp churches are composed of some of the best people to be found anywhere, and now we know it. We are so grateful for the privilege of being servants of such thoughtful and considerate groups. I want everyone to know that all the cards, flowers, gifts, and especially the prayers, have played a great part in bringing about my recovery thus far. May the Lord richly bless everyone.

The Rev. E. C. Morris

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For teachers: "The Bible is a revelation of God's will. The aim of every lesson is to lead the pupil to live according to God's will as revealed in the Bible."—Guy P. Leavitt.

= = = =

Teaching is not a flow of words, nor the draining of an hourglass, but an effectual procedure by which a man comes to know something he knew not before, or to know it better.

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The Conference will begin with registration at 3 p.m. on Sunday, June 21, and will close following a 10 a.m. service on Friday, June 26. It is open to any young person who will be in high school during the fall of 1970 or who has completed his high school program.

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 10, 1970

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WHEN A MAN LEAVES HIS GARDEN

Cover Photo by Gene Ah

WHEN A MAN LEAVES HIS GARDEN

When a man leaves his garden there is no one to list the ground. There is no one to plant the seed. Some plants will volunteer, but there is no one to watch them as they first burst the soil. There is no one to encourage them as they sprout and push their heads upward toward the sun. There is no one to care, when a man leaves his garden . . .

When a man leaves his garden there is no one to plow. There is no one to pull the weeds or smooth the ridges. There is no one to water; there is no one to feed. There is no one to hope. There is no one to pray, when a man leaves his garden . . .

When a man leaves his garden his spading fork hangs in the shed, unused, and devoid of its pride when it wears a rusty crown. The hoe stands alone, waiting for the first weed to show itself so it can be called into use, to chop and to clean. It waits. The weeds grow. But there is no one to worry, when a man leaves his garden . . .

The thirsty hose hangs in its place, craving the water it has known to rush through its gullet. Now it hangs dry, soon to harden and to crack. The plants wither in the heat of the afternoon sun, and the hose patiently waits for someone to come to quench its thirst, and theirs. But no one comes, when a man leaves his garden . . .

The carrot tops turn brown. The lettuce flops. The flowers are stunted. Their colors fade, and the enemy plants overpower and hide their splendor. The bugs make war upon them and sap their energy and weaken their desire to live and to bloom. All this, when a man leaves his garden . . .

The sun shines warmly, and the rain falls. The blessed dew sprinkles its refreshment in the early morn. The birds still sing, and the children still play nearby. The butterflies flutter from flower to flower. The bees buzz their business from plant to plant. Nothing is changed much; just the man is gone. Yet, everything seems wrong somehow. Even the garden gate is left open, and its hinges creak their sorrow with each gust of wind. But no one is really interested, when a man leaves his garden . . .

All of us live in a garden. We burst life's soil with our first cry, and we sprout into maturity. We are watered and fed, and we are watched over with precious care. Weeds grow by our side, but not close enough to choke out our life. Why? Because the Gardener is on the job, tenderly cultivating and making room for each plant to grow and for each bud to blossom.

If perchance you see a person overgrown with weeds, underfed and thirsty, you might suspect that the Gardener has left the garden. But in this case, as in all cases of life, it is the other way around: the garden has left the Gardener. The holy Gardener never abandons His garden!

Discussions and Persuasion

The Free Will Baptist

JUNE 3, 1970

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TOMMY MANNING, *Editor*

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The Free Will Baptist Press

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Trained Teachers "Make the Cup that Runneth Over"

(The following is a portion of the message given by the Rev. J. Stewart Hum-, pastor of the First Free Will Bap- Church, Smithfield, North Carolina, at North Carolina State Sunday School ention, April 18, 1970. The rest of message will appear in a later issue of Baptist.")

SAN had just become a member of the church. She was made an as- nt teacher with the three-year-olds. is twenty. She lives in what most d consider slum conditions. Her r drinks, her mother is ill, and Su- has to care for her. They do not g to the church and do not en- age Susan.

san has taught for three years now. helped with the three-year-olds for year and taught the four-year-olds ner year. All kinds of experiences onted her as she taught: ". . . theo- al questions that took great insight simple words to answer; some lively with competitive spirits; a three- old who would not leave her four- old sister; a helper who neither ad- d Susan nor cooperated with her. these experiences were opportuni- for growth. Susan responded as an ; she became an adult. This year n is the principal of the preschool rtment in her church. She encour- teachers, she trains and corrects, extends a firm but warm hand."— uld These Persons Teach?" by Es- Griffin, **Church School Magazine,** 1, No. 3, p. 12 (November, 1968).

e day President Kennedy was assas- ed, David and his mother attended ch for the very first time in David's e. Also he had never attended Sunday ol. David is in his mid-twenties, e, and lives with his mother and r. He spends most of his time at watching TV or at the bowling lanes. David continued coming to church and Sunday school and the next fall he was asked to teach.

He agreed to teach only on a team-teaching basis. He was timid and could work only with very small groups. He was unable to share in the teachers' planning meeings because of his timidity. "Now, two years later, David is still teaching. Most weeks he goes to the church on Saturday to arrange the room for Sunday morning. Always he arrives half an hour before the beginning of the session of Sunday, so as to be sure to be there before the first child arrives. He takes the initiative in starting activities, so that every child will be engaged in purposeful work. He still feels uneasy about leading discussions in the whole group, but he is not at all reticent about reading stories, and he is now the regular worship leader. When he first started leading worship, he could barely be heard, and he often dashed through the service faster than the juniors could follow; but now he gives the strong leadership that is needed and speaks so that he can easily be heard. He has learned to wait for the children to settle down before he starts to speak, and this takes considerable poise. He works with small groups with confidence. Although he is not a strong discussion leader, he can hold a group together; and if the children have a clear idea of what they are to do, he can help them accomplish their task to everyone's satisfaction. In the meeting of the team after each session, he enters into the evaluation and makes suggestions for the next session. Even in the meetings of all the schoolteachers, he will express his opinions. Now he has joined the young adult group in the church. His family and friends frequently remark about the change in David, his greater confidence and outgoingness."—Griffin, p. 13.

How has this happened? There was no workshop or teacher-training course. David became a good teacher by working with a trained teacher who constantly invited him to take a larger role. He was encouraged and his confidence in himself grew. The teachers with whom David worked must have understood how to be a John the Baptist, "I must decrease that he may increase."

"On her first morning Mary Ann came into the room hesitatingly and quietly. In a soft voice she asked where she was to help. The teacher of the three-year-olds quickly analyzed the situation and invited Mary Ann to join her in the presession activities with the children. Soon teacher and helper were busy and doing all they could to make eight young three-year-olds feel valuable and secure. Mary Ann lost some of her hesitation as the situation called for her very best-love and acceptance of people. Mary Ann grew rapidly in her skill as a teacher, but she questioned over and over again if the church really wanted her. Surely she was "too bad' to be accepted by the members of the church. She felt that having a baby out of wedlock must be the gravest of sins. But through a loving fellowship of teachers, Mary Ann gradually realized that she, too, was really loved. She was in a fellowship of saintly sinners. Each one carried with him a host of mistakes and regrets. But each one knew the release that comes with forgiveness and a chance to start again. Gradually Mary Ann learned the meaning of a redeemed and redeeming fellowship. She learned how to accept forgiveness; she learned how to free others. The love she has received she returns a hundredfold. Her love has made lonely children less lonely, hostile children more loving, sad children happy. Today Mary Ann is a good teacher. She is learning to understand her own intuitive behavior that accepts each child where he is and helps him grow in the direction of the goal of Christian education. She is a leader in her small group and contributes a great deal in the way of 'know-how' about teaching. Although she is not a leader in the broad sense of the word, she has gifts that may be utilized for her own fulfillment and for building up the fellowship of believers.

"Should these persons teach? The persons you have met are real persons. Only their names are fictitious. Each of these persons came with great needs.

(continued on page fifteen)

the lighted pathway

Originated by the Rev. W. L. Moretz

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Writer

THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

Christian Worship

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Worship expresses how and what we think of God and of Christ. It is not in any particular way tied up with a place or time, but may take place at anytime and anywhere. Whenever you feel that the Spirit of God is near you, and your heart responds to that presence, you are at worship. This truth, however, does not mean that places and times are unimportant in a general consideration of worship.

Many returned soldiers from our wars have testified that there were times when they felt God very near to them while they were in foxholes, or in some other place far removed from any church. They say that they often talked to God and praised Him. These were worshiping just as truly as we did in the last service of our church.

The most important thing about our worship is not the time nor the place, but the spirit in which we worship. Jesus said to the woman of Samaria, "God is a Spirit: and they that worship him must worship him in spirit and in truth." These words imply that worship is only acceptable if offered in the right spirit and in sincerity.

I would like to make some suggestions concerning a good worship program for the Christian.

Set aside a definite time for your personal worship. Did your mother teach you to say a prayer at night before you went to bed? Perhaps that was a long time ago, but you should never get too grown-up or old to follow this example. If your mother is still dear to you, or if she has gone to her eternal home, no time for prayer could be more sacred to you than the time she taught you to pray. Of course this should not be the only time of the day for prayer. It is well to set apart a few minutes in the morning as well as in the evening for devotions. Do not make these times for prayer only, but meditate upon the goodness of God and give Him praise. A continual asking God for things is not worship. If one has truly sought for guidance in the morning, and walked in the light God has given during the day, there should be little need for the "forgive me and give me" sort of praying many do. In the evening we should be able to praise the Lord more than we pray to Him. Thanksgiving and expressions of love and adoration for the One who has protected and provided for us during the day should share the evening worship time at least equally with petitions for His watchful care over us during the night.

All Christians should attend the worship services of their church and take part in the worship. There are many ways to take part. All can certainly pray; and most everybody can join in the singing of the hymns of worship. In many morning services a responsive reading from the Bible is made a part of the worship. Join in heartily. Don't let it bother you if you can't read as well as somebody else. If you are sincere, you will be worshiping, even though you may not do it perfectly; while the one who would criticize your reading will not be truly worshiping.

From a helpful book on "Essentials of True Worship," published some years ago, we glean the following:

"The indwelling Holy Spirit, constantly acknowledged, trusted in and relied upon, is the first essential, for 'the Spirit also helpeth our infirmities' (Romans 8:26). The second essential is honesty of heart. When God's truth is accepted by an honest heart, the mind is renewed, and worship becomes transformed. The third essential—and one always important—is sincere conformity to God's will. Spiritual worship brings the heart ever nearer to oneness with that will when we stand ready with instant obedience. Every Christian knows the will of God, and the Bible prescription for knowing God's will is given us in John 7:17—'If any man will do his will, he shall know . . .'"

BOOK REVIEW

by ELIZABETH HILL

WELLSPRINGS OF WISDOM written a
compiled by Ralph L. Woods. Gibs
82 pages, $3.50.

"Be such a man, and live such a li
that if every man were such as you, a
every life a life like yours, this ea
would be God's Paradise."—Phill
Brooks.

Fascinating stories, parables, and sh
sayings such as the above are includ
in this inspiring book. It is an excelle
gift item for a man anytime and
pecially suitable on Father's Day.

Life's daily experiences are recall
as the reader examines topics such
"Man Sees Himself," "Man Seeks Go
and "Man's Dream and Destiny."

EVANGELISM EXPLOSION by James K
nedy. Tyndale House, 1970, 1
pages, $4.95.

Much is said about the population
plosion. While the population is mu
plying, the church has been making m
additions. Unless something is done, t
church has no hope of ever catching

The answer to this dilemma, the au
or believes, is "spiritual multiplicatio
This involves thousands of laymen a
ministers who are trained and equipp
to present the gospel of Jesus Chri
His program consists of three types
training: "class instruction," "homewo
assignments," and the all-important "
the-job training."

"Suppose that you were to die toni
and stand before God and He were
say to you, 'Why should I let you ir
my heaven?' What would you say?"

What is the real motive for living
Christian life? How does clerical Geor
(the pastor) fit into the program? Wh
are some dos and don'ts?

Answers to the above questions
found in this excellent book on evan
lism.

(Books featured may be ordered from t
FREE WILL BAPTIST PRESS, P. O. Box 1
Ayden, North Carolina.)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

SUMMER SCHOOL

(JUNE 21 — JULY 31, 1970)

What is summer school? Summer hol perhaps means a lot of different in to different people. It may mean y to catch up on what I'm behind might mean getting a head start rning one's college career; or it g even be an opportunity to do some- in different for the summer and en- ne's educational background at the m time. Whatever the reason, sum- er school provides you with an oppor- nit for personal enrichment.

The Mount Olive College summer pro- am consists of a six-week session in hi students may take a full load hi consists of eight semester hours science or six semester hours in other bjects. All summer classes are sche- ule during the morning. There are no aturday classes. The Moye Library, ory, and all summer school class- oms are air-conditioned.

Mount Olive College is accredited, and ses earned may be transferred to he institutions. Tuition for the sum- er per semester hour of credit) is $20, oar $45, board $60. Students enroll- d biology are required to pay a $10 bora tory fee. The application fee is 10 The College reserves the right to anel any courses for which there is sufficient enrollment. Students plan- ng to transfer credits to another col- ge should receive the necessary ap- val from that institution.

Summer school provides the following opportunities:

1. The opportunity for a personal and rewarding introduction to college.
2. Opportunities for young people de- ri to better prepare themselves for ollege by taking additional or advance ork with the approval of their local igh school. Courses are available in mathematics, Spanish, and English for tudents who need to improve their skills in these areas.
3. It is an opportunity for the student who wishes to accelerate his college education, thus a convenient way of speeding up his college career.
4. An opportunity for high school graduates to get their college education off to an early start.
5. An opportunity for college students who need to make up credits.

During summer sessions, there are fewer students enrolled, fewer courses can be taken, and the session is shorter. Classwork is concentrated but campus life is conducive to close relationships—student to student and student to faculty.

Courses to be taught will include: Developmental English 100, English Composition 102, English Literature 202, Intermediate Algebra 53, Basic Concepts of Mathematics 101, College Algebra 103, Western Civilization 102, American History 102, Introduction to Psychology 201, Introduction to the Old Testament 101, Introduction to the New Testament 102, Health and Hygiene 203, General Botany 101, General Zoology 102, and Elementary Spanish 101 and 202.

= = = =

1970 YOUTH CONFERENCE

Teens 'n Things, the theme for the 1970 Youth Conference for high school students at Mount Olive College, will be held June 21—June 26 with the Rev. Bruce Dudley of Beulaville, North Carolina, serving as its director. Cost for resident conferees is $25, which includes a $5 registration fee. Commuting conferees pay only a $5 registration fee.

The conference focuses its attention on the problems confronting young people today. This conference is designed to give young people the opportunity to express themselves in regard to their problems and also determine ways by which they can help resolve both personal and social problems. During the week's activities the young people will be given the opportunity to discuss openly and frankly with counselors their views on such problem areas as drugs, teen-age drinking, sex, religious concerns, and other areas of interest. In addition to classes, there will be swimming, social activities, stunt night, campfire, and worship.

(More Mount Olive News on Page Ten)

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I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith; you will live and die a better man.—A. Lincoln.

= = = =

The need of the hour is not for parents who send their children to Bible school and church, but for parents who say, "Come, let's go."

HAVE YOU RENEWED YOUR SUBSCRIPTION

Any young person interested in attending the 1970 Youth Conference at Mount Olive should fill out the form below to request either additional information or application forms.

Detach and return to:

Summer Youth Conference
Mount Olive College
Mount Olive, North Carolina 28365

Name _____

Address _____
Street City State Zip

Number of application forms needed: _____

Other information needed: _____

_____

_____

News & Notes of DENOMINATIONAL INTEREST

Note-Burning Service Held At Pleasant Grove Church

A note-burning service was held at the Pleasant Grove Free Will Baptist Church, Route 2, Pikeville, North Carolina, at the beginning of the Sunday night worship service, May 10. The burning of the note symbolized the final payment on the church parsonage which was purchased several years ago.



Pictured are five trustees taking part in the ceremony. Pictured in back from left to right are: Howard Fields, Elton Hinnant, Hardy Talton, Herman Croom, and Irwin Rowe. In the front from left to right are: Johnnie Howell, Pastor J. B. Starnes, Mrs. Charles Pender, and Alphus Jones.

The people of Pleasant Grove praise God for His continued blessings.

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St. Mary's Grove Announces Revival Services

St. Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina, announces revival services for the week of June 15-20. The visiting evangelist will be the Rev. Clyde Cox. Services will begin each evening at 7:45 with the pastor, the Rev. James E. Howard, assisting. There will be good gospel preaching and special music each evening.

The pastor and the church membership invite everyone who can to attend and to be much in prayer for these services.

Mr. and Mrs. West Added to Wilson Staff

The First Free Will Baptist Church of Wilson, North Carolina, has added to its staff two more workers, making a total of seven salaried staff members.

The Rev. Wayne West of Vanceboro, currently pastor of Oak Grove Free Will Baptist Church in Craven County, has been called to serve in the full-time capacity of director of education and youth. His principal duties will be to develop the educational program of the Sunday school, woman's auxiliary, youth auxiliaries, and the church in general. He will also serve as an associate to the pastor, the Rev. C. F. Bowen.

Mrs. Ruth Cotton West, his wife, will serve as part-time director of music. She will have oversight of the entire music program of the church, organize and train choirs and other choral groups, and direct the activities of the church organist, the church pianist, and their assistants. Both Mr. and Mrs. West will have offices in the new educational building now under construction at the cost of about $150,000.

Mr. West has already resigned the Oak Grove church and both have accepted the call to the Wilson church. They will move to their new home, which the church has purchased in Wilson, the week of August 17.

States Pastor Bowen, "The First church of Wilson is fortunate to secure the services of this fine couple, two of the state's most talented young people. They have two small daughters, Amy Elizabeth and baby Ethel Moye. We are delighted that God has sent them our way."

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Little Rock Observes Youth Sunday and Senior Day

The Little Rock Free Will Baptist Church, Lucama, North Carolina, observed Sunday, May 24, as Youth Sunday, and Sunday, May 31, as Senior Day.

On Youth Sunday the members of the YFA of the church filled all the offices of the Sunday school and served as teachers of all the classes. For the morning service, four of the youth served as ushers and about ten young people the Chancel Choir. The morning sage was delivered by Buddy Sas ministerial student at Mount Oliv lege and a member of Little Rock c This service was enjoyed by all a youth of the church demonstrated willingness to work in the kingd God.

Sunday, May 31, was designat Senior Day by Little Rock church. church presented to the eight grad seniors a beautiful Bible in honor o completion of twelve years of educ The pastor, the Rev. DeWayne stated, "This Bible is given with t monition that it becomes the 'r faith and practice' for each life. W at Little Rock church are proud c seniors!"

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Hull Road Church To Have Revival

The people of the Hull Road Fre Baptist Church, Route 2, Snow Hill, Carolina, announce their spring r June 14-20. Services will begin evening at eight o'clock.

The Rev. L. B. Woodall Jr., past the church, and the church memb are happy to announce that the Walter Reynolds, manager of the Will Baptist Press in Ayden and of the Friendship Free Will Bap Church, Route 1, Farmville, North lina, will be the visiting evangelist

Pastor Woodall and the Hull Roa ple invite the people of other c groups within the Hull Road comm and others from neighboring com ties to worship with them durin scheduled revival services.

(continued on page nine)

Coming Events

June 15-20—General Youth Confe Cragmont Assembly, Inc., Black tain, North Carolina

June 21-26—Youth Conference for School Students, "Teens 'n Th Mount Olive College, Mount North Carolina

June 22-26—Minister's Conference, mont Assembly, Inc., Black Mou North Carolina

June 29—July 4—Christian Cadets ference, Cragmont Assembly Black Mountain, North Carolina

July 7, 8—General Conference of O Free Will Baptists, Virginnia Church, Virginia Beach, Virginia

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS
Managers
Black Mountain, North Carolina

HRIST FOR THE 'NOW' GENERATION" TO THEME FOR GENERAL YOUTH CONFERENCE

e General Youth Conference to be at Cragmont Assembly the week of 15-20 promises to be very differ- interesting, and exciting. The theme en this year by Directors Joyce and ny Manning is, "Christ for the ' Generation." The conference will e today's youth to Christ and in relate Christ to the present genera- of people who insist on doing their g" in their own way. An attempt be made to reach the young people rounds familiar to them, but in no will the sacredness of religious s be compromised.

lvanced programs have already been ned, and many of the campers them- s will be used to put across the idea Christ is for the "Now" generation. ecial theme chorus carrying the title e conference has been written by directors and will be used through- the week. All the classes and com- d assemblies will be geared to the rest of the young people, yet main- ing a religious atmosphere and em- izing the need for spiritual fulfill- t.

esent-day language and terminology be used. The main building will be d, "Where the Action Is," and the rnacle will be called, "The Happen- Place." Other appropriate names been given to the other buildings. staff members will be called, "The Group," and the campers will be d, "The Mod Squad."

sus will be presented as a "Soul " who can conquer every problem. young people will "tune in" and be ned on" by Mama Cass Hansley, Bos- Pops Ballard, Jeanne C. Chandler, Miller Ballard, Wayne Newton Vin- , Tom Jones Gray, Brenda Lee Jones, Bobby Sherman Shepard. When a p of hippies contend that Christ is where, Man," Directors Glenn Camp- and Bobbie Gentry Manning will at- pt to guide the camp to the realiza- tion that He is "somewhere" and that "Christ Is the Answer" to all their search- ings, indecisions, and other intangible problems. Everyone is expected to ex- perience a "Clearwater Revival."

One "happening" will reveal taking a "trip" with Christ. An original, specially prepared, illustrated sermon by Tommy Manning, "This Is Youth," with camper participation, will be presented, show- ing sixteen phases of youth, including: youth "searching," "growing up," "de- luded," "being warned," "led astray," "wising up"—and finally "bound for heaven." Sixteen campers will be on stage with Tommy for this event, and with him they will illustrate the phases of youth.

This conference will see the use of filmstrips, a full-length movie, and spe- cial presentations never before seen. Stunt night will give everybody an op- portunity to do his "thing."

A unique event will be the concluding "happening" on Friday night. On this occasion the campers will be seen in ac- tion again, as they perform a dramatic narrative written by the directors, "God Is Not Dead." This presentation will open with three mourners hovering over the grave of God, bemoaning His death, while an eulogist eloquently expounds His past merits but insists that "we no longer need Him anyway." The eulogist will be rebuked as the mourners become proclaimers and strongly contend that He is in fact alive, and that we have great need for Him today.

The ensuing moments are filled with excitement and surprise as all over the tabernacle at specific moments campers will jump to their feet to shout protests. More and more happens until it is prov- en that God is alive indeed. The climax comes when the burial wreath is knock- ed down and everyone joins hands at the altar to sing, "He Lives." All present will then proclaim that the world is "dead in trespasses and sins, but God lives."

A timbrel and flag drill will be pre- sented by Joyce Manning and selected campers. During this time black lights and luminous cloth will be used to give a psychedelic effect, and one which is awe-inspiring.

A great deal of planning has gone into this conference. The directors felt led to reach the youth in a new way, one which would be readily accepted by them and one which would capture and hold their interest, but at the same time make them respect the Lord. The theme was decided upon many months ago and has met the approval of Field Secretary Ballard. The conference has been filled to capacity for sometime now, but some alternates have been reserved.

Many other activities will be enjoyed at the General Youth Conference that cannot be discussed in this space, but it is hoped that the campers will leave Cragmont fully knowing that Christ is the answer to all their problems, and that without a doubt He is for the "Now" generation.

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Motel Accommodations For General Conference

The following is a listing of motel accommodations for those who will be attending the General Conference of Free Will Baptists which will be held at the Virginia Beach Free Will Baptist Church, 210 South Witchduck Road, Virginia Beach, Virginia, Tuesday and Wednesday, July 7 and 8.

Holiday Inn, 5725 Northampton Boulevard, Norfolk, Virginia (on the Virginia Beach borderline, a short distance from the church). Rates: one room, two beds, $17; each additional person per room, $3; room with single bed, one person, $11.55; two persons in one bed, $15; children under 12 years of age free.

Ramada Inn, Newton Road and Virginia Beach Expressway (short distance from church). Rates: room with single bed (one person) upstairs, $10; downstairs, $11; two persons in one bed upstairs, $14; downstairs, $15; room with two double beds upstairs, $17; downstairs, $18.

Lake Wright Motel, 6280 Northampton Boulevard, Norfolk, Virginia (short distance from church). Rates. Single room per person, $12; room with double beds (two persons), $16; each additional person $2 each.



SUNDAY, JUNE 14

WELL SAID

Scripture Reading—Matthew 6:1

A clergyman wrote a wealthy and influential business man requesting a subscription to a worthy charity. He promptly received a curt refusal which ended by saying, "As far as I can see, this Christian business is just one continuous give, give, give."

After a brief interval the clergyman answered, "I wish to thank you for the best definition of the Christian life that I have yet heard."—*New Century Leader, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If we are truly Christian, we give continuously without thought of our sacrifice.

MONDAY, JUNE 15

A FRIEND

Scripture Reading—Psalm 41:9

"When troubles come your soul to try,
You love a friend who just stands by;
Perhaps there's nothing he can do,
The thing is strictly up to you;
For there are troubles all your own,
And paths the soul must tread alone,
Times when love can't smooth the road,
Nor friendship lift the heavy load.
But just to feel you have a friend,
Who will stand by until the end,
Whose sympathy through all endures,
Whose warm handclasp is always yours,
It helps somehow to pull you through,
Although there's nothing he can do.
And so with fervent heart we cry:
'God bless the friend who just stands by.'"
—*Selected, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

A true friend is someone who will stand by you through thick and thin and will be willing to lend a helping hand.

TUESDAY, JUNE 16

THE GRACE OF GOD—AND A BURGLAR

Scripture Reading—Matthew 5:4

Valentine Burke, notorious burglar, sat in a cell in a St. Louis jail, awaiting trial. Seeing the headlines of a newspaper, "Jailer at Philippi Caught," being read by another prisoner, he asked to read it, then fumed with rage as he realized that it was the subject of a sermon Moody had just preached in that city. He had noticed, however, the oft-repeated words, "Believe on the Lord Jesus Christ, and thou shalt be saved." He got down on his knees and asked forgiveness, and from that night he was a changed man. Going to New York, he sought to earn an honest living, but failed. Returning to St. Louis, an officer seized him and brought him to headquarters. There he was informed that New York police had shadowed him and reported that he had proved himself straight and honest. He was given a position as a deputy sheriff. Later, Moody visited him in his new position, and Burke showed him some treasured jewels. "Look," he said. "They trust me to guard them. See what the grace of God has done for a burglar." —*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God forgives everyone who asks forgiveness of their sins.

WEDNESDAY, JUNE 17

THE GIRL TO LOOK FOR

Scripture Reading—Deuteronomy 6:7

An old gentleman said reflectively: "Once I was young, but now I am old, and I've never seen a girl unfaithful to her mother that ever came to be worth a one-eyed button to her husband. It . . . is written large and awful in the life of a misfit home. If one of you boys ever come across a girl with a face full of roses, who says as you come to the door, 'I can't go for thirty minutes, for the dishes are not washed,' you wait for that girl; sit right down on the doorstep and wait for her. Because some other fellow may come along and marry her, and right there you have lost an angel. Wait for that girl; stick to her like a burr to a mule's tail."—*Christian World, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Your chores at home should come first before your pleasures of life. You should always help your parents.

THURSDAY, JUNE 18

THE CHRISTIAN HOME

Scripture Reading—Isaiah 54:13

In the family of Andrew Murray, of South Africa, eleven children grew to adult life. Five of the sons became ministers and four of the daughters became ministers' wives. The next generation had a still more striking record in that ten grandsons became missionaries. The secret of this unusual contribution to the Christian ministry was the Christian home.—*John R. Mott, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

The Christian home plays an important role in the life of children.

FRIDAY, JUNE 19

EVEN BEFORE HE CALLED

Scripture Reading—Psalm 84:11

Some years ago one of our Chri
leaders was trying to prepare himself
Christian service, but his funds gave
and it looked as if he would have to l
school. He earnestly asked the Lor
come to his relief if it was His will for
to go on with this preparation. The
lowing day he received a letter contai
a check large enough to take care of
needs. He was so happy that his pr
had been answered, but Satan whispere
him to look at the date of the letter
he would see that it was not an answe
his prayer as it had been written be
he had prayed. This dampened his
until he remembered that the Lord
said, "Before they call, I will answer." T
he realized that God had known his n
and had prepared the answer even be
he called upon him.—*Sunday School Ti
Knight's Master Book, Eerdmans Pub
ing Company.*

PRAYER THOUGHT

*God knows our needs and often supp
these even before we ask of Him.*

SATURDAY, JUNE 20

WHAT IMPRESSED HER CREDITOR

Scripture Reading—2 Corinthians 18

A lady of my acquaintance told me
following experience. She said: "I sig
a note for a friend for a small sum
money, but as I had very little, and a
widow with my own living to make, it
a large amount to me. This so-ca
friend 'skipped' without paying, so I ha
pay. Just about this time I was sa
and, in the joy of knowing Jesus Ch
wanted everything in my life to be r
for Him. It happened that the money
owing to a Jewish lawyer. I went to
him and told him my circumstances, pr
ising the money would be paid each w
as I earned it. I also told him I had
accepted Christ as my Saviour, and
Him, I desired my life to shine. W
the last installment of that money was
that Jew handed back part of the w
sum, saying: "I have had much dea
with people who said they were follo
of Christ. Until now, I have never h
much impressed."—*Knight's Master B
Eerdmans Publishing Company.*

PRAYER THOUGHT

*When you have Christ in your heart,
will want to do the honest things in lif*

= = = =

God can bestow no greater compli
upon you than to place His Book
your hands and to call you teacher. W
you are is God's gift to you. What
can become is your gift to Him.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of April, 1970. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered. It is also a statement of receipts for April, 1970, compared with April, 1969.

Religious Contributions Received
(Includes Gifts for All Purposes)

	1970	1969	Increase or (Decrease)
Albemarle Conference	$ 225.53	$ 152.00	$ 73.53
Blue Ridge Association	12.90	13.76	(.86)
Cape Fear Conference	465.01	686.56	(221.55)
Central Conference	1,787.90	5,110.81	(3,322.91)
Eastern Conference	2,185.13	1,587.59	597.54
Pee Dee Association	44.00	40.00	4.00
Piedmont Conference	165.00	40.00	125.00
Pokfish Conference	5.00		5.00
Western Conference	924.69	815.46	109.23
Statewide Bodies	71.27		71.27
Other States	31.54		31.54
Total	$5,917.97	$8,446.18	$(2,528.21)
Other Income (Farm, Parent, Relatives, Canteen, Miscellaneous)	2,865.17	1,162.77	1,702.40
Total Income	$8,783.14	$9,608.95	$(825.81)
The above was received for the following:			
General Fund	$8,758.14	$8,861.02	($ 102.88)
Children's Savings Account	25.00		25.00
Central Conference Building		15.73	(15.73)
Steeple Fund		232.20	(232.20)
Clothing Fund		500.00	(500.00)
Total	$8,783.14	$9,608.95	$(825.81)

Honor Roll

Cape Fear Conference	
Goldsboro	$217.00
Central Conference	
Aspen Grove	$237.00
Dilda's Grove	101.00
Friendship (Greene County)	235.30
Greenville	120.00
Hickory Grove	105.00
Piney Grove	100.00
Sweet Gum Grove	205.00
Eastern Conference	
Bethlehem	$100.00
Auxiliary District Convention	100.00
Fifth Union Meeting	100.00
Mosley's Creek	115.00
Sarecta	105.71
St. Mary's	310.00
Wintergreen	172.00

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NEWS NOTES

(continued from page six)

Revival and Homecoming
At Saints Delight Church

Revival services will be held at the Saints Delight Free Will Baptist Church near Ormondsville, North Carolina, June 15-21, with Pastor A. G. Smith serving as evangelist. The services will begin nightly at 8 p. m., and the public is cordially invited to attend. Special music will be rendered each night.

Sunday, June 21, will mark the centennial anniversary of the Saints Delight church. This occasion will be observed with special homecoming festivities concluding with a fellowship dinner on the church grounds. All friends, members, former members, and former pastors, are cordially invited to be present for this special occasion.

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Revival Slated
For Grimsley Church

Revival services have been scheduled for the Grimsley Free Will Baptist Church, Route 2, Snow Hill, North Carolina, June 14-20, with the Rev. C. H. Overman serving as guest evangelist. Beginning at 8 p. m. nightly the revival will feature special music and inspirational messages. The evangelist will be assisted by the pastor of the church, the Rev. L. B. Manning. The public is cordially invited to attend.

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Mount Zion Church
Announces Revival

Revival services will begin at the Mount Zion Free Will Baptist Church, Route 3, Kenly, North Carolina, June 15, and will continue through Saturday night, June 20. Services will begin each night at 8 p. m. with the Rev. Luby Tyner serving as guest evangelist, assisted by the pastor, the Rev. J. B. Godwin. Everyone is cordially invited to attend this series of services.

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First Church, Warsaw
To Observe Homecoming

The First Free Will Baptist Church of Warsaw, North Carolina, will observe its annual homecoming, Sunday, June 14. The day's activities will begin with Sunday school at 9:45 a. m., followed by the morning worship service at eleven, with the Rev. D. W. Hansley of the LaGrange, North Carolina, Free Will Baptist Church, bringing the morning message.

After a fellowship lunch on the church

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NEWS NOTES

(continued from page nine)

grounds, an afternoon service will feature special singing by local and visiting groups. Also, a memorial service will be held.

All former pastors and members are invited to attend this special occasion. The pastor of the church is the Rev. John Raeford Lee.

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Trent Church, Merritt
To Observe Period of Revival

The Trent Free Will Baptist Church, Merritt, North Carolina, will have revival services beginning Monday night, June 15, and continuing through Saturday night, June 20. Services will begin each evening at eight o'clock.

The Rev. E. E. Edwards, pastor of the church, will bring the message each evening. The pastor and the church membership extend a warm welcome to the public to attend these services and to be much in prayer for the success of them.

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Warden's Grove Church
To Observe Homecoming

The Warden's Grove Free Will Baptist Church, Lowland, North Carolina, will observe its annual homecoming on Sunday, June 14. A day of fellowship and worship is expected, with the pastor of the church, the Rev. Bill Twiddy, bringing the homecoming message at the eleven o'clock hour. An afternoon service, following lunch on the church grounds, will feature special singing.

All former pastors and families and friends are cordially invited to attend this occasion.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

MOUNT OLIVE RECEIVES GRANT

A share of the largest amount ever distributed by the North Carolina Foundation of Church-Related Colleges has been received by Mount Olive College.

Gifts through the Foundation totaled more than $713,000 from business and industry in support of the 25 member institutions. The grant to Mount Olive College totaled $18,095.58.

The funds are distributed on a prorated basis with 60 percent being equally divided and 40 percent shared according to student enrollment.

Archie K. Davis, chairman of the board of Wachovia Bank and Trust Company, was reelected chairman of the Foundation's trustees of college presidents business representatives. He reaffirr the crucial need to maintain private, dependent, higher education and stres the responsibility of industry to make creasingly greater investments in edu tion.

Martin L. Shotzberger, president Catawba College, was elected presid of the board of trustees of the Four tion. Other officers elected were Br E. Whitaker, president of Chowan Colle vice-president; and Raymond M. B president of Lenoir Rhyne College, se tary-treasurer. Elected to the execu committee of the board of trustees w Norman A. Wiggins, president of Ca bell College; John J. Ryan of Charlo W. Roger Soles of Greensboro; and S uel A. Angotti of Winston-Salem.

PRESIDENT RAPER ACCEPTS CHECK



President W. Burkette Raper of Mount Olive College, left, is shown receiving a check in the amount of $18,095.58 from the North Carolina Foundation of Church-Related Colleges. Making the presentation are Dr. Norman A. Wiggins (center) of Campbell College and President of the Foundation; and Archie K. Davis of Winston-Salem, chairman of the board of trustees of the Foundation and also chairman of the board of Wachovia Bank Trust Company.

The Foundation represents corpo support to private higher education more than 400 business and indus firms throughout the state. Since coming a member of the Foundatio 1964, Mount Olive College has rece $109,000 in annual grants.

CHILDREN'S HOME

(continued from page nine)

Piedmont Conference	
East Rockingham	$105.00
Western Conference	
Holly Springs	$125.00
Second Union Meeting	232.59
Sherron Acres	100.00
Others	
Elizabeth Harris	200.00
T. Emmett Stancil	100.00

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: When may we expect the ophecy in, "And the LORD shall be own to Egypt, and the Egyptians shall ow the LORD in that day, and shall do crifice and oblation; yea, they shall w a vow unto the LORD, and perform And the LORD shall smite Egypt: he ll smite and heal it: and they shall urn even to the LORD, and he shall be reated of them, and shall heal them. that day shall there be a highway out Egypt to Assyria, and the Assyrian ll come into Egypt, and the Egyptian o Assyria, and the Egyptians shall ve with the Assyrians. In that day ll Israel be the third with Egypt and h Assyria, even a blessing in the dst of the land" (Isaiah 19:21-24) to fulfilled?—**M. C. P., Iowa.**

Answer: This indicates that there will a highway out of Egypt leading into syria, which, of course, means that h a road will pass through Israel. It indeed interesting to know that a hway now exists from Egypt over the z Canal, through Palestine, and into ia which is north of Israel; so we ht consider that this prophecy is fulled already as it concerns the highy. The complete fulfillment, however, l await the coming of the Lord Jesus judgment, and His appearance to gn on the earth the 1,000-year period t the Bible predicts that He will be e as King of the whole earth.

his partial fulfillment of the prophecy ntioned above, with several other procies that are predicted to precede Je- Christ's reign on earth as Lord of ds and King of kings, may be some of signs He warned the people of His to look out for as those that would prerequisit to His coming and will imdiately precede them.

Many scholars in the field of prophecy t write today are warning us that it y be at any moment, without further rning, that the major events in conuction with His second coming shall e place. "I am the God of Abraham, the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself . . . . The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?" (Matthew 22:32-39, 44). The Bible tells us, of the church age, to be ready, and makes the fact clear to us that God only knows that day and hour when Christ is to return; but it does tell us to watch for the signs, such as have been taking place in recent years and months.

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Question: Why does God promise to bless them that bless Israel while He allows Israel to suffer so much at the hands of others?—**A. H.**

Answer: God makes such a promise, "And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed" (Genesis 12:3). This promise in noway conflicts with the fact that God is now chastising Israel for her disobedience and unbelief, by allowing the godless people of the nations persecute her for having rejected Jesus Christ her Messiah. God is now blessing the whole earth through Abraham's and David's seed as He continues through this day of grace to extend His salvation to all who receives His Son Jesus Christ and forgives them of all their sin. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Galatians 3:16); "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18).

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Original Free Will Baptist Church in Selma, North Carolina, is in need of a pastor immediately. Any minister interested in serving this church should contact Mr. Tom Hinnant, Box 7, Selma, North Carolina 27576. The former pastor was the Rev. J. E. Edwards.

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The People's Chapel Free Will Baptist Church, Elm City, North Carolina, is seeking a full-time pastor. Any minister interested may contact Mr. Ervin Crumpler, Route 2, Box 103-C, Elm City, North Carolina 27822, or by telephoning 442-4416.

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The Rev. Ed Fordham has resigned his first and third Sunday work and announces that he will be available for pastoral work these Sundays, beginning July 1. Any church interested in securing his services may contact him by writing 821 Chattawka Lane, New Bern, North Carolina 28560; or by telephoning 637-9420.

Bookstore Hours

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* The Free Will Baptist Press
* Bookstore, Ayden, North Caro-
* lina, is now observing the fol-
* lowing hours:

*

* Monday-Friday—8 a.m. to 5 p.m.

*

* Saturday—9 a.m. to 12 noon.

STORIES

for our youth



DEADLINE: Tomorrow

DONALD COLLINS, Editor-in-Chief."

It sure looks good, Don thought with a sense of satisfaction.

This had been his dream since he first became a news writer for the Forrestville High **Warrior** four years ago. Being chosen as editor was not only an honor, it was also a challenge.

More than anything else, Don anticipated making the editorial page a part of his Christian witness. Don hadn't been a Christian very long, but he realized that he was in a position to influence others, and he intended to make the most of it.

The first issue of the **Warrior** was almost ready for the printer. Don scanned the front page again, checking for any possible error.

Just then, Mrs. Barth, the new journalism adviser, stepped into the room.

"I have a meeting this evening, Don, but I'll be here in the morning for the final check. I doubt if we'll have any changes to make. You're doing a good job."

"Thank you, Mrs. Barth," Don replied. Inwardly he glowed at the compliment. Mrs. Barth's editorial standards were high, and if his first issue won her approval, he'd have a right to be proud.

As Mrs. Barth hurried down the hall, Don turned to the back page. There wasn't much copy there. It was made up mostly of ads stacked in neat little blocks. Don glanced quickly down the list. "Tom's Cleaners." "The Forrestville Diner." Everything seemed to be in order.

Then he saw it.

Don blinked in disbelief, then read it again: "Go with the crowd to Randy's Restaurant."

"Why didn't I see that before?" he groaned.

Don stood staring at the block of words, his tension mounting. It would be easy to lift out the ad and fill the block with a cartoon, he reasoned. Probably no one would ever know the difference.

Wait a minute, he told himself. That wouldn't be right. Someone paid for the ad. I couldn't drop it without giving a refund—and the paper needs the money.

Slowly, Don pulled the door shut and started down the deserted hall.

"Randy's Restaurant!" he snorted in disgust. "If that place is a restaurant, then I'm an elephant!"

"Hello, 'Elephant.' "

Don looked up in surprise. Then he saw Sandy Jones coming from the library, her eyes bright with fun.

"Well, I just heard you declare that you were an elephant," she explained, "but I'm not convinced."

Don grinned at the petite brunette. Sandy had a way of laughing at problems. Nothing seemed to get her down. She always came up with good, sound answers in their Bible club meetings, too.

"If you would really like to hear the tale of why I believe I'm an elephant, suppose you join me at the Snack Shop," Don said.

Sandy gave a mock bow. "Gladly, kind sir."

The Snack Shop was almost empty, but Don was careful to choose a table where no one would hear their conversation. While their order was being filled, he explained his dilemma.

When he mentioned the ad, Sandy's dark, expressive eyes opened wide in horror. "Don! Everyone in school knows what sort of place Randy's Why, his license has been revoked twi for selling liquor to minors—and n there's a rumor about narcotics!"

"I'm afraid it's more than a rum Sandy." Don lowered his voice as he c tinued. "I heard some of the boys ta ing in chemistry lab. There's more ing on at Randy's than people suspec

Sandy's face was a mirror of seric thought as she looked at Don. "If y run that ad, it will almost be like—li silent approval."

Don nodded.

"I can't do it, Sandy. Not as a Chr tian. That ad could influence dec kids to go to Randy's."

As they stood to leave, Don sigh wearily. "Well, Sandy, thanks for tening to an editor's woes."

" 'Be of good cheer' (John 16:33 Sandy quoted in reply. "I think the ble club is working on an ad for paper this year—if it can raise the nances."

Don brightened at the news. "S That gives me an idea!" he exclaime

After bidding farewell to Sandy, started home. While waiting for dinn he dialed the church youth directo number.

"Hello, John. This is Don Collins."

John's voice sounded strong and re suring. "What can I do for you, Don

"Well," Don began, "I wonde whether our youth group could run ad in the school paper." He held breath, praying silently.

"I wish we could," John answer "But we just sent out our missionary fering last week and—"

"I understand," Don interrupted. just thought I'd ask."

"Sorry, Don," John said.

"That's O.K."

Don hung up the receiver with a se of frustration. If he could find a placement, Mrs. Barth might consi sending Randy's ad back. It was his last hope.

After dinner, Don tried to study. opened his history book, but his thoug kept returning to the **Warrior** and t ad.

Don thought about Mrs. Barth. Si she was new in town, she proba wouldn't know about the reputation Randy's Restaurant. And if she did, just wasn't sure what her feeling mi be about it. Some of his teachers pretty liberal ideas.

Don could, of course, just keep q

(continued on page fifteen)

GRADUATES OF 1970



A class of 66 students received degrees at graduation on May 31 at Mount Olive College. The program was held in the orium on the downtown campus with Watts Hill Jr., a member of the North Carolina Board of Higher Education, as the guest er. Dr. Lewis Cockerill, dean, presented awards to five students. Johnny Turnage, vice-president of the College Alumni iation, presented each graduate a copy of "Good News for Modern Man."

Graduates pictured left to right include: First row: Janet Marie Flowers, associate in science degree, Calypso; Donna Kaye associate in science degree, Mount Olive; Florence Elizabeth Lane, associate in arts degree, Mount Olive; Donna Lancaster A. S., Goldsboro; Norma Carole Thompson, A. A., Mount Olive; Linda Karen Glenn, New Bern, A. S.; Martha Kaye Good- Mount Olive, A. A.; Juanita Brock, Calypso, A. A.; Janie Gwyn Lambert, Calypso, A. S.; Trudy Elaine Goodman, Clinton, A. S.; a Jean Parker, Goldsboro, A. S.; Diane McGee, Angier, A. S.

Second row: Priscilla Lynn Harris, Pantego, A. S.; Freida Gordon Chesson, Roper, A. S.; Betty Sue Pilkington, Goldsboro, Violet Elaine Barwick, Deep Run, A. S.; Catherine Clark Lewis, Clayton, A. S.; Esther Kay Holland, Seven Springs, A. S.; Mary eth Kelly, Mount Olive, A. S.; Marcia Lavae Baker, Beulaville. A. A.; Sharon Kay Bell, Clinton, A. S.; Cynthia Marie Mills, Vance- A. S.; Reva Louise Oliver, Garland, A. S.; Thomas Walter Best, Mount Olive, A. S.

Third row: Emory Nicholas Grubbs, Wilmington, A. S.; William Roger Baumann, Goldsboro, A. S.; Robert Thomas Smith, ville, Kentucky, A. A.; David Gordon Mercer, Fremont, A. S.; Charles Denver Hicks Jr., Goldsboro, A. S.; David G. Griffin, Dud- . S.; Howard Gene Cannon, Ayden, A. S.; Gregory Wilson Snow, Salisbury, Maryland, A. S.; Nigel Bruce Barrow Jr., Snow . A.; Darrell Talmadge Grubbs, Kinston, A. A.; William Robert Southerland, Mount Olive, A. S.; Charles Johnson Sheffield Jr., w, A. A.; Kenneth Earl Eubanks, Kinston, A. A.

Fourth row: Paul Huehner, Havelock, A. S.; John Alden Crain, Goldsboro, A. S.; Virginia Louise Bunn, Sims, A. A.; Doris Gail , Goldsboro, A. A.; Judith Gayle Reynolds, Ayden, A. S.; Drucilla Dawn Barbour, Erwin, A. S.; Wanda Mae Thompson, field, A. A.; Doris Rackley Grubbs, Wilson, A. S.; Barbara Jean Allen, Princeton, A. S.; Minnie Katherine Batten, Selma, A. S.; Susan Thomas, Goldsboro, A. S.; Michael Kent Horne, Erwin, A. S.; Donald Ray Faucett, Mount Olive, A. S.

Fifth row: Phillip Allen Harrell, Stantonsburg, A. S.; Lonnie Stancil, Wilson, A. A.; James Quinton Wooten, Farmville, A. S.; ny Wayne Pittman, Lucama, A. S.; Charles Russell Corbitt, Pikeville, A. S.; Rodney Graham Murphy, Rose Hill, A. S.; David Whaley, Mount Olive, A. A.; Billy Wayne Hicks, Selma, A. S.; Gerald T. Lane, Newport News, Virginia, A. S.; Harry Allen Jr., Greenville, A. A.; Beverly Ray Whitfield, Mount Olive, A. S.



SERVING GOD IN THE WORLD

Lesson Text: Romans 12:1, 2, 14-21; 13: 8-10, 13, 14

Memory Verse: Romans 12:21

I. INTRODUCTION

God's people must find some excuse for existence if they would fulfill their destiny and give purpose to their calling. The church was not instituted to simply be a social organization to fill the needs of a selected few. No community is enriched by the selfishness of a monastic type of religious experience; there must be an outreaching of God's people into the lives of others, that all may be blessed by the presence of the church. God's people were saved to serve, not merely to serve the saved.

Recognizing the need of the world for some type of vibrant witness on the part of God's people, the Apostle Paul frequently wrote to the early Christians, urging them to "present their bodies a living sacrifice," in order that such a need might be filled. These, then, were the first requirements: to recognize the role Christians must play in a world distressed and disturbed by sin, to make full submission to the challenge of Christ to "let their light shine before men," and to show the way to the achievement of these maximums.

Perhaps no other church was more strategic in world affairs than the church at Rome. In this great pagan city, the pulsebeat of a great empire, a small group of Christians faced tremendous responsibilities. Not the least of these was the responsibility to serve God lovingly and with great dedication in a world that would reward them only by threats of death and persecution, threats that often reached terrible reality.

While we know little of such dangers and hardships in the safety of modern respectability, there are yet many opportunities which still afford us the chance to serve as did they. This lesson should help us resolve to do so. The spiritual rewards for diligent service are still great, even in the cynical and hostile world in which we live.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Dedication logically follows justification and sanctification in the life of the believer (Romans 12:1, 2).

B. Love causes the believer not only to turn the other cheek, but to return a blessing in exchange for a curse (v. 14).

C. The ministry is not mere professionalism, but includes entering into the joys and sorrows of others (v. 15).

D. The elimination of superior attitudes contributes to unity (v. 16).

E. The believer is to make sure he is not the cause of breaking the peace (vv. 17, 18).

F. The believer is to concentrate on being a blessing to others, realizing that God will take vengeance if that is necessary (vv. 19-21).

G. The only way the believer is to be in debt to others is from the standpoint of owing love (13:8-10).

H. The fact that Christians are joined to Christ and are awaiting His return should affect their conduct (vv. 13, 14).

—John Danilson.

III. ADDITIONAL TRUTHS

A. "The story is told of a widower who needed a capable housekeeper to tend his children and keep his home in order. After hiring a suitable young woman, he wrote a set of rules for her to follow describing how she should perform her duties. The beds were to be made a certain way, the food was to be cooked and served as he specified, the children were to be bathed in the manner he prescribed, etc. Although the rules were strict, she did her best to carry them out as he described. However, after several months had elapsed the widower discovered that he was becoming very fond of his housekeeper, and in time he told her that he loved her, and wanted her to marry him. She accepted his proposal, and shortly they married. One of the first things h when the marriage was performed to tear up the set of rules that he made for her. No longer would sh under these rules. Did that mean she would disregard his desires nov low the house to be in disorder, Of course not! Now she is not u the written law, but under the la love. Now she will do her utmos please him because she loves him.

"This somewhat illustrates the C tian's position today to the law. it is true that we are not under Mosaic Law, nevertheless, we will do utmost to please our heavenly Fathe cause we love Him. Now we are u a higher law, the law of love. The Christian desires to live a life sepa from worldly sins, and sins of the f because he wants to please the Lor sus. When you truly love God, you long to do His will because of that l —Simple Studies in Matthew.

B. A month ago my garden lo very good. There were beets, squash, radishes—all of the diff vegetables.

But now you should see it! I've lected it a little, and old weeds come up. My gardening is one big tle between weeds and seeds.

In fact, my garden reminds me o world. In the world there is the n failing fight, the ever-present te between good and evil. There is no around it; no place you can put the without having the evil nearby, bec God expects us to do something a the evil—we cannot do that if we ar in a hothouse all by ourselves.

How can we get the seeds to gro the midst of the weeds? We can harder, seeing to it that the seed plant are the very best ones.

We can take care of the soil, cul ing it so that the seed has a b chance to grow.

And there is something else. We help our Lord change the weeds something good. Remember there a time when the tomato was thoug be poisonous, a time when the pe was practically worthless. It is Christian's duty to change the world letting the world change him.—Ad from the Standard Commentary.

C. One of God's children went int inquiry room at the close of a se on forgiveness. She was deeply tressed. A personal worker soug help her, but could make no prog

(continued on page fifteen)

ained Teachers Make the Cup that nneth Over"

(continued from page three)

one gained acceptance and a broad- world through his experience of ing. Each one became a participat- ember of the communion of saints. ersons have need, all persons have tials, and most persons can grow e environment and leadership make growth possible. Persons can be ers even though they may not have ducational background or kinds of ience in the church that we usually t. In some ways the leadership ng that is needed may be different . The traditional 'book study and ssion' middle class variety may be and ineffective. The regular 'Tues- ight' plan may not fit the working er. Perhaps the most effective ng can be done on an 'in-service' as illustrated in the incidents . Much of it may need to be in- al and carried on within the teach- xperience."—Ibid.

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. Claire Bible Class

(continued from page fourteen)

nly it came to him that possibly oman was allowing some root of ness to rankle in her heart against one. He asked, "Is there someone re unwilling to forgive?"

mediately the woman replied, "Who you?"

hy, nobody told me. I have never you before tonight. You cannot ght with God and be unforgiving. ible says, 'Forbearing one another, orgiving one another, if any man a quarrel against any: even as forgave you, so also do ye' (Colos- 3:13)."—Bible Teacher (F.W.B.).

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ys' and Girls' Stories

(continued from page twelve)

the whole thing and concentrate iting his Christian editorials.

n he thought of Sandy's words: t approval." Don knew this was hing he would have to settle in vn heart with the Lord's help.

s. Barth was already busy in the lism room when he arrived the next morning. "Good morning, Don," she greeted. "I've been checking the layout, and everything looks good. I think we can meet our deadline with the printer today."

Don felt his throat going dry and his pulse pounding.

"Mrs. Barth," he plunged in, "there's something I have to say."

His tone was so urgent that Mrs. Barth immediately looked up and gave him her startled attention.

"It's about the advertising section," he said slowly. "As editor, I feel responsible for what we print."

She nodded, following his words closely.

"And I can't endorse Randy's Restaurant."

"Can you give me a good reason?" she asked, not unkindly.

Don took a deep breath, then poured out the story about Randy's. Mrs. Barth was thoughtful when he finished. Then a frown crossed her face.

"I agree with you, Don. We'll send the ad back immediately."

Don watched in amazement as she strode to her file and pulled out the contract with Randy's Restaurant along with another paper.

"This ad came in two days ago," she remarked. "I was holding it for our next issue, but maybe you can work it in today."

Don took the information sheet and almost shouted for joy. The ad was from the Bible club! Could he work it in?

"No problem at all," he grinned as he picked up his pencil.—Gospel Herald.

YOUTH CONFERENCE
for
HIGH SCHOOL STUDENTS

MOUNT OLIVE COLLEGE
Mount Olive, North Carolina

JUNE 21-26, 1970

Theme: "TEENS 'N THINGS"

COST: $25 FOR RESIDENT CONFEREES
($5 with registration, $20 upon arrival)

and

$5 FOR COMMUTING CONFEREES
($5 for registration)

Periods of study, worship, discussion, social activities, and recreation will provide opportunities for each attendant to increase his understanding of himself, his fellowman, and his faith in God.

The Conference will begin with registration at 3 p.m. on Sunday, June 21, and will close following a 10 a.m. service on Friday, June 26. It is open to any young person who will be in high school during the fall of 1970, or who has completed his high school program.

DO SOMETHING DIFFERENT THIS SUMMER!
JOIN US IN THIS EXPERIENCE!

For Further Information Write To:
Summer Youth Conference
Mount Olive College
Mount Olive, North Carolina 28365

(Classroom facilities and dormitories will be air-conditioned.)

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COM

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W3844 — OUR WEDDING $8.00
(A beautifully elegant wedding book covered with white lace over white satin. The interior has delicate blue-gray illustrations accented with hand lettered titles in black. It provides for recording all those precious memories from the engagement through the day itself, the wedding trip, and the joys of the first home. Space for 402 guests and 408 gifts. Gift pages give a complete record of name, address, description of gift, when received, where purchased, when acknowledge. Gummed number labels included. Rounded corners and silver-edged pages. Title stamped in gold on removable acetate. 9 x 11 1/4 inches.)

W120 — MEMORIES OF OUR WEDDING $9.50
(Handsomely hand lettered pages accented with delicate soft blue, pale yellow, and gray illustrations. A compliment to every bridge. The Mult-O-Ring binding permits the easy addition of pages as needed. A complete record book from courtship, the wedding day, the parties, and on through the highlights of the first wonderful year. Three double sleeved acetates for 6 studio photographs, 8 pages for showers and parties, space for 450 guests and 392 gifts. Gummed numbers included. Bound in padded white Fabrikoid with silver stampled title and designs, and rounded corners. 9½ x 10 5/8 inches.)

X25 — ACETATE REFILLS $.50 each or $3.60 per set of 12

W302 — OUR WEDDING AND OUR MARRIED LIFE $6.50
(A complete and lasting record of the wedding and following married years together . . . from engagement through grandchildren. Seventy-two pages lithographed in shades of pink, beige, and gray on a specially designed patterned paper. Sections include first meeting, newspaper clippings, showers and parties, family trees, attendants, headlines on the day we were wed, honeymoon, first home, first year together, anniversaries, children, career, trips and vacations, grandchildren and many, many more. Pages for 362 wedding guests, signatures and 240 wedding gifts with gummed identification numbers. Bound in padded white washable Fabrikoid with title and design stamped in silver. 8 5/8 x 10 3/4 inches.)

W8272 — WEDDING MEMORIES $6.00
(With Transparent Photo Pages)
(This lovely bride's book features transparent, long-life, acetate pages to hold 8 portrait size photos or numerous snapshots clippings. Soft pink and gray illustrations. Hand lettered poetry and titles for the sections in which the bride may record her engagement, showers, the ceremony, and more. It covers all the events of the wedding up to and including anniversaries. Space to record 267 gifts and 289 guests. Bound in padded white Fabrikoid with a silver stamped design and title. 8 7/8 x 11 inches.)

W1282 — MEMORIES OF OUR WEDDING $5.00
(The elegant hand lettered page headings and pale blue, pale yellow, and gray illustrations set the tone for this lovely wedding record book. Forty printed pages to record all the wonderful details from courtship on through the honeymoon, first home, and first year. Space for 270 guests' signatures, and 260 gift entries—gummed numbered stickers included. Bound in padded white Fabrikoid with silver stamped title and design. Round corners. 8 7/8 x 11 inches.)

W362 — —OUR WEDDING BOOK $4.00
(Soft illustrations in shades of green and gray combine with exquisitely designed hand lettering to create a wedding record of lasting beauty and sentimental value. Contains pages to preserve every detail of the wedding, from "first meeting" through "first home" and "memorable events during the first year." Includes sections for showers and parties, family trees, ceremony and marriage certificate, photographs, clippings, reception, and honeymoon. Space for 281 guests and a gift section for listing up to 210 gifts. Gummed identification numbers included. Bound in padded white Fabrikoid with title and design stamped in silver. 8 1/4 x 10½ inches.)

W5717J — OUR WEDDING $5.00
(This popular size photograph album includes pages for recording details of the wedding, attendants, reception, etc. Ten acetate leaves permit mounting twenty 5 x 7 photographs. Bound in padded white simulated leather with cover design stamped in silver. Album size, 7 1/4 x 7½ inches.)

W100/17 — OUR WEDDING $7.50
(These handsome round cornered Mult-O-Ring albums are bound in padded white Fabrikoid. They contain six heavy acetate sleeves to accommodate twelve 8 x 10 inch photographs. The title and border are stamped in silver. The handy Mult-O-Ring feature offers "snap-open" looseleaf convenience. 9½ x 10 5/8 inches.)

W108/35 — WEDDING PHOTOGRAPHS $6.50
(This lovely album contains a specially illustrated title page matching the series and eight acetate sleeves to accommodate sixteen 8 x 10 inch photographs. Plastic spiral binding. Padded white Fabrikoid cover stamped in silver. 9 1/4 x 10 3/4 inches.)

W1271 — WEDDING INVITATION AND GIFT LIST $1.50
(A very practical and wonderful organizer for those hectic prewedding days. In two sections, invitation list and gift record. Each has been arranged alphabetically and numerically respectively to aid you in planning the small details. Space for 392 names in the invitation section and 294 gifts with matching numbers included, in section two. Bound in flexible white leatherette and stamped in gold. 7 5/8 x 5 3/4 inches.)

G792/62 — GIFT BOOK $4.00
(Forty-eight pages for listing 1,012 items. Space for gifts and givers with attractive illustrations. Padded white Fabrikoid, silver stamped. Round corners. 9½ x 6 3/4 inches.)

W812 — WEDDING GIFTS AND GUESTS $3.50
(This fine book contains pages to record 360 gifts received and 360 guests. Also space for brief details of the engagement, wedding, attendants, reception, etc. Softly illustrated in gray blue and bound in padded white Fabrikoid with silver stamped title and design. Size 8 1/4 x 6 3/4 inches.)

Bibles and Prayer Books for Brides

1010X W WHITE LEATHERLUX COMPACT BIBLE WITH SILVER EDGES $5.75

1020X WHITE LEATHERLUX COMPACT BIBLE WITH GOLD EDGES $5.75

W1305MC WHITE SIM"LATED LEATHER BIBLE WITH SILVER EDGES $2.95

W1312X WHITE FRENCH MOROCCO LEATHER BIBLE WITH SILVER EDGES $5.75

01025MC WHITE MOROCCOETTE BIBLE WITH GOLD EDGES $4.25

0731MC HANDY SIZE BOOK OF COMMON PRAYER $5.50

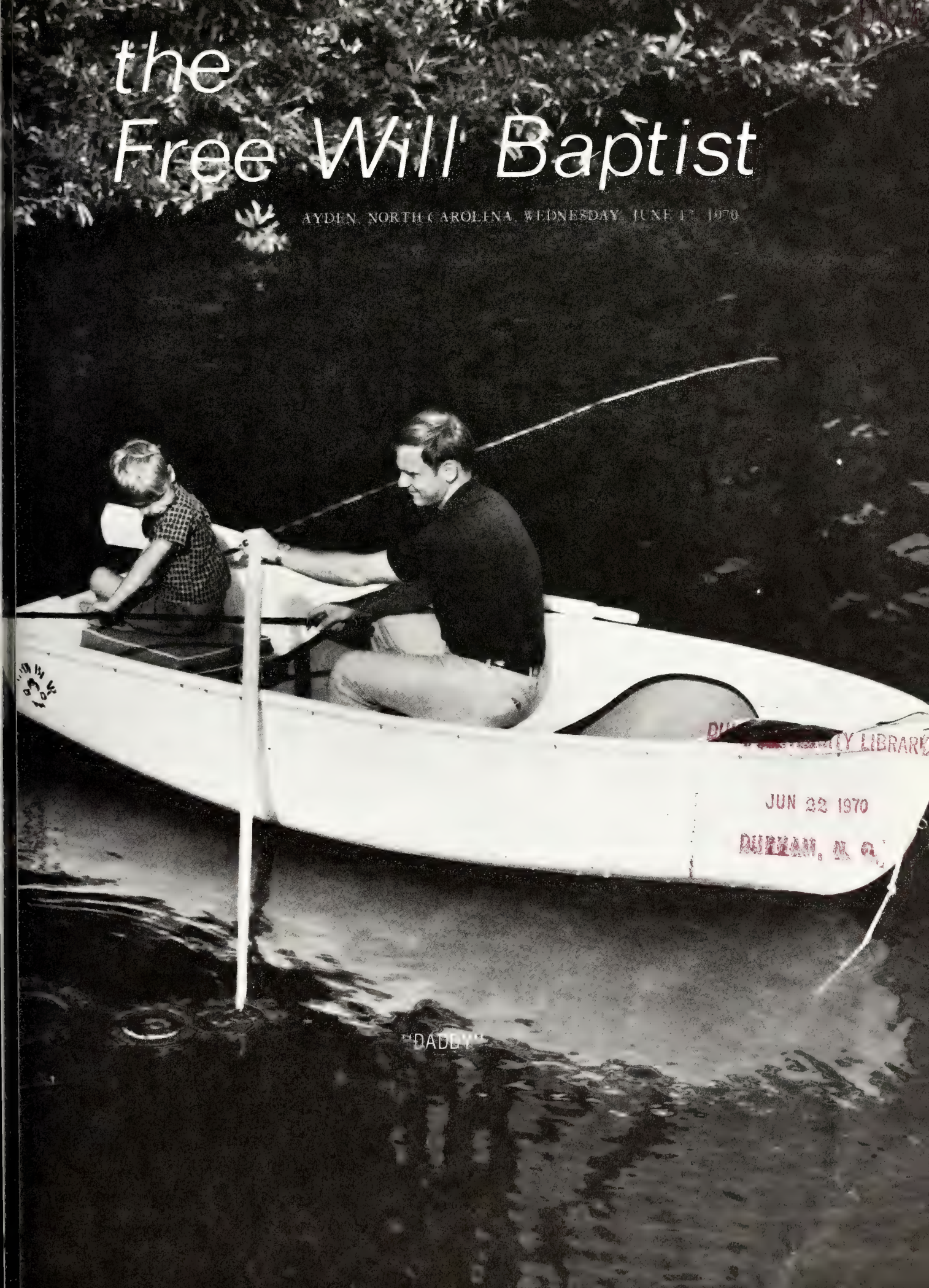
MISS AMERICA'S TWENTY-FIRST CENTURY WEDDING INVITATION LINE

(A Wide Selection to Choose From)

NOTE: The Free Will Baptist Press also prints wedding invitations.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 17, 1970



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JUN 22 1970
DURHAM, N. C.

Cover Photo by Ca

DADDY

Sometimes we thought he was rough,
But even his roughest knocks
Were gentle . . .

Sometimes we thought he didn't care,
But he was always there when
We needed him . . .

Sometimes he seemed behind the times,
But he never failed to know what
Was happening . . .

Sometimes he would speak with an iron tongue,
But even then he betrayed the softness
Of his heart . . .

Sometimes we were ashamed that he talked so much,
But we were so proud when he knew just
What to say . . .

Sometimes he numbered his friends among the lowly,
But the rich were just as quick to
Extend their hand . . .

Sometimes he'd deprive himself of a new shirt,
But he never thought that his children could have
Too many . . .

Sometimes he would hang onto his quarters,
But he'd give his dollars without
A second thought . . .

Sometimes he would whip us to punish our wrongs,
But he never left us with any
Lasting scars . . .

And . . .

Sometimes we wondered if he were necessary at all,
But when we lost him we realized
All too well

That God did a wonderful thing
When He made
Our daddy!

Discussions

and

Persuasion

The Free Will Bapti

JUNE 17, 1970

Volume 85 Numbe

TOMMY MANNING, *Editor*

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The Free Will Baptist Press

WALTER REYNOLDS, *Manager*; TOMMY MA *Editor of Literature*; LEON DUNN, *Treasurer*

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ppearance of EVIL

by
OWEN C. SALWAY

E store detective guided Julie Carlson down the aisle toward the man- s office.

e just couldn't believe it.

ie hadn't stolen anything. In fact, vas a Christian and a member of girl's quartet that sang in church arly.

rs stung her eyes as she stepped the well-lighted office of Mr. Mor- the manager.

ie had faced Mr. Morrison only a earlier. It had been a happy occa-

heard that you need a clerk, Mr. son," she had said hopefully.

hy, yes, I do, Julie," he smiled. "I se you want to work during vaca- so that you can buy some new s."

ow did you ever guess that?" laugh- lie, her cheeks delicately flushed.

ell, that's what most girls do when get their first job," grinned the ger.

ie knew Mr. Morrison. They went e same church—or at least they used Mr. Morrison had stopped going to h about a year ago, and no one ed to know why.

ut this is a special dress," replied "The girls in our quartet are get- dentical blue dresses to sing in dur- he missionary conference."

e manager cleared his throat and bed through some papers on his at the mention of the missionary rence.

hey're the dresses in your display ow, Mr. Morrison," she continued. d I have one put away for me?"

ertainly," replied the manager. "In you can start earning it tomorrow. does that sound?"

ou mean I have the job?" sighed

The manager nodded and smiled.

Five days had passed, and things were different now.

Mr. Morrison was not smiling today, and his nod was toward the big leather armchair in front of his desk.

As Julie sank down into the rich leather, she had never felt so small and insignificant in all her life.

"Yes?" said Mr. Morrison to the store detective.

"This afternoon," began the detective, "in fact, at 3:05, this young lady slipped a number of gold brooches into her purse. The sale was not rung up on the cash register."

Disappointment flashed across Mr. Morrison's face.

"But, Mr. Morrison," gasped Julie, "I can explain!"

"Do you have those brooches in your purse?" asked the manager.

Julie's hand dropped into her purse and came out with four brooches. They sparkled like a handful of diamonds as she laid them on the desk.

"Do you have a sales slip covering these?" asked Mr. Morrison.

"No, I don't," replied Julie. "You see, we girls wanted the same kind of brooches to match our dresses for the conference. Last night Carol Simpson asked me to put four away for us. I forgot all about it until this afternoon when a customer bought one. When I saw that there were only four left, I put them into my purse and put the money into the petty cash box. I was so busy then that I didn't ring up the money in the cash register. I was going to do it at closing time."

She paused.

"I forgot," she finished.

The manager motioned for the detective to leave.

"You see," sobbed Julie, "I didn't steal them. The money is in the petty cash box."

"Julie," sighed Mr. Morrison, "the sales slip is the only thing I can go by. People always have an excuse when they get caught. Some of them sound perfectly reasonable. I have to go by what the store detective sees."

"But you know me," pleaded Julie. "I'm a Christian. You know that I wouldn't lie or steal."

"I'm sorry," finished the manager. "I'm afraid I'll have to ask you to leave."

"Y—you mean I'm fired?" gasped Julie.

The manager nodded.

Julie looked from Mr. Morrison to the brooches and back again. Her knees felt weak as she turned toward the door.

"By the way," the manager said, "that blue dress will be put back into stock."

Julie's cheeks were wet with tears as she stumbled down the long aisle and out into the crowd.

"But Mom," Julie sobbed after she reached home, "how can we show Mr. Morrison that I didn't steal the brooches?"

"I'm afraid we can't," soothed Mrs. Carlson. "It reminds me of the verse in the Bible that says, 'Abstain from all appearance of evil' (1 Thessalonians 5: 22) lest we be a stumbling block to others. You paid for the brooches, but the detective didn't see you ring it up in the cash register, so he thought you stole them."

"Now Mr. Morrison will probably never come to church again," sighed Julie.

"We'll have to pray and ask God to help Mr. Morrison see the truth, sweetheart," replied Mrs. Carlson. "In the meantime, why don't you try to get a job at the Starlight Department Store? I saw an ad in the paper last night."

They leafed through the paper excitedly and came up with the advertisement.

"I'll go down first thing in the morning," whispered Julie, "and I'll surely be more careful if I get another job."

Julie stood nervously in front of the Starlight Department Store the following morning with the advertisement in her hand. She just had to have this job. She turned and looked at her reflection in the large plate-glass window and

(continued on page fifteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

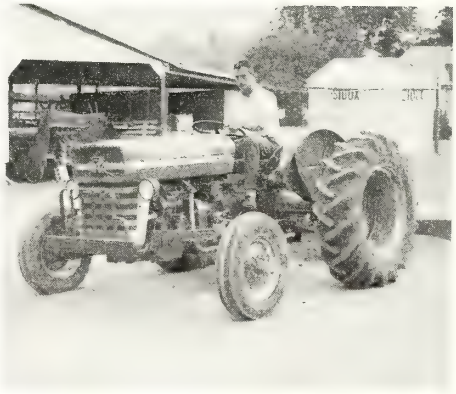
THE REV. EDWARD W. MILES, Superintendent



OUR FARM

by the Rev. Ed Miles

Dr. Raper, president of Mount Olive College, while delivering our Fiftieth Anniversary address, said that there were three men talking and one said that if he had a million dollars he would give it to the College. Another said that if he had a million dollars he would give it to the Children's Home. The third man said that if he had a million dollars he would farm as long as it would last. This is to say that farming today is a serious business. Nothing can be taken for granted. The farmer is forced to upgrade and rethink his methods and equipment constantly or follow the trend by leaving the farm. The total number of farmers is still decreasing because of reorganization trends and only the "modern" farmer will survive. The "North Carolina Grower" reports that the price of land has soared 95 percent in the last ten years. During this same period of time farm land went up about 73 percent. These are the most critical times for the farmer even with higher priced land. Some say changing government farm programs are long overdue. It is a known fact that our present government is determined to reduce the farmers' dependence on government payment for their income. Regardless of how you say it, the fast technical changes of our times has made farming no picnic. The farmer must be professional all the way. Hard work in itself is no longer enough. He must wear many hats, at the same time using the slogan "It's the profit that counts." Because of the increasing technical changes some children's home farms have been closed.





This article is not written out of panic but out of a heartfelt need to bring about a better understanding of the farming operation at our Children's Home. Voltaire once said, "Prejudice is opinion without judgment." Therefore, this article is written to help those who may have prejudiced opinions to come to a better understanding of our farming operation. There are some questions being asked. These are good questions, and they deserve honest answers. We all know that some people are like tugboats in the fog—they toot loudest when they're in the fog. It is my hope that this article will get those in the fog out; and if doesn't, they should make a pe sonal visit to the home or invi me to visit their church or hon I feel this is the Christian way find out what's going on at t Children's Home. Get your infe mation firsthand.

In the early years of our Hor the superintendent did not ha any control over the farm or manager. However, for ma years now the superintendent h had the full responsibility of t entire home, including the far The McLeod Farm (72 acres giv by the McLeod will) at Coa North Carolina, has been put the soil bank except for the 2. acres of tobacco. Also some of t land has been rented, in additi to the tobacco. All of the camp farm, here at Middlesex, is bei farmed by Mr. Littleton, far manager, along with the help the children, with the exception the 7.32 acres of tobacco. This t bacco (12,514 pounds) is rent for 15 cents per pound, in advanc by Mr. Samuel Johnson. Mr. Joh son is a member of the Stancil Chapel Free Will Baptist Churc Kenly, North Carolina. The reas for renting this tobacco is tw fold: It is an effort on my part put the farm back on a "pay you go" basis; and the second co cerns my philosophy of child car

Our audit ending June 30, 196 showed a farm expenditure of $3 072.90 and a cash income from t farm of $11,953.30. During th year there was no record kept what was used off the farm. Ho ever, we have kept an accura record of what has been used fro the farm this current year. F the first 11 months (June throug

My) of this year we have used $345.87 worth of meats and pro-ce from the farm. If we were allow the farm an estimated unt of $7,000 used from the m during the year 68-69, we ld show a net loss of $13,119.- In my opinion the improve-ts during the above year did equal the depreciation. Our ited records are open for your ection on this or any other ter. Another full audit will be le at the end of June. Every possible is being taken to g the farm out of the red as as possible. At the same e, I hasten to say that in all ability the farm will lose a little money this year end-



June 30. We had to purchase ew tractor just two months g. For us to rent out all or part ur farm is not new here at the e. Our records show this ement in 1949: "Farm operat-by farm personnel instead of ting part of the crop as in pre-s years." Again our records w that our tobacco was rented halves in 1951.

he second and most important on for renting the tobacco is philosophy of child care. In year mentioned above our chil-n were kept out of school to "set out" tobacco. Also dur-the same year much of the k in dry tobacco was hired out; most important is our effort revent our children from be-ing "institutionalized." Our dren are also known as "big egars." To help in this our chil-n will be working for Mr. John-on our farm in his tobacco and obacco off campus for pay. t summer our children worked only in our tobacco without pay. This year they will be involved on other farms with other children and adults for hire. This is saying to our boys and girls (as I think it should be), "If you work you will get paid, and if you don't work you won't get paid." In the past if a boy got tired we just replaced him from among those who were playing. I feel it's important to give the child an incentive to work and at the same time stress the fact that if he will work, doing a good job, someone will pay him. To have to work with never a payday isn't fair to the child or anyone else. The child will be encouraged to spend part of his earned money for personal items and put at least some money in savings.

Since the farm manager is not involved with tobacco, he can increase our hog production. This will give our boys a year-round job instead of six weeks of tobacco. Our technology is moving at a fast pace. Why, the "pill" is now being used with animals to regulate reproduction as well as to increase fertility.

Mr. Littleton from the Yelverton's Grove Free Will Baptist Church near Smithfield, North Carolina, is our farm manager. His wife is employed in the kitchen. At the present time our crops are late due to a wet spring. We have 58 beef cows and about 100 hogs. Given a little time, I am sure you will see much improvements on our farm.



The cost of living is up 160 percent since 1940. Therefore, I must make decisions that will bring about good management in every area of the home. I must go forward and do what I know to be best for our children. When I do this my conscience is clear. I need your prayers and help. If our income does not increase for June, July, and August, the home may be forced to borrow money.

Watch this paper next week for "Trends of Our Home."

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PACE WORK PROGRAM

It was announced today by Mr. Charles Harrell, business manager at Mount Olive College, that 55 students will participate in the PACE Program this year. PACE is a work program which permits students to earn more than $750 towards their college expenses. Students work a maximum of $40 per week at $1.60 per hour. The length of time employed varies from 10 to 12 weeks.

Also Mr. Harrell announced that 16 students will be working for Mount Olive College as student employees. Those on campus working under the PACE Program include Kaye Goodman of Mount Olive, business office; Juanita Brock, Calypso, dean's office; Donna Potts, Mount Olive, and Janet Flowers, Calypso, admissions office. Other students working at the college include Jackie Turner and Geraldine Hargrove of Mount Olive, business office and bookstore; Susan Riley and Vickie Perkins of Goldsboro, development office; Rose Edwards and Julie Semaske of Mount Olive, dean's office; Jim White, Mount Olive, admissions office; James R. Lambert, Calypso, and Gordon Ray Whetsell, Mount Olive, buildings and grounds; Rita Jo Basden of Dudley, library; Babs Bouras, Goldsboro, athletic department; and Deborah Holmes of Mount Olive, science department.

HAVE YOU RENEWED YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Sweet Gum Grove Revival In Progress

The Rev. Jerry Rowe of Newport, North Carolina, is the guest evangelist for revival services which are now in progress at Sweet Gum Grove Free Will Baptist Church, Stokes, North Carolina, and will continue through Saturday evening, June 20. The services are beginning each evening at eight o'clock with the pastor, the Rev. Bill Gaylord, assisting Mr. Rowe. The revival is filled with good gospel preaching and special music each evening.

The pastor and the church membership extend a warm welcome to the public to attend the remainder of these services and to be much in prayer for the success of the meeting.

= =

Seniors Honored At Calvary Church

The graduating seniors of the Calvary Free Will Baptist Church, Wilson, North Carolina, were honored Sunday, June 7. The morning message was directed to the seniors, and at the close of the service Mrs. Allan Bartlett, president of the woman's auxiliary, presented Bibles to the following: Brenda Register, Joy Clifton, Pam Mitchell, Kay Trevathan, Cindy Boling, David Day, Donnie Bailey, Billy Taylor, and Harry White.

The Rev. and Mrs. Dewey Boling entertained the seniors and special guests at a luncheon at the Sea Fare Restaurant immediately after the churah services.

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Florida Church Experiences Revival

The Grace Free Will Baptist Church of Orange Park, Florida, experienced a true revival from May 18 through May 27, with Evangelist Arnold Woodlief of Marianna, Florida, delivering the gospel messages. There were eleven conversions and several rededications made, with every service having a decision. A baptismal service was conducted on Sunday afternoon, May 31, at which time Mr. Woodlief baptized all those who were candidates for baptism.

During the revival the Christians learned that meeting God in grace and meeting Him as a personality (rather than meeting Him in nature or in philosophy as scholars may talk about meeting Him) is the right approach to make in having a genuine revival. "God in You," is the way Paul puts it; and this was a keynote that marked the success of the series of services. The pastor of the Grace church, the Rev. Neal Thomsen, states that Mr. Woodlief puts himself deeply into the preaching of the gospel. He recommends him for any church desiring a soul-stirring revival.

= =

"Question Bee" Held by Kinston WA

There are all kinds of bees—a honey bee in the flowers, a do bee on television, and a spelling bee in school. But . . . a "question bee"?

Such a bee attended the Woman's Auxiliary of the First Free Will Baptist Church in Kinston, North Carolina, recently. It was there to help with the study course on the "Manual of Methods," and it looked very much like a spelling bee.

Mrs. William Tyndall, president, conducted a short devotional and business session. Afterwards, Mrs. Fred Register Jr., study course chairman, introduced the "question bee."

Members elected Mrs. Alton Sugg and Mrs. Carnell Lucas as team captains. Most questions came from the "Manual of Methods" and the yearbook, "Devotion," which had been studied previously. A few questions not those books, but pertaining to cal, district, and state officers projects, and the local work, w included in the quiz.

Mrs. Lucas received a gift winner of the "question be Members of her winning team were given small gifts. The bo prize went to Mrs. Alton Sm the first one to fall from "question bee's" sting. Mrs. S and Hulon Whitehead, visitor f the YFA, received consola prizes for answering the m questions on the losing team.

= =

Ordination Service For J. B. Godwin

An ordination service will held at Mount Zion Free Will B tist Church, Route 3, Kenly, No Carolina, Sunday afternoon, J 21, at three o'clock. J. B. God of Selma, North Carolina, will publicly ordained into the go ministry of the Free Will Bap Church. Friends of Mr. God and the general public are invi to attend this special occasion.

= =

Jones and Harper Sales Representatives for Pres

The Revs. Harry A. Jones Greenville, North Carolina, Everette V. Harper of Deep R North Carolina, have been secu as sales representatives for Free Will Baptist Press. Mr. Jo will serve the area north of Hi way 70, and Mr. Harper will se the area south of Highway Both men will be making call an effort to acquaint the gen

Coming Events

June 21-26—Youth Conference for School Students, "Teens 'n Thin Mount Olive College, Mount O North Carolina

June 22-26—Minister's Conference, mont Assembly, Inc., Black Moun North Carolina

June 29—July 4—Christian Cadets' ference, Cragmont Assembly, Black Mountain, North Carolina

July 7, 8—General Conference of Ori Free Will Baptists, Virginnia B Church, Virginia Beach, Virginia

lic with what the Press has to er, both in services and supplies. Anyone wishing to contact Mr. es may do so by writing to him Route 6, Greenville; or by tele- ning 758-4356. Mr. Harper's ress is Deep Run, and his tele- ne number is LO8-8931.

= =

isters' Conference
Cragmont, June 22-25

he annual Ministers' Confer- e will be held at Cragmont As- bly, Black Mountain, North olina, the week of June 22-25. schedule of events is as fol- s:

Monday

30 P. M.—Supper
30 P. M.—Conference Sermon

Tuesday

30 A. M.—Breakfast
30 A. M.—Hour of Worship, the Rev. Walter Carter
30 A. M.—Recess
00 A. M.—Reports of Denominational Enterprises
30 P.M.—Dinner
30 P. M.—Supper
30 P. M.—Annual Business Session, the Rev. N. Bruce Barrow, President

Wednesday

30 A. M.—Breakfast
30 A. M.—Hour of Worship
30 A. M.—Recess
00 A. M.—Reports of Denominational Enterprises
30 P. M.—Dinner
30 P. M.—Supper
30 P. M.—"The Minister and the Law," Introduction of Speaker, the Rev. James A. Evans

Thursday

30 A. M.—Breakfast
30 A. M.—Holy Communion, the Rev. E. C. Morris, Conducting
30 A. M.—Recess
00 A. M.—"Who Are the General Baptists?" with the Rev. Charles Crisp
30 P. M.—Dinner and Adjournment

= = = =

Education means developing the nd, not stuffing the memory."—Rockwe City, Iowa, **Advocate.**

OBITUARIES

IN MEMORIAM

In sad and lovely remembrance of my parents, the Rev. and Mrs. C. J. Harris Sr., who departed this life: Mother, June 13, 1942; and Daddy, June 11, 1943; I write this.

June brings sad memories
Of my mother and dad;
For it was during this month
That both their spirits fled;
I have missed them greatly
Since they went away;
Sweet memories are cherished
As I live each day.

Dear Mother and Dad,
Ne'er did I give a thought
That your parting from earth
Would cause such aching heart;
You were such good parents,
So patient, loving, kind;
I never knew how I loved you,
'Til I was left behind.

I think of you day and night,
Of the many deeds you've done;
And may I have the same respect
As you, when my course is run;
Words can ne'er express, oh no!
How much you meant to me;
I shall try to live for Him
So with you I can be.

I hope your living children
Will try as hard as you
To live a clean and spotless life,
And to our Saviour be true;
By your bedside I stood and watched
You pass to yonder shore;
Now I'll wait and trust in Jesus
'Til we meet to part no more.

Written by their loving daughter,
Mrs. Bernice Harris Clark
Greenville, North Carolina

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MRS. LUCY KENNEDY HALL

Mrs. Lucy Kennedy Hall, 78, departed from this life on May 14, 1970. Funeral services were conducted by the Rev. Luther Swinson, pastor of the Cabin Free Will Baptist Church near Beulaville, North Carolina, of which she was a charter member. The Rev. Wayne King assisted with these services.

She was the widow of Eddie Hall. Survivors include two daughters: Mrs. Effie Sumner of Pink Hill, and Mrs. Lois Stansell of Goldsboro; three sons: Alex of Port Deposit, Maryland, Ralph of Pink Hill, and Coy of Walden, New York; two sisters: Mrs. Cindy Jackson of Kinston, and Mrs. Inda Sutton of Richlands; nine grandchildren and five great-grandchildren.

Mrs. Hall had been blind for many years. She had many friends and one way of keeping in touch with them was by the use of the telephone. She could remember and dial several numbers. It was a great pleasure to her to be in worship service in her church when possible. She also enjoyed the cottage prayer meetings which were held in her home occasionally.

Mrs. Hall will be missed by many and there will be a vacancy in her home, but we know that she is happy with her Lord.

Respectfully submitted,
Mrs. Nora M. Miller

= = = =

A week filled with selfishness and a Sunday full of religious exercises will make a good Pharisee but a poor Christian.—Clifton Christian.

BOOK REVIEWS

by ELIZABETH HILL

FINGERTIP DEVOTIONS by Amy Bolding. Baker, 1970, $2.50.

First in a new series, Amy Bolding helps the reader see his own faults and foibles through the pages of her book. Among the contents are:

"Leave Some Things Behind" (New Year)

"The Shadow of a Man" (Father's Day)

"Castles in the Air" (Young People)

"Thank God for Life" (Thanksgiving)

These devotionals are best read during a quiet hour or may be used as basis for talks to church groups. They will give the reader hours of pleasure and satisfaction and then may be passed on to neighbors or friends.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)



SUNDAY, JUNE 21

WHAT IS A FATHER?

A father is a creature that is forced to endure childbirth without an anesthetic. A father growls when he feels good and laughs loud when scared half to death.

A father never feels worthy of the worship in a child's eyes. He's never quite the hero his daughter thinks; never quite the man his son believes him to be, and this worries him—sometimes. So he works too hard to try to smooth the rough places in the road for those of his own who will follow him.

A father gets very angry when the school grades aren't as good as he thinks they should be. So he scolds his son—though he knows it's the teacher's fault. A father gives his daughter away to another man who is not nearly good enough—so he can have grandchildren who are smarter than anybody's. A father makes bets with insurance companies about who will live the longest. One day, he loses—and the bet is paid off to those he leaves behind.

I don't know where a father goes when he dies; but I have an idea that after a good rest, wherever it is, he won't just sit on a cloud and wait for the girl he loved and the children she bore. He'll be busy there, too—repairing the stairs, oiling the gates, improving the streets—smoothing the way. — *Selected,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

A father is not perfect but he is certainly good to have around when we need him.

MONDAY, JUNE 22

THEY FELL FACING ENEMY

Scripture Reading—Proverbs 28:1

After a bloody battle in World War I, won at terrific cost of life, a General walked over the field of carnage. The field was widely bestrewn with American dead. It was observed, however, that the heroic dead fell with their faces toward the enemy! What a lesson for God's children in this hour of cowardly compromise of the eternal verities of God's Word, whelming apostasy, and blatant denials of the only Lord God! May each soldier of the Cross face forward, marching triumphantly 'neath the all-conquering banner of the Captain, or "File Leader" of our salvation! When we fall in death, should the Lord delay His coming, may our faces, with flint-like steadfastness, be toward the enemy!—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Let's fight for the Lord and meet His enemies boldly, face-to-face. If fall we must, let it not be with our backs to the battle.

TUESDAY, JUNE 23

A ROOFLESS HOUSE

Scripture Reading—1 Corinthians 15:10

A Scottish laborer who was a Christian man went to work for a farmer who was not a believer. The latter was a liberal paymaster, but the former stayed with him only a few days. He was asked by a neighbor why he had left. "There was no roof on the house." The Scotsman's meaning may be found in the saying of an old writer, who affirms that a dwelling in which prayer is not lifted up to God daily is like a house without a roof, in which there can neither be peace, comfort, nor safety.—*King's Business, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Without prayer in the home, there will be a numerous amount of misunderstandings, unhappiness, and discomforts.

WEDNESDAY, JUNE 24

THE TESTING PLACE

Scripture Reading—Exodus 15:2

For 120 years Noah preached the Gospel; tell me, how many conversions did he get? Seven. Who were Noah's converts? They were his wife and family. The place where the reality of a man's religion is tested the most is in his own home.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

A true test of a man's religion is how he affects his household.

THURSDAY, JUNE 25

THE PROSPECT OF FACING THE LIST

Scripture Reading—1 Thessalonians 4:11, 12

William Debb, a butcher of West Worthing, Canada, put up this notice in his window: "This business has been compelled to close owing to bad debts. A list of the names and amounts owing will shortly be shown." Money rolled in; the shop is open again, and business flourishing.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When the Lord returns to earth again, there will not be time to pay our debts and plead for forgiveness. We had best do it now.

FRIDAY, JUNE 26

WHEN CHRIST IS IN THE RIGHT PLA

Scripture Reading—Matthew 28:20

A father, reading his Sunday paper wishing not to be disturbed by his girl, cut up a map of the world, gave her, and told her to put it together. awhile she returned with it and every was in its place. The father was much surprised and said: "Why, how you do it, darling? You don't know thing about geography." The little replied, "There was a picture of Jesu the other side, and I knew when I had sus in the right place, the whole w would be all right."—*Knight's Master B Eerdmans Publishing Company.*

PRAYER THOUGHT

When we put ourselves together Christ, no one can tear us apart.

SATURDAY, JUNE 27

NO BALANCES

Scripture Reading—Romans 4:4

If you had a bank that credited account each morning with $864.00; carried over no balances, allowed yo keep no cash, but every evening canc whatever part of the amount you had ed to use during the day, what would do?

Draw out every cent each day, of co and invest it in something worthw Well, you have just such a bank, an name is *time.* Every morning it cr you with 86,400 seconds. Every nig writes off as lost whatever of these have failed to invest to good purposes carries over no balances. It allows no drafts. Each day it opens a new ac with you. Each night it burns the re of the day. If you have failed to use day's deposit, the loss is yours. The no going back. There is no drawing ag the morrow.

You must live in the present, on to deposit. But—and here is the hopeful of it—it is never too late to begin. though you have wasted all your ye even though you have never drawn out cent—you will find the Paying Teller just as cheerful, just as ready to honor drafts, as if you had been his most re customer. Take advantage of that precious and most limited of all comm ties—time. Draw upon it for what want. Invest it so as to get from it utmost in health and happiness and cess.—1010 *Illustrations, Poems and Qu*

PRAYER THOUGHT

Time is very important in our lives. should live each moment to its fullest

HAVE YOU RENEWED YOUR SUBSCRIPTION

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

'STEMS APPROACH WORKSHOP

Iount Olive College was one of
r colleges attending a work-
p held at the College during
first week of June. The work-
p was led by Dr. Stuart John-
Dr. Rita Johnson, and Mr.
rge Baker of the Regional Edu-
on Laboratory for the Caro-
s and Virginia with headquar-
in Durham, North Carolina.
nty-three faculty members
n Mount Olive College attend-

he workshop is part of an ef-
by 15 junior and community
ges in North Carolina, South
olina, and Virginia to improve
ruction. The topic for the workshop was "A Systems Approach to Teaching." During the workshop, instructors developed instructional packages and tested the packages on their colleagues. The Systems Approach consists of explicitly stating what the learner will be able to do when he completes a unit, designing instructional activities which will best aid the learner in reaching these objectives, and revising the materials to facilitate greater mastery. Some of the advantages of this approach are that students know exactly what is expected of them, students can learn at their own rate and instructors can give more individual attention to students. Teachers from Mount Olive College will have an opportunity to develop some of their courses along the lines of a systems approach this summer and will be using the materials in the fall semester.



hown in a typical session are, f to right: Dr. Stuart Johnson, r Elizabeth Bennett, Miss Caro- n Castelloe, Dr. Leon Smith, Gene Mercer, Claude Moore, Joe Nance, Dr. Rita Johnson, Howard Herring, and Miss Marian Jones.

Other colleges participating were Southeastern Community College, Whiteville, North Carolina; Kittrell College, Kittrell, North Carolina; and Greenville Technical Education Center, Greenville, South Carolina.

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1970 YOUTH CONFERENCE

"Teens 'n Things," the theme for the 1970 Youth Conference held for high school students at Mount Olive College, directed by the Rev. Bruce Dudley of Beulaville, North Carolina, will attempt to focus on the modern teen-ager and his problems in a "thing oriented" society. The conference is scheduled to provide classes which will be helpful in solving personal and social problems and at the same time provide a relaxed atmosphere in which the young people attending the conference can live and learn.

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PLANS FOR 1970 ACADEMIC YEAR

With summer almost here, plans are already being developed for the arrival of new students for the 1970-71 academic year at Mount Olive College. A record number of students is expected on campus with the beginning of the new year. Students planning to attend the College should apply now.

Although aplications and acceptances are running ahead of last year, additional students can be accommodated because of the increased number of resident students which can be housed on campus when the new dormitory for men is occupied in the fall. The dormitory will accommodate approximately 126 male students and provide housing for a resident counselor. This new structure will enable the College to better serve the needs of men students on campus and assist the institution in meeting its educational philosophy.

This three-story structure, built of white glazed brick, will be air-

(continued on page fifteen)

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Original Free Will Baptist Church in Selma, North Carolina, is in need of a pastor immediately. Any minister interested in serving this church should contact Mr. Tom Hinnant, Box 7, Selma, North Carolina 27576. The former pastor was the Rev. J. E. Edwards.

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The People's Chapel Free Will Baptist Church, Elm City, North Carolina, is seeking a full-time pastor. Any minister interested may contact Mr. Ervin Crumpler, Route 2, Box 103-C, Elm City, North Carolina 27822, or by telephoning 442-4416.

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The Rev. Ed Fordham has resigned his first and third Sunday work and announces that he will be available for pastoral work these Sundays, beginning July 1. Any church interested in securing his services may contact him by writing 821 Chattawka Lane, New Bern, North Carolina 28560; or by telephoning 637-9420.

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Mr. Charles W. Sugg wishes to announce that he is available for full or part-time pastoral services. Mr. Sugg is a member of Spring Hill Free Will Baptist Church near Goldsboro, North Carolina, and was licensed to preach April 12, 1970. He would be happy to serve as interim pastor for any church or would consider filling in during the absence of pastors who are vacationing or are away from their churches for any other reason. Any church interested in Mr. Sugg may contact him at 700 Park Avenue, Goldsboro, North Carolina 27530; or by telephoning 735-8924.

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Mr. Robert L. Langley, a member of the Stancil's Chapel Free Will Baptist Church, Kenly, North Carolina, was licensed to preach by his church, May 17, 1970. He would like to announce his availability to assist any church desiring his services as interim pastor. Also, he would be happy to fill in for any pastor in case it were to become necessary for that pastor to be absent. Mr. Langley's address is Route 2, Kenly, North Carolina 27542. He may be contacted here or may be reached by telephone at 284-2858 (area code 919). Interested parties may contact Mr. Langley's pastor, the Rev. Walton E. Parrish, and he will get word to him. Mr. Parrish's address is also Route 2, Kenly, North Carolina 27542.

Bookstore Hours

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* The Free Will Baptist Pr
* Bookstore, Ayden, North Ca
* lina, is now observing the
* lowing hours:

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* Monday-Friday—8 a.m. to 5 p

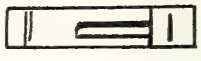
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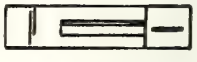
* Saturday—9 a.m. to 12 noon.

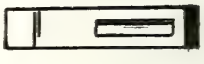
MARKILO FLEX MARKERS NOW AVAILABLE

The Markilo Flex Marker has features that commend it for use on thin, lightweight India paper. (It is very useful in marking Bible passages so that the reader can flip to designated places immediately.) The marker is composed of two transparent cellulose shells attached—the outer one being free to move or flex when slight pressure is applied. It instantly restores itself to the normal position when released; hence, any movement or blow against the marker is absorbed in the structure before reaching the point of attachment to the leaf.

THE THREE TYPES ARE LISTED BELOW:

"V" Flex (Vertical Numbers) 

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Per Set (30 Markers) **$1.75**

Order From
FREE WILL BAPTIST PRESS
P. O. Box 158
Ayden, North Carolina 28513

Shipping and handling: 20c for first dollar and 5c for each additional dollar.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Why should all people ve to look forward to a judgent day since God knows His eep, both those who are lost as ll as those that are saved?—**M.G., Illinois.**

Answer: I believe that the Bible elf brings before us a few hints to why we each shall appear bere God's presence for the purse of being judged—the saved fore the judgment seat of Christ the air and the lost before the eat white throne judgment. ere are some of the passages in ich such hints are to be found: gainst thee, thee only, have I nned, and done this evil in thy ght: that thou mightest be justified when thou speakest, and be ear when thou judgest" (Psalm :4); "Now we know that what ings soever the law saith, it ith to them who are under the w: that every mouth may be opped, and all the world may beme guilty before God. . . . To dare, I say, at this time his righousness; that he might be just, d the justifier of him which beveth in Jesus" (Romans 3:19,); "And they sing the song of oses the servant of God, and the ng of the Lamb, saying, Great d marvellous are thy works, ord God Almighty; just and true e thy ways, thou King of ints" (Revelation 15:3).

The first of these verses gives good reason why men must apar before God in a time of reckning. Whether one takes the me to know it or not, every evil ought that is allowed to occupy e's thinking, every evil lie he s told, every jealous thought or rong thought, in whatever way e may have expressed an evil attude, whether he is a saved or a st person, that wickedness comitted was against God. It may have also been an act of unkindness toward someone else, nevertheless it was against God also.

The second indicates that all are guilty before God. So regardless of what all his crime history may suggest, each one is guilty before God.

The third of these passages indicates that God, the Justifier, will make a difference in sinners: those who sin with or against much light will be punished with many stripes and those who sin, having but little light, with few stripes. This difference is based on the attitude the sinner has shown toward Jesus Christ. How good or how bad I am will not be the determining factor to designate how favorably or unfavorably I shall be regarded at the judgment, but what rather has been my attitude to God's beloved Son whom He sent to take my place in the judgment that God, the Judge, imposed upon Him when Christ was on the Cross. Jesus, of course, gave His life a ransom on the Cross; but God accepted Him as our substitute, allowing us to either accept Him as such and appropriate Him in this way, or to reject Him and remain damned. Because of this we are already condemned until we believe in or with saving faith.

The last of these verses gives us a little insight into the future. We see here how that we who are redeemed shall regard Him in this act of judgment after it is all over and we are eternally secured in heaven. This group seems to have no questions whatsoever concerning the judgment to which they have been subjected. They are too happy to engage in such nonsense. All that they appear to want is Christ, who they can be with forever. We who are here now, exposed to the tide of evil day by day as it magnified in its rush to that terrible day, have the opportunity of deciding whether to move with the tide or resist this evil, and thereby its opposing force. We can live above this devastating tide if we live in Christ; otherwise, we shall be succumbed by it and shall be among those that are to be cast into outer darkness where the weeping, wailing, and gnashing of teeth is to continue throughout all eternity — a judgment and punishment so intense that it cannot be fully described in human language.

You see, God is dealing with His creatures at these judgments—not just ordinary creatures, but a race of them created in His own image and likeness—with the power to choose between Himself, the good, holy, righteous, and perfect One, and the one who is just the opposite in character and every respect. Adam's choice gained judgment for him and the race he represented. God gave Christ to us so that our choice of Him, as to whether we accept Him and be made alive, or reject Him and be doomed forever, might give us the opportunity to appear before the judgment seat of Christ instead of the great white throne judgment that will be 1,000 years later. The resurrection, as well as a just judgment for every man, is an act of mercy on God's part. (See Revelation 20:2-7.)

God has implanted in all of us, or given to us, the sense of justice and right; and there is a sense in which He himself is on trial before us. The wicked are guilty of charging God with unfairness; therefore, they must have an opportunity to see that beyond question such claims as they make are untrue. It is due to God that they have this opportunity to see this and confess it before all, both good and bad, wise and simple. This is when every knee will bow and every tongue will confess that He is Lord of all. (See Romans 14:10-12 and Philippians 2:9-11.) I imagine that this judgment experience and the memory of the scene will contribute to the remorse and eternal moral torment that the wicked shall suffer as the

(continued on page thirteen)

STORIES

for our youth



DAD'S FATHER'S DAY PRESENT

by
OWEN C. SALWAY

JO ANN liked going to the store for her mother. Today she was to get a cake mix. It was Father's Day tomorrow, and Mother was going to make a cake. The Carters were not very well off, and even having a cake for Dad was going to be a lot of fun.

Jo Ann and her mother had been in the store a few days before looking at the men's white shirts and wondering if they could afford to buy one for Father's Day.

Mrs. Carter counted her money, then looked at her grocery list, and slowly put the shirt back on the counter.

"I'm sorry, Jo Ann," she said at last, "but I'm afraid we just don't have the money."

"Well, maybe we can buy Dad a tie then," said Jo Ann, her lips trembling.

"We'll buy our groceries," said Mother, slipping her arm around Jo Ann, "and then we'll see if we have any money left."

They walked up and down the aisles, hunting for the few items they needed, and it was just as Jo Ann had feared. They had only sixty cents left, and there just wasn't a man's tie to be bought for sixty cents.

"When we say our prayers tonight," said Mother softly, "we'll ask God to work it out so that Daddy will have a nice Father's Day."

When Jo Ann had come home from vacation Bible school today, Mother was all smiles.

"I know what we can do, dear," she said brightly. "If you'll run down to the store and get a cake mix, we'll make Daddy a cake."

So Jo Ann had taken the sixty cents that was left over from grocery shopping and skipped off down the street. She had gone only a short distance when she saw Mrs. Simpson standing at the bus stop, waiting to catch the bus downtown. Mrs. Simpson's husband was the manager of the downtown drugstore, and they were quite well off.

The big bus whizzed by Jo Ann and came to a stop. When Mrs. Simpson opened her purse to get her ticket ready, something fluttered to the ground. Mrs. Simpson stepped into the bus, the doors closed, and the bus roared off.

Jo Ann reached the spot where Mrs. Simpson had been standing. Looking down, she saw, to her surprise, a five-dollar bill. Quickly she picked it up, looked around, and put it into her pocket.

What should she do? She could buy so much candy with five dollars. Why, she could spend ten cents every Saturday for months and months.

No, she thought, I couldn't do that. Anyway, the money's not mine. I'm a Christian, and it wouldn't be right for me to keep it.

I know what I'll do, she thought at last. I'll take it home to Mom so she can buy groceries.

But a small voice inside her kept saying, "Jo Ann, you're a Ch tian. You know you should t that money to Mrs. Simpson."

By the time she reached drugstore, Jo Ann knew what had to do. She walked inside, a sure enough, there was Mrs. Si son talking to her husband. W Jo Ann walked up to the coun Mr. Simpson said, "Yes, little la may I help you?"

"Well," said Jo Ann shyly, really wanted to talk to M Simpson."

With that, Mrs. Simpson st ped forward, a puzzled look on face.

"When you got on the bus t afternoon," said Jo Ann haltin "I think you dropped this mone She pulled the five-dollar bill fr her pocket.

"Well," said Mrs. Simpson, don't believe I dropped any mo but I'll look in my purse. I have a ten-dollar bill and a f dollar bill for grocery shopp but I'm sure they're still there

She picked up her purse looked inside. She pulled ou ten-dollar bill and some cha but there was no five-dollar there.

"My," she said, surprised, seems I must have lost it. Yo a good girl for bringing it to m She took the money and was ab to hand Jo Ann some change a reward when Mr. Simpson step forward, a big smile on his fac

"I think I know what I'm go to do," he said, reaching into pocket. He gave his wife a new five-dollar bill and gave h to Jo Ann the one she had fou

"It does my heart good," said, "to see such an honest li girl, and I'm giving you back money you found. As you g older, always remember it pay be honest."

Jo Ann didn't know what to She thanked Mr. Simpson, t rolled the money up in her h and danced out the door.

Now, she thought, the mone mine. What shall I do with i

All the wonderful things s seen in store windows came mind. Why, she'd never ever five dollars to spend before! as she was thinking of all things she could buy, she rem

(continued on page thirteen)

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS
Managers
Black Mountain, North Carolina

HE YOUNG PEOPLE'S BIBLE CONFERENCE

AL CRAGMONT YOUTH OPPORTUNITY)

he final conference for young people Cragmont Assembly for this season be the Young People's Bible Confer- to be held the week of August 3-8. his conference is sponsored jointly the State Sunday School Convention the Carteret County District Sunday ol Convention. The Rev. Vance Link serve as director, along with an as- ate director yet to be chosen by the eret County committee. A staff of petent workers is being selected from two areas.

he Bible Conference will present a ram of workshops covering every e of youth opportunities in the Origi- Free Will Baptists, along with "tal- and "stunt" times for participation ampers. In the evenings there will campfire programs, chorus singing, religious services in the tabernacle. plications from all areas of the , except Carteret County, should be to the Rev. L. E. Ballard, 1225 S. nington Street, Greenville, North Carolina 27834. A deposit of $5 is to be sent with the application, which will be credited on the overall fee of $35; the balance of $30 to be paid upon boarding the bus, or as may be arranged in the case of groups. All checks should be made either to the Rev. L. E. Ballard or to the Young People's Bible Conference. Checks made to Cragmont Assembly complicate matters, since all conference funds are handled by sponsoring bodies who make settlement with Cragmont in one payment, covering all campers and staff. Please be sure and give ages of all who register, also full mailing addresses.

Registrations from Carteret County are being handled by the Rev. C. W. Cleve, Route 1, Morehead City, North Carolina 28557.

Early registrations are urged. Those who may have been left over from earlier conferences, or who may want to go back for a second rich experience, are cordially invited to register with this conference.

ys' and Girls' Stories

(continued from page twelve)

d why she had come down- n. She had to get a cake mix her mother.

y, she thought, almost out , I know what I'm going to get.

e quickly found the store re she and her mother had looking at the white shirts. n she stood before the counter high with shirts, she sudden- ought, I don't know what size dy wears.

e clerk was very helpful and d another clerk who knew Mr. er, and he thought 15 1/2 d be the right size.

ow, if this is not right," he "you may exchange it for an- r size."

Jo Ann paid the clerk $4.95. After she bought the cake mix, she hurried home. She handed her mother the package and stood back smiling.

"Jo Ann was almost bursting with joy as she told her mother what had happened.

"Jo Ann," said her mother quietly, "I'm glad you were honest. This is going to be a very happy Father's Day for your father. He'll be proud of you. By the way, Joe Ann, do you remember what we were praying about the other night?"

"Yes," replied Jo Ann. "We asked God to work it out so that Daddy would have a nice Father's Day. And He did, didn't He?—Adapted from Gospel Herald.

Questions & Answers

(continued from page eleven)

ages roll by and the saints enjoy their lot in God's hallowed presence. (See Luke 16:19-31.)

Then when it comes to our part, while we are here as seen in the Scriptures, we should always remember that there is to be a judgment at which the fidelity of the righteous is to be determined, and that it will be a means to determine the equitable distribution He makes of rewards.

Compare the following Scriptures: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Corinthians 5:10); "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (1 Peter 1:17). This too requires a complete unbiased examination of motive as well as acts that will satisfy the subject of judgment as well as the Judge himself, both of whom are to share each other's company throughout eternity. The judgment is God's way of making both saints and sinners see, understand, and acknowledge the justices and kindness of Himself in every act of grace, for as above indicated, personal, individual judgment of everyone is both an act of grace and mercy as well as justice on His part.

So now is the time to acknowledge and heed His admonition. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh" (Matthew 24:44). (See Luke 12:40.)

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NOTICE

When sending pictures to be used with articles for publication, please send only sharp black and white prints. Color snapshots do not reproduce well. Also, please do not request the return of pictures unless accompanied by a self-addressed, stamped envelope. Thank you.

The Editor



THE CHRISTIAN HOPE

Lesson Text: Revelation 21:1-4, 22—22:5

Memory Verse: Revelation 21:3

I. INTRODUCTION

We are sure that the subject of heaven has been studied in Sunday school before; however, it has been a long time. Because of the unrighteousness and injustices in the world that tend to discourage God's people, we feel that it is good at this particular time that we have this lesson.

The background of the Book of the Revelation is important. It was written by John when he was exiled on the island of Patmos during the reign of Domitian, the wicked emperor of Rome who reigned A. D. 81-96. In the Roman Empire the people practiced emperor worship, which was looked upon as a way to bring solidarity to the widely spread and greatly diversified peoples of the empire. The people were not required to give up their old ideals and objects of worship, but they were expected to add emperor worship to their plan of worship and devotion. Neither the Jew nor the Christian could accept this plan. Their God was not one of many gods; He was the one and only, and they were forbidden to worship any other. This made them the object of persecution. This message of the Revelation was to encourage these people to stand true to God even in the hour of trial. . . .

Today we study that part of the Revelation which deals with the vision that John had of heaven. We are fully aware that there are other reasons for being a Christian than just going to heaven. But let us not discount the fact that heaven is the home of God's people. It is a wonderful truth that one day all of God's people will be gathered to this eternal home. With these thoughts in mind let us take a closer look at our printed text.—Bible Teacher (F.W.B.).

II. HINTS THAT HELP

A. God has prepared a holy city, in which His children will dwell forever after the passing away of the present heaven and earth (Revelation 21:1, 2).

B. The reality of the presence of God will bring changes which contribute to a state of blessedness (vv. 3, 4).

C. Jesus himself will be the light of the New Jerusalem (vv. 22, 23).

D. Among the redeemed will be kings who ascribe glory and honor to Christ (vv. 24-26).

E. Heaven will be a holy place, in which there will be a complete absence of every kind of sin (v. 27).

F. Whereas Adam was forbidden to eat of the tree of life, those in the holy city will partake of its fruit (Revelation 22:1, 2; cf. Genesis 3:22-24).

G. Serving the Lord will be the activity of the redeemed throughout eternity (Revelation 22:3, 4).

H. The service of the saints will include reigning with Christ (v. 5).

—John Danilson.

III. ADDITIONAL TRUTHS

A. "'Mr. Graham, from the standpoint of the high schooler, do we have much to look forward to in life? Is the world going to pot? Or is it turning back to God? People say that church attendance is increasing, but so is juvenile delinquency. If the world keeps on getting worse, we youth of today do not have a bright future, do we?

"'Because you have seen so much of the world and its conditions, would you say we have brighter tomorrow coming? Or are people rebelling against God the more?'

"For the Christian, the world never going to pot. No matt what the circumstances, we ha Christ. Of course, no one can for see the future. Our great hope the second coming of Christ a we live with that glorious anticip tion.

"It is doubtful if young peop today can plan to live as normal life as did their parents. The h drogen bomb threat and shadow the only thing that keeps t world from blowing itself apa and we never know when so madman will push the button.

"But let me repeat. We as Chr tians have the wonderful hope the second coming of Christ a being with Him no matter wh happens."—Billy Graham Talks Teen-Agers by Billy Graham.

B. Imagine a road crew out the hot sun building a road. It dusty, difficult work as the cr bulldozes, digs, makes forms, a pours cement. Then they go to the next stretch and repeat t process until finally that secti is a nice smooth stretch of co crete. Finally the road is all f ished. But, if the road they bu doesn't go anywhere, if it does connect with another highway join cities, all their work is in va

Throughout history God h been building a road. In Old T tament times God called Israel be unto Him a special nation. due time He revealed Himself Jesus Christ. After that, created His church. But is t the end of it all? No! All God's actions have been done w a redemptive purpose in mind.

Today we are traveling do God's highway, knowing that leads to eternal victory. We tra the road in hope, in trust, and obedience, longing for the when we shall come to the end the road and be admitted to heavenly city. When that comes, when we share God's p manent, marvelous victory, shall know that our efforts w not in vain.—Standard Comm tary.

(continued on page fifteen)

Appearance of Evil

(continued from page three)

ished an imaginary speck from the lar of her blouse.

Julie was a pretty girl, short and dark. ran a comb through her curls. One t bouncing back down on her fore- d, and she kept pushing it up again. last the curl won out, and she left here.

Quickly she worked her way through crowd and walked into the store. The nager's office was on the second floor, she took the elevator. A minute later, she stood before the glass door of the nager's office, she read the advertise- nt again: "HELP WANTED. Sales girl summer months. Experience neces- ."

I—I was wondering whether you still ded a clerk," said Julie shyly, hold- out the piece of paper.

Yes, we do," replied the manager kly. "In fact, we need two or three s immediately." He motioned her to air. "Now," he continued, "how old you?"

I'm almost seventeen," Julie replied, a flush of excitement in her cheeks. ust wanted to work during summer ation."

Have you had any experience?"

ulie's eyes dropped.

Y—yes," she replied hesitantly, "I ked at—"

Any references?" cut in the manager.

N—not with me. I guess I'd better —"

That's all right, I guess," cut in the ager, handing her a note. "Give this Miss Swanson on the first floor. She'll gn you to your work. You can bring reference some other time."

ith that she was dismissed.

owly Julie walked toward the ele- r. It wasn't her fault. She tried to the manager about the job that she had at Morrison's store and about t had happened. He just wouldn't her talk. Anyway, she had to have job.

What merchandise are you familiar ?" asked Miss Swanson a few utes later.

Well, I've worked a little behind a elry counter," Julie admitted.

Good," said Miss Swanson, "we have cancy in that department."

ey walked down the aisle together stopped in front of the jewelry dis- Julie looked down at the spark- items before her.

Miss Swanson turned to go and stopped.

"By the way," she said, "keep an eye open for shoplifters. We haven't had a store detective for a few weeks. We hope to have one by tomorrow."

Julie loved her new job, and by the second day she knew that everything was going to work out all right.

It was late afternoon of the next day that she noticed the new store detective. He was at the far end of the aisle.

A few minutes later Julie turned from waiting on a customer and felt someone's eyes upon her. She looked up into the face of the detective. A chill ran down her spine. He was the same man who had worked at Morrison's store. He turned without a word and walked toward the office.

Julie knew what would happen. At six o'clock the manager confirmed it. She was fired.

"Oh, Mom," she cried, "I tried so hard to be a good Christian. Now I don't know what to think."

"When things look dark, dear," reassured her mother, "that's when we need to trust God. Very often God works through difficulties."

The following day the telephone rang.

"Hello," said Julie.

"This is Mr. Morrison," said the voice. "I wonder whether you could come down to see me this afternoon, Julie."

She felt almost faint.

"Y—yes," she replied feebly, as she hung up the receiver.

"Mom, what do you think I've done now?" gasped Julie. "I just can't imagine what I've done!"

Time dragged, until at last she was sitting again in the big leather chair in front of Mr. Morrison's desk.

"Julie," began Mr. Morrison, "Mrs. Milner heard about your being dismissed. She came in to tell me that she was at the counter that day and saw you pay for the brooches."

A sigh escaped Julie's lips.

"All I can say is I'm sorry, Julie," said the manager, hanging his head. "Almost the same thing happened a year ago when I hired another Christian girl," he continued. "I stopped going to church because of it."

"We were all sorry when you stopped coming to church," Julie replied.

"I let my store detective go," added Mr. Morrison. "I found that his reports were not too accurate."

Julie wanted to tell him that she'd encountered the detective in the other store the day before, but she didn't.

"Julie, you can have your job back. In fact, I'm going to hire as many Christian girls as I can."

He paused.

"Just to show you how sorry I am," he continued, "I'm going to give you that blue dress as a bonus."

He reached into the desk drawer.

"Here are your brooches, Julie," he smiled, handing them to her. "I'll see you in church Sunday."—Gospel Herald.

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St. Claire Bible Class

(continued from page fourteen)

C. During World War II a submarine was sunk not far from land. Divers swam to the bottom in search of the vessel. Finding the ship, a diver placed his ear near the side of the hull to listen for any signs of life on the inside. Soon he heard a tapping noise. Listening carefully, he heard a sailor inside the sunken vessel tapping out a code that is well known to Navy personnel. Finally the tapping became slower and slower as the heartbroken sailor in the sub tapped out this coded message, "Is —there—any—hope?"

In the heavenly city, night and despair are gone. The hope of every Christian is that he will be with Christ and partake of the blessings of the new heaven and the new earth.—Ray O. Jones.

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Mount Olive News

(continued from page nine)

conditioned for year-round use. Mount Olive College is attempting to provide a unique educational experience within an educational atmosphere which is not only academic in nature but one which also helps to meet the personal needs of the student, for the "College That Cares" is a meaningless slogan unless its caring is coupled with understanding.

Students interested in applying should contact Director of Admissions, Mount Olive College, Mount Olive, North Carolina 28365.

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Some won't believe the Bible, but will believe every word of a radio commentator.

LIBRARY
DUKE UNIVERSITY
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TO ASSIST YOU WITH YOUR WEDDING PLANS AND NEEDS

Books for Planning Your Wedding

EMILY POST'S ETIQUETTE $6.95
(A Must for Wedding Planning)

YOUR CHRISTIAN WEDDING $2.95
By Elizabeth Swadey
(A Good Book to Help You with Wedding Plans)

W1151 — PLANNING YOUR WEDDING $ .50
(A Handy Guide for Planning a Wedding)

6-2278 — YOUR CHRISTIAN WEDDING $ .35
By Dr. William W. Orr
(A Christian Guidance Book)

BRIDAL SHOWERS (paper) $1.00
(Suggestions for Invitations, Decorations, Themes, and Games)

Books for the Bride and Groom

(Good for Wedding Gifts)

LETTERS TO KAREN (cloth) $3.00, (paper) $ .75
By Charlie W. Shedd
(A Book on Keeping Love in Marriage)

LETTERS TO PHILIP (paper) $ .75
By Charlie W. Shedd
(A Book on How to Treat a Woman)

LOVERS ALWAYS (gift boxed) $2.50
By F. B. Meyer
(A Wedding Souvenir)

"LOVE THAT LAST A LIFE TIME" $1.50
By Wynona F. Leonard

BEATITUDES FOR THE FAMILY $1.50
By Leland F. Wood

IN THE PRESENCE OF GOD $1.75
(Devotions for the Newly Married)

SACRED MARRIAGE VOWS $ .75
By Bernard Brunsting

OUR WEDDING TREASURE $ .45
(A Dainty Booklet with Scripture Selections and Space for Listing Gifts, Guests, Compliments)

Gift Books

6B1714 — TO LOVE AND TO CHERISH (gift boxed) $2.95
By David E. Webster
(A Beautiful Grouping of Thoughts About Marriage)

THE ADVENTURE OF BECOMING ONE (gift boxed) $2.95
By Louis O. Caldwell

GB1717 — DEARLY BELOVED (gift boxed) $2.95
(A Touching Gift for Bride or Groom)

Wedding Books

W3844 — OUR WEDDING $8.00
(A beautifully elegant wedding book covered with white lace over white satin. The interior has delicate blue-gray illustrations accented with hand lettered titles in black. It provides for recording all those precious memories from the engagement through the day itself, the wedding trip, and the joys of the first home. Space for 402 guests and 408 gifts. Gift pages give a complete record of name, address, description of gift, when received, where purchased, when acknowledge. Gummed number labels included. Rounded corners and silver-edged pages. Title stamped in gold on removable acetate. 9 x 11 1/4 inches.)

W120 — MEMORIES OF OUR WEDDING $9.50
(Handsomely hand lettered pages accented with delicate soft blue, pale yellow, and gray illustrations. A compliment to every bridge. The Mult-O-Ring binding permits the easy addition of pages as needed. A complete record book from courtship, the wedding day, the parties, and on through the highlights of the first wonderful year. Three double sleeved acetates for 6 studio photographs, 8 pages for showers and parties, space for 450 guests and 392 gifts. Gummed numbers included. Bound in padded white Fabrikoid with silver stampled title and designs, and rounded corners. 9½ x 10 5/8 inches.)

X25 — ACETATE REFILLS $.50 each or $3.60 per set of 12

W302 — OUR WEDDING AND OUR MARRIED LIFE $6.50
(A complete and lasting record of the wedding and following married years together . . . from engagement through grandchildren. Seventy-two pages lithographed in shades of pink, beige, and gray on a specially designed patterned paper. Sections include first meeting, newspaper clippings, showers and parties, family trees, attendants, headlines on the day we were wed, honeymoon, first home, first year together, anniversaries, children, career, trips and vacations, grandchildren and many, many more. Pages for 362 wedding guests, signatures and 240 wedding gifts with gummed identification numbers. Bound in padded white washable Fabrikoid with title and design stamped in silver. 8 5/8 x 10 3/4 inches.)

W8272 — WEDDING MEMORIES $6.00
(With Transparent Photo Pages)
(This lovely bride's book features transparent, long-life, acetate pages to hold 8 portrait size photos or numerous snapshots clippings. Soft pink and gray illustrations. Hand lettered poetry and titles for the sections in which the bride may record her engagement, showers, the ceremony, and more. It covers all the events of the wedding up to and including anniversaries. Space to record 267 gifts and 289 guests. Bound in padded white Fabrikoid with a silver stamped design and title. 8 7/8 x 11 inches.)

W1282 — MEMORIES OF OUR WEDDING $5.00
(The elegant hand lettered page headings and pale blue, pale yellow, and gray illustrations set the tone for this lovely wedding record book. Forty printed pages to record all the wonderful details from courtship on through the honeymoon, first home, and first year. Space for 270 guests' signatures, and 260 gift entries—gummed numbered stickers included. Bound in padded white Fabrikoid with silver stamped title and design. Round corners. 8 7/8 x 11 inches.)

W362 — —OUR WEDDING BOOK $4.00
(Soft illustrations in shades of green and gray combine with exquisitely designed hand lettering to create a wedding record of lasting beauty and sentimental value. Contains pages to preserve every detail of the wedding, from "first meeting" through "first home" and "memorable events during the first year." Includes sections for showers and parties, family trees, ceremony and marriage certificate, photographs, clippings, reception, and honeymoon. Space for 281 guests and a gift section for listing up to 210 gifts. Gummed identification numbers included. Bound in padded white Fabrikoid with title and design stamped in silver. 8 1/4 x 10½ inches.)

W5717J — OUR WEDDING $5.00
(This popular size photograph album includes pages for recording details of the wedding, attendants, reception, etc. Ten acetate leaves permit mounting twenty 5 x 7 photographs. Bound in padded white simulated leather with cover design stamped in silver. Album size, 7 1/4 x 7½ inches.)

W100/17 — OUR WEDDING $7.50
(These handsome round cornered Mult-O-Ring albums are bound in padded white Fabrikoid. They contain six heavy acetate sleeves to accommodate twelve 8 x 10 inch photographs. The title and border are stamped in silver. The handy Mult-O-Ring feature offers "snap-open" looseleaf convenience. 9½ x 10 5/8 inches.)

W108/35 — WEDDING PHOTOGRAPHS $6.50
(This lovely album contains a specially illustrated title page matching the series and eight acetate sleeves to accommodate sixteen 8 x 10 inch photographs. Plastic spiral binding. Padded white Fabrikoid cover stamped in silver. 9 1/4 x 10 3/4 inches.)

W1271 — WEDDING INVITATION AND GIFT LIST $1.50
(A very practical and wonderful organizer for those hectic prewedding days. In two sections, invitation list and gift record. Each has been arranged alphabetically and numerically respectively to aid you in planning the small details. Space for 392 names in the invitation section and 294 gifts with matching numbers included, in section two. Bound in flexible white leatherette and stamped in gold. 7 5/8 x 5 3/4 inches.)

G792/62 — GIFT BOOK $4.00
(Forty-eight pages for listing 1,012 items. Space for gifts and givers with attractive illustrations. Padded white Fabrikoid, silver stamped. Round corners. 9½ x 6 3/4 inches.)

W812 — WEDDING GIFTS AND GUESTS $3.50
(This fine book contains pages to record 360 gifts received and 360 guests. Also space for brief details of the engagement, wedding, attendants, reception, etc. Softly illustrated in gray blue and bound in padded white Fabrikoid with silver stamped title and design. Size 8 1/4 x 6 3/4 inches.)

Bibles and Prayer Books for Brides

1010X W WHITE LEATHERLUX COMPACT BIBLE WITH SILVER EDGES $5.75

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W1305MC WHITE SIMULATED LEATHER BIBLE WITH SILVER EDGES $2.95

W1312X WHITE FRENCH MOROCCO LEATHER BIBLE WITH SILVER EDGES $5.75

01025MC WHITE MOROCCOETTE BIBLE WITH GOLD EDGES $4.25

0731MC HANDY SIZE BOOK OF COMMON PRAYER $5.50

MISS AMERICA'S TWENTY-FIRST CENTURY WEDDING INVITATION LINE

(A Wide Selection to Choose From)

NOTE: The Free Will Baptist Press also prints wedding invitations.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JUNE 24, 1970

"WAIT UNTIL TOMORROW"



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Cover Photo by Harld M. Lar

WAIT UNTIL TOMORROW

Is there some word you want to say,
A score you need to make today,
Some wounded soul to hold at bay?
Wait until tomorrow!

Is there someplace you long to go,
Some harm or hurt to do your foe,
To get back at that so-and-so?
Wait until tomorrow!

Is there some curse you want to yell,
Some awful moan you want to wail,
Some bad, bad news you want to tell?
Wait until tomorrow!

Is there some axe you have to grind,
Some tender spot you hope to find,
To cut the one who's been unkind?
Wait until tomorrow!

Is there some tear you have to shed,
Some hateful grudge that must be fed,
Long ere you rest upon your bed?
Wait until tomorrow!

Is there some sin you wish to hide,
Deceive the friend there by your side,
And with his enemy abide?
Wait until tomorrow!

Is there someone you wish to scold,
To scare and scatter from the fold,
To find his place out in the cold?
Wait until tomorrow!

Is there some deed you have to do,
Though others will think less of you,
Rejoicing that your friends are few?
Wait until tomorrow!

Is there some need for one more fling,
A raunchy party to make you sing,
A drink or two to make you king?
Wait until tomorrow!

Wait until tomorrow to do all of these things, and perhaps you will not do them at all!

Discussions and Persuasion

The Free Will Bapti
JUNE 24, 1970
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TOMMY MANNING, *Editor*
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ULOGY OF
Mr. Luther H. Heath

oday we honor the memory of her Luther H. Heath who for ly eighty-four years was a ing light in his church com- ity. His parents brought him ree Union church, beginning e he was a small baby. At an y age he became a member of church and continued as an e member as long as his th permitted. As I searched through the minutes of the ch (and of course church utes carry very little informa- other than motions passed, ions, appointments, and items idered of sufficient impor- e for the clerk to record), I able to discover a record of fulness seldom equaled.

s name first appeared in the utes when he was appointed as legate to a union meeting in 0. The same year he was elect- the finance committee of his ch. On October 6, 1906, he elected deacon of his church gh only twenty years of age. the rest of his life, or for than sixty-three years, he d continuously as a deacon. is ordination the pastor said, leacon is supposed to be the and of one wife." Brother h used to laugh as he told t it and say, "So I married me wife January 20, 1907," the er Carrie Lee "Lucy" Tyndall. is couple loved not only their children, but also the other ren in the community; so in ears that followed they came e affectionately called by a many people, "Mammy" and "Mammy" departed to be the Lord just a little over a year ago after having served her generation by the will of God.

But during their years together, the church records show that "Pa" represented his church many times at unions, conferences, and conventions. He also served as sexton, assistant treasurer, on the committee to investigate unchristian conduct of members, on the committee to install lights in the church, and on the committee to revise the assessment of members.



(1886—1970)

Often when the clerk or moderator was absent he served in their places. Through the years he served in whatever capacity he could to glorify our Lord.

Fire destroyed one book of church records, so I resume the record again in 1947 when "Pa" made a talk in quarterly meeting on the "Need for Sunday School Rooms." Immediately a motion was passed to build, and "Pa" was placed on the committee to build them. In January, 1949 (during the first quarterly meeting after I became his pastor), "Pa" made a motion that Free Union increase its services from quarter-time to half-time, beginning November, 1949. At the same meeting he also urged more Sunday school space and the making of some needed repairs. In March, 1951, he suggested memorial windows for the old church (these windows are now a part of the new educational building.) At the next quarterly meeting "Pa" made a talk on "Building a Parsonage," and was elected to a committee to build one. By April, 1952, so much progress had been made on the parsonage that "Pa" made a motion that the church begin a full-time program with a resident pastor. As a result Free Union church in Greene County, along with Reedy Branch church in Pitt County, became the first full-time rural churches in the Central Conference.

However, the work of this servant of God was not yet finished. In 1953, he was again urging the church to build more Sunday school rooms. Several plans were presented to the church. Finally, in November, 1954, the church decided to build a new sanctuary and convert the old church building into an educational department. "Pa" was elected chairman of this building committee. Three years later the new church was completed and paid for.

In addition to the items contained in the minutes of the church, the older members remember the early days of the Sunday school when "Pa" served as superintendent and teacher and led the congregational singing. They tell about how he performed every duty of a pastor except that of officiating at a wedding. During the years when the preacher came only on first Sundays, "Pa" was the real pastor of Free Union church. Whenever I have needed to be away, he has preached for me and presided over church conferences. Many of his friends have called him, "The best man in Greene County."

Several years ago when his health failed, the Sunday school class he taught for more than sixty years elected him honorary teacher for life, and the class had already become known as the Luther Heath Bible Class. The

(continued on page fifteen)

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xcpts from the eulogy delivered at the nel services of Mr. Luther H. Heath at ee Union Free Will Baptist Church near als nburg, North Carolina, May 29, 70 by his pastor, the Rev. C. L. Patrick.)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home gratefully acknowledges receipts for the month of May, 1970. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered. It is also a statement of receipts for May, 1970, compared with May, 1969.

Religious Contributions Received
(Includes Gifts for All Purposes)

	1970	1969	Increase or (Decrease)
Albemarle Conference	$ 665.15	$ 638.92	$ 26.23
Cape Fear Conference	1,461.74	1,386.88	74.86
Central Conference	3,883.09	2,995.92	887.17
Eastern Conference	3,377.16	3,240.45	136.71
Pee Dee Association	416.61	40.80	375.81
Piedmont Conference	110.00	365.00	(255.00)
Pilgrim Conference		25.00	(25.00)
Rockfish Conference	28.00	27.00	1.00
Western Conference	3,253.10	3,961.83	(708.73)
Statewide Bodies	989.68	258.44	731.24
Total Religious Income	14,184.53	12,940.24	1,244.20
Other Income (Farm, Parent, Relatives, Canteen, and Miscellaneous)	2,163.52	1,306.97	856.55
Total Income	$16,348.05	$14,247.21	$2,100.84
The above was received for the following:			
General Fund	$16,318.05	$12,603.09	$3,714.96
Steeple Fund		742.22	(742.22)
Capital Account		7.00	(7.00)
Jesse Woodard Memorial Fund	5.00	5.00	
Children's Savings Account	25.00	50.00	(25.00)
College Students Fund		45.00	(45.00)
Clothing Fund		794.90	(794.90)
Total Income for Month	$16,348.05	$14,247.21	$2,100.84

Honor Roll

Albemarle Conference

Free Union	$104.00
Hickory Chapel	200.12
Mt. Tabor	100.00
Union Chapel	108.46

Cape Fear Conference

Casey's Chapel	$100.00
Fayetteville	130.00
Goldsboro	148.01
Mount Olive	100.00
St. Paul	290.00

Central Conference

Aspen Grove	$201.00
Black Jack	639.04
Friendship (Greene Co.)	231.35
Free Union	347.57
Grimsley	110.00
Hugo	319.00
King's Cross Roads	347.96
Pleasant Hill	200.00
Reedy Branch	186.85

Eastern Conference

Arapahoe	$115.25
Bethel	34[illegible]
Dublin Grove	14[illegible]
Friendship	10[illegible]
Oak Grove	14[illegible]
Pearsall's Chapel	15[illegible]
Rooty Branch	10[illegible]
Sandy Plain	20[illegible]
Sarecta	15[illegible]
Sound View	10[illegible]
First Woodrow	12[illegible]

Pee Dee Association

Beaver Dam	$39[illegible]

Piedmont Conference

East Rockingham	$10[illegible]

Western Conference

Black Jack Grove	$10[illegible]
Branch Chapel	19[illegible]
Everett's Chapel	10[illegible]
Flood's Chapel	10[illegible]
Friendship	24[illegible]
Kenly	16[illegible]
Little Rock	18[illegible]
Micro	15[illegible]
New Sandy Hill	13[illegible]
Piney Grove	16[illegible]
Rains' Cross Roads	26[illegible]
Sherron Acres	10[illegible]
Stoney Creek	26[illegible]
Spring Hill	20[illegible]
Wilson	24[illegible]

Friends and Others

Mrs. Paul Bolin	$10[illegible]

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TRENDS OF OUR CHILDREN'S HOME

by Edward W. Miles, Superintendent

"Tell it like it is" is a po[illegible] statement of our times. [illegible] times to "tell it like it is" wou[illegible] upsetting to some people. Or[illegible] other hand, "to tell it like it a[illegible] would be even more upsettin[illegible] the most of us. However, I [illegible] constantly that the "public n[illegible] ed" meaning Free Will Bap[illegible] won't stand or bear but so n[illegible] On the contrary, I believe [illegible] Will Baptists want a "tell it [illegible] it is," beginning with our pu[illegible] and reaching through every [illegible] of our work.

The story is told that one o[illegible] best marksmen in the country [illegible] passing through a small [illegible] Everywhere he looked he [illegible] bull's-eyes on trees, walls, fe[illegible] etc. In the center of each t[illegible] there was a bullet hole. The[illegible]

r asked, "Who is this great arksman? I've never seen anying like it." They pointed him the town idiot. The visitor ask-, "How in the world do you do ?" The answer came quickly. shoot first and then draw the rcle."

Our Children's Home is taking a hard look at itself. When we, or any other institution, do this we will always find that there are improvements to be made. The current trends of our Home are a result of our own self-study when looked at as compared to other



Children of the Home

think all of us need to recogze why we are in the child-caring siness and begin to draw circles ound every child in our care. is would mean we would make decisions based upon the child's ds and not upon the wants and ims of individuals. All of our pporters are not willing for our me to be a child-centered Home. u see, many times our supporters speak out when the Home hires person they don't like, or even s from someone else other than m and their friends. I must ak out and make decisions that best for our Home which in the g run will be the best for our ldren.

Every individual, child or adult, earching for the basic needs of humanity. Each individual is king personal recognition, adture, to love and to be loved, a faith in others as well as a h in God. The purpose of our me is to aid our children in fulng these basic needs. Thus, try to make it possible for ry child to reach his potential ntally, physically, and spiritual-For one reason or another, ir families cannot or will not vide this for them so we be substitute parents. Our chilen know as well as we that we always be substitutes so we k harder to be good substitute ents.

similar child-caring homes. Comparing is the only way we can judge our homes, our churches, our automobiles, our pastors, our education, or anything else. All of life, let it be an individual or an institution, is full of comparing. I don't mean, "trying to keep up with the Joneses" but making an honest appraisal of oneself.

Upon coming to the Children's Home last June 1, my first decision to differ from that of some of our supporters was the decision to stop the concert class. First of all, no previous planning had been done in this area. The Home was not ready to send out a class for several reasons, many of which were not the fault of the Home or administration. Brother Johnson had recently died and things had not yet settled down to normal. Among the reasons for the cancellation of the class was my awareness of former superintendents' desire to stop this type of solicitation. In years past, the class did bring in several thousand dollars. However, just the year before shows the concert class brought in far less than two thousand dollars. So income from the class did not have anything to do with stopping the class from going out. The most important reason for stopping the class is the feeling on the part of many that the child was being used to raise money. In fact, some of our children will tell you that they felt they were being used. Some even said that they felt like "show cattle being put on sale." I also know from a personal experience with the Children's Home in South Carolina that this sort of thing is not good for the children. I note from the minutes of 1922 that the superintendent was instructed by the board to charge 25 cents for adults and 15 cents for children for those attending the concert class presentations in various churches. Again, the minutes show a 35 and 20 cents charge made in 1926. No admission charges began in 1930. In 1941 it was agreed that no concert presentations would be given on Sundays or Monday nights. The Sunday bulletin for the Home dated July 8, 1945, states: "As a means of contacts between the Home and supporting churches, a concert class was sent out each season for several years. Last year, however, it was decided necessary and advisable to discontinue this plan and a field representative was employed to visit the churches in the place of the class." The minutes of January 1, 1957, state: "That the superintendent take out pictures of the work of the Home this spring and summer in lieu of the concert class."

I believe your support of our Home is a practical expression of the heart and soul of Christianity, and that you should not want nor require the children to solicit funds in this manner. We cannot rebuild security in our children by using them in this way. Sleeping in a different bed every night and meeting new people everyday does not help the child who is already insecure. Many times our children do sing in our churches but it is on a volunteer basis planned for a special occasion.

The second major decision was to reduce our number of children. A short history of our Home printed May 15, 1940, states: "The Home was opened with only a very small number of children but soon began to increase in number, and in the year 1926 we cared for 84 children, and in 1930 we reached 108, this being the greatest num-

(continued on page sixteen)

News & Notes of DENOMINATIONAL INTEREST

Everett's Chapel Conducts Mortgage-Burning Service

The Everett's Chapel Free Will Baptist Church of Clayton, North Carolina, held a mortgage-burning service Sunday, June 14. The epoch-making event marked the first time in more than a decade the church being debt free.

Everett's Chapel church, organized in 1902 and named in honor of the late Bill Everett, has grown in membership by 105 percent during the past ten years. The finances of the church has increased 525 percent during the same period. Currently there are 245 members in the congregation. The church parsonage, property, and plant are assessed at more than $100,000.

Mr. U. B. Bagwell and Mr. R. H. Joyner together represent more than a hundred years of church membership. The outdoor ceremony was attended by local businessmen and invited guests.

Everett's Chapel has led in church construction, having gone through two building programs and two land acquisitions during the past few years. The auditorium, erected in 1960, was completely renovated in the summer of 1968; while adding two classrooms, a baptistery, and a church office. That construction, combined with renovating and air-conditioning the parsonage, represented a monetary value of $14,000. The congregation handled this construction on a cash basis.

Plans are currently being made to erect a fellowship hall, educational building, and Sunday school complex. The congregation plans to break ground for this new multipurpose structure next summer.

The Rev. Billy R. Yawn, minister for the past twelve years, brought the eleven o'clock sermon in which tribute was paid to all who aided the local congregation, including the building foreman, L. R. Edwards of Clayton, North Carolina.

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Friendship Revival In Progress

Revival services are in progress this week at Friendship Free Will Baptist Church, Route 1, Middlesex, North Carolina. The services are beginning each evening at eight o'clock and will contin through Saturday evening, Ju 27. The visiting evangelist is t Rev. Harold (Mac) Wallace, past of Sherron Acres church in Du ham, North Carolina. The past the Rev. Joe Gerald, is assisti in the services, and he and t church membership invite oth churches and people of the co munity to worship with them du ing the remainder of the meetir

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Successful Bible School At Oriental Church

A successful vacation Bil school came to a close Frida night, June 12, at the Orien Free Will Baptist Church, Orie tal, North Carolina, with the co mencement exercises. The sch began Monday, June 8, and t average attendance for the we was 29.

The theme for the school w "Jesus Is Coming Again." Char Mason served as director of t school assisted by Mrs. Sylvia N man. The pianist and secreta was Sandra Norman.

The teachers and helpers f each department were as follows

Preschool: Georgie Lee, teac er; Mrs. Joyce Godwin and Rob Land, helpers.

Primary: Mrs. Linda Caro teacher; Mrs. Joan Howell, help

Junior: Charles Mason, teach Mrs. Dolly Spruill, Mary Daw, a Judy Broughton, helpers.

Serving refreshments each d were:

Monday: Mrs. Maidee Presc and Mrs. Dora Pittman.

Tuesday: Mrs. Virginia Mas and Mrs. Virginia Jordan.

Wednesday: Mrs. Pearl Mas and Mrs. Doris Broughton.

Thursday: Mrs. Edith Kemp a Mrs. Doris Rockwood.

Friday: Mrs. Nellie Norm Mrs. Eva Pittman, Mr. Marion C roon, and Mrs. Mattie Pittman.



Pictured left to right: Earl Underwood, W. R. Bagwell, the Rev. B. R. Yawn, and L. R. Edwards.

Coming Events

June 29—July 4—Christian Cadets' C ference, Cragmont Assembly, I Black Mountain, North Carolina

July 7, 8—General Conference of Origi Free Will Baptists, Virginnia Be Church, Virginia Beach, Virginia

trick to Conduct unt Zion Revival



The Rev. C. L. Patrick of Walnburg, North Carolina, will be guest evangelist for revival vices at Mount Zion Free Will otist Church, Roper, North olina, the week of June 29—y 5. The services will begin h evening at 7:30 with the pas- the Rev. W. C. Overton, assist- Mr. Patrick. Each service will ure special music by the Ladies , the Quintet, or the Jones nily, all of the local church.

Irs. Ernest Whitson, church re- ter, states: "We thank the Lord the eight new members just ed to our church roll, and pray this is already a beginning great revival. We pray that re will be a great outpouring of 's Holy Spirit during this re- l."

he pastor and church member- extend a cordial invitation to ryone of this area to attend and y the blessings of the Lord and fellowship of the church.

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Change of Address

he Rev. Orville B. Jones re- t that we print his change of ress from Route 2, Stokesdale, th Carolina, to 421 Idlewood et, Durham, North Carolina 03. He formerly was pastor of thside Free Will Baptist rch in Summerfield, North olina, but is now pastoring the t Free Will Baptist Church in ham, North Carolina.

A Note of Thanks

Please allow me space in "The Free Will Baptist" to thank my many friends for the lovely cards and money that I received on my birthday; also the many churches, auxiliaries, and Sunday schools that remembered me with their cards and gifts.

I am sorry I have been so late in acknowledging my appreciation, but I haven't forgotten a one of you. I will always have a warm spot in my heart for each one of you.

Mrs. G. C. Joyner
Pittsboro, North Carolina

OBITUARIES

Mr. Phillip E. Sullivan

On Friday evening, May 8, 1970, Mr. Phillip E. Sullivan was called to be at home with the Lord whom he loved and served. He was an invalid for a number of years and was an inspiration to those who visited him. He was 54 years of age.

Mr. Sullivan was a member of Piney Grove Free Will Baptist Church near Greenville, North Carolina, and was an active member as long as his health permitted.

His funeral was conducted at Wilkerson Funeral Home by his former pastor, the Rev. Edmund Gonzalez, assisted by the Rev. Willis Wilson. He was laid to rest in Pinewood Memorial Park.

He is survived by his wife: Mrs. Dollie Sutton Sullivan; a son, Phillip E. Sullivan Jr.; two daughters, Misses Alice and Rose Sullivan; and one grandson.

Whereas, we the Resolutions of Respect Committee would like to submit the following resolutions:

First, that we submit ourselves to the will of God, for we know that He doeth all things well.

Second, that we express our sympathy to his family and pray that they may find comfort in Christ.

Third, that a copy of these resolutions be sent to the family, a copy to "The Free Will Baptist" for publication, and a copy be entered into the minutes of the church.

Submitted by,
Miss Hilda Little
Miss Pat Boyd
Miss Charlotte Ruth Tripp

BOOK REVIEWS

by ELIZABETH HILL

HOW TO GIVE AWAY YOUR FAITH by Paul E. Little. Inter-Varsity Press, 131 pages, $1.50.

The greatest of all Christian evangelists wrote, "I am not ashamed of the gospel of Christ for it is the power of God unto salvation." With the knowledge, freedom, space, and communication of the twentieth century, the task of communicating the gospel should be all the more urgent.

This is a refreshing, creative, and contemporary book on evangelism. It is biblical, relevant, and practical. It is also Christ-centered. The author believes that effective witnessing results from a genuine, honest, and overflowing relationship with our living Lord.

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DIARY OF HOPE by Lucy Gray. Baker, 1970, $2.95.

In "Diary of Hope," Lucy Gray writes of actual experiences as the wife of an alcoholic.

Among the subjects discussed are:

"What can be done when a husband is jailed for drunken driving?"

"Should a wife continue to forgive her husband's drunken sprees and hundreds of unfulfilled promises?"

"Does prayer help to solve the problems?"

"Should the alcoholic's wife ever give up hope?"

Each entry contains a brief Scripture passage and prayer. Wives with the same problems as the author ought to find this book comforting.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)



SUNDAY, JUNE 28

IT'S YOU

Scripture Reading—Exodus 23:7

How quick we are to censure and criticize others! How prone we are to detect the "mote" in our brother's eye, and overlook the "beam" in our own eye. A lady in Switzerland bought a small package of greatly aged cheese. Putting it into her handbag, she continued her shopping in different stores. She was greatly repelled at what she thought to be the malodor of the different clerks encountered. Her thoughts ran something like this: "How can these ill-smelling clerks maintain their positions?" Imagine her embarrassment when, upon opening her handbag, she discovered that it was she, not others, who was responsible for the offensive odor!—*W. B. Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We should not be quick to criticize others because we should look at our own selves and worry about our own faults.

MONDAY, JUNE 29

LIVINGSTONE'S FORBEARANCE

Scripture Reading—Job 31:29

Misjudged by a fellow missionary, Livingstone gave up his house and garden at Mabotsa, with all the toil and money they had cost him, rather than have any scandal before the heathen, and began in a new place the labor of house and school building, and gathering the people around him. His colleague was so struck with his generosity that he said had he known his intention, he never would have spoken a word against him. Parting with his garden cost him a great pang. "I like a garden," he wrote, "but Paradise will make amends for all our privations here."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Material wealth here on earth will not mean a thing when the time comes for us to meet God.

TUESDAY, JUNE 30

THE INDIANS' SYMPATHY

Scripture Reading—Philippians 2:1

The Saddle Mountain Mission Indians sent a letter to an Indian agent whose young son had suffered amputation of a leg, in which they said: "Today we have learned that great sorrow has come to your life because your boy, whom you love very dearly, has had to suffer again. We are only poor Indians, and we cannot help you any, but we all feel that we can tell you that we are sorry for you and for him. When a big storm comes, our horses bunch together, and stand with their heads down, trying to keep each other warm. A great storm of trouble has come to you and to us, lately. Let us put our hearts together, and with heads bowed down try to comfort each other under the shadow of the Mighty Rock, Jesus. We are poor Indians and cannot help you any, but we can promise you that we will be good citizens and not give you any trouble. We put our heart beside yours in your trouble, and pray that both you and your boy may meet us someday in the Home Jesus is preparing for us all."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Showing your love toward someone who is in sorrow will be a great help to them and a blessing to you.

WEDNESDAY, JULY 1

THANK YOU GOD

Scripture Reading—Psalm 50:14

For purple mountains towering high;
For brilliant stars that stud night's sky;
For rosy dawn's whispers of light;
For gorgeous sunsets calling night,
For crimson roses, beauty, rare;
For song bird's music in the air;
For friends and neighbors far and near;
For Christian homes and loves ones dear;
For bended knees at childhood's shrine;
For faith, and hope, and love divine;
For bursting barns filled by thy hand;
For churches lifting spires grand;
For all blessings you understand . . . .
Thank You, God.

—*Anna Hughes Varn,*
Knight's Master Book,
Eerdmans Publishing Company.

PRAYER THOUGHT

We should all thank God each day for giving us life and the blessings which we enjoy from day to day.

THURSDAY, JULY 2

TIME WASTED IN "FUSSING"

Scripture Reading—Proverbs 31:27

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting, beautiful region. She had looked forward to this trip with great pleasure. She was to see so much, but it took her so long to get her baskets and parcels right, to get her skirt adjusted, her seat comfortably arranged, the shades and shutters right, the anxious questions about all the things she had left behind answered, that she was just settling down to enjoy the trip when they called out the name of her station and had to get up and hustle out! "Oh, m she said, "if I had only known that would be there so soon I wouldn't h wasted my time in fussing." Dear frie the wheel of time is flying; the last stat is at hand; these things are so trifling. your mind on the main business of life; as you will wish to have lived when hear the call of the last station, and d waste any more time "fussing."—*Knig Master Book, Eerdmans Publishing Co pany.*

PRAYER THOUGHT

Each of us should have our mind on Lord and not on things that are of li importance.

FRIDAY, JULY 3

CRIME—BROKEN BOYS AND GIRLS

Scripture Reading—Matthew 15:19

"As a jurist who judges thousands crime-broken boys and girls each yea know that religious interests for young p ple are essential for their moral wel and future as worthwhile American zens. Religion is necessary to the ha ness of American youth, but it is enough merely to send children to chu Parents must attend church, for the c inevitably follows the examples set by fathers and mother."—*Knight's Master B Eerdmans Publishing Company.*

PRAYER THOUGHT

Sending children to church without t parents can set a bad example for the dren.

SATURDAY, JULY 4

A BIG DIFFERENCE

Scripture Reading—Acts 1:8

A Buddhist monk in Ceylon, who acquainted with both Christianity and B dhism, was once asked what he tho was the great difference between the He replied, "There is much that is goo each of them, and probably in all relig But what seems to me to be the gre difference is that you Christians know is right and have power to do it, while Buddhists know what is right but have any such power.—*Knight's Master E Eerdmans Publishing Company.*

PRAYER THOUGHT

Having Christianity and not using not a bit of good to you.

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Change of Addres

The Rev. Earl H. Glenn nounces that his address changed from P. O. Box 2284, Bern, North Carolina, to Patetown Road, Goldsboro, N Carolina 27530. Anyone wis to contact him may do so at new address.

MISSIONS

BIBLE COLLEGE CHOIR OF THE PHILIPPINES

by Missionary Harold Jones

During the period of time from ly 10-31, the Bible College Choir s on tour. We visited 13 church- rendering songs and testi- nies. This sounds easy, but this a very hard task. The choir escorts had to travel many s over dusty and sometimes dy roads. There was also a t deal of hiking that had to be e in order to reach some of the rches. In some cases, we eled the river by banka and by foot.

ne of the churches that we vis- was Camansa. To reach the rch we went as far as we could ar, then we hiked several miles the mountains. We had to e the river three times before got there. This trail that we wed is the only way into Ca- sa. The people that live there of the "Mindian" tribe. They very friendly and hospitable. se people live off of what they raise and get from the forest. No stores of any kind are found in Camansa. It is a community completely isolated from the main stream of social life. Of course, this is just one of hundreds of barrios of this kind.



Some of the girls of the choir crossing a river in a banka.

The people were delighted to have the choir. Some of the people walked seven kilometers just to hear them. I believe the people would have stayed all night to listen to them sing.

We went into Camansa one morning, the choir sang there that night, and we left the next morning. During the night while we were asleep, the church people prepared a feast for us the next morning. They roasted a pig all night, and in the morning we had a fine meal before we had to hike out.

The choir was composed of six boys and six girls. They have been a blessing to me. They traveled to all of these churches, and performed in a wonderful manner without a complaint. It made me ashamed of myself, for I have often complained under no hardship at all. Mr. Invidido is the choir director, and under his able and steady leadership the choir has been used of God in a wonderful way.

There were many things that happened on the tour, but this that I have shared with you can serve to give you some idea of the determination of these people to get the gospel to their own people. The choir, in my opinion and many others, has served to spark a renewed interest in evangelism. Let us fan this spark with prayer that God may receive the increase.

(continued on page fifteen)



The choir singing at Callowa with the Rev. Mr. Invidido as director.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Mr. Charles W. Sugg wishes to announce that he is available for full or part-time pastoral services. Mr. Sugg is a member of Spring Hill Free Will Baptist Church near Goldsboro, North Carolina, and was licensed to preach April 12, 1970. He would be happy to serve as interim pastor for any church or would consider filling in during the absence of pastors who are vacationing or are away from their churches for any other reason. Any church interested in Mr. Sugg may contact him at 700 Park Avenue, Goldsboro, North Carolina 27530; or by telephoning 735-8924.

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Mr. Robert L. Langley, a member of the Stancil's Chapel Free Will Baptist Church, Kenly, North Carolina, was licensed to preach by his church, May 17, 1970. He would like to announce his availability to assist any church desiring his services as interim pastor. Also, he would be happy to fill in for any pastor in case it were to become necessary for that pastor to be absent. Mr. Langley's address is Route 2, Kenly, North Carolina 27542. He may be contacted here or may be reached by telephone at 284-2858 (area code 919). Interested parties may contact Mr. Langley's pastor, the Rev. Walton E. Parrish, and he will get word to him. Mr. Parrish's address is also Route 2, Kenly, North Carolina 27542.

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The Rev. W. L. Brickhouse, Route 1, Box 104, Columbia, North Carolina 27925, announces that he is available for full-time or part-time pastoral work; also available for evangelist work. Any church or churches desiring his services may contact him at the address above, or may telephone him at 796-5076.

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS
Managers
Black Mountain, North Carolina

Youth Frontier – YFA Conference Highly Successful

"It renewed my faith"; "The greatest ever"; "The greatest blessing of my life"; these were typical comments heard after the first YFA division of the Youth Frontier Conference. About 104 campers and nine counselors participated in a Spirit-filled week of activities at Cragmont Assembly June 8-13. Directed by the state youth chairman, Mrs. Elizabeth "Ma" Hansley, and managed by David Charles Hansley and Linwood Smith, the conference achieved greater penetration than ever before into the needs of youth. Campers asked questions and debated issues in "no holds barred" counseling sessions.



As always, music was a key factor in the success of the encampment. Mrs. Ruth West directed the singing of the old, old story to a modern beat. Every camper made a decision of some kind during the worship services. The Re Harry Grubbs was worship lead and the Rev. Wayne West was t evangelist. Other counselors we Mrs. Luellen Parker, Mrs. Jack Flowers, Mrs. Sylvia Hansley, a Mrs. Doris Faye Grubbs.

Three boys dedicated the selves to the gospel ministry du ing the week. Other young pe ple talked of missionary work other services for Christ.

Recreation included a basketb tournament, a swim in the mo tain stream, and a trip to the C noluftee Indian village at Che kee. Henry Hearndon from Pleasant Grove church near Pi ville, and Debbie Lancaster fr the First church in Wilson w chosen best all-around camp Runners-up were Vickie Britt from Free Union in Beaul

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: The pastor taught our Sunday school lesson one Sunday. The Scripture text of that day's lesson mentioned groves as being the locality of heathen worship. In the class discussion he said that such groves never had trees but only images and statues. Some of us disagreed. Can you help us here?

Answer: I would need to know the particular passage of Scripture in your Sunday school lesson in order to be as specific as I would like to be. In the answer I shall give, however, since I do not know the location, I must be as brief as possible which is somewhat difficult since more than one word from the original is rendered grove. If you will consult such books as "Davis' Bible Dictionary," Rogers' and William M. Thomson's book, "The Land and the Book," "Thompson's Chain Reference Bible," also "Scofield's Bible Notes," you may there find help, including references to other source materials.

The Hebrew word "Eshel" is rendered grove in the Authorized Version in Genesis 21:33 which is a tamarisk tree that in its nine species grows to a height of from 20 to 30 feet tall. Its wood is a valuable substance and was used widely in Bible times. Its branches spread out to making its breadth equal almost to its height. (See 1 Samuel 22:6.)

It is quite possible that the heathen worshiped trees as early as they worshiped images if not earlier. The oak seems to have been a favorite object in the idolatrous worship of the middle eastern people. Some still reverence the tree. W. M. Thomson gives a somewhat lengthy discussion on trees and especially the oak as an object of idolatrous worship on pages 242-248 in his book, "The Land and the Book."

The following is part of this discussion: "Not only did the heathen delight to build temples and rear altars in the tops of the mountains, as these ruins testify, but they worshiped their idols under every green tree, and especially under thick oaks . . . . Beyond a doubt, the idolatrous groves so often mentioned in Hebrew history were of oak . . . . It takes the dense, solemn, mysterious oak to do this. I confess that I never come within such a grove even as this without being conscious of a certain indescribable spell, a sort of silly timidity, tending strongly to religious reverence."

(Read and compare Ezekiel 6:13; Isaiah 1:29, 30.) The self-pronouncing Bible in its notes, Page 153, says, "The Hebrew word 'eshel' translated (grove) Genesis 21:33; 1 Samuel 22:6; 31:13 A.V. is translated in the R.V. 'Tamarisk.' This tree belongs to the genus 'Tamparix.' Some species grow to the size of large trees. In many places the word 'Asherah' is translated in the A.V. 'grove,' but in the R.V. it is untranslated. It is the Assyrian 'Asirat'—the productive goddess, Deuteronomy 16:21; Judges 6:25, 30 called Astrate; and worshiped the moon goddess."

From the above and the reading I have done in other research I conclude that in some form of idolatry they probably worshiped the tree or a group of trees; and that in the decadent form of that religion other objects such as statues, the moon, or something else in nature replaced the trees, but retained the name of the tree. When people turn from God, the source of life, the fountain of living water, and all that is good, they hew for themselves broken cisterns that are not capable of retaining any good.

Paul in the Book of Romans calls attention to the fact that when they turn from God they worship the creatures and other objects of nature, then to objects made like them. (Read Romans, Chapters 1 and 7.) "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; . . . Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Romans 1:18, 21-25).

Anyone who refuses to worship the true God, the Bible says that they become disillusioned until they worship the devil. Jeremiah says of Israel, when she turned from God: "For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jeremiah 2:13).

The Word teaches us that the further one goes from God the more difficult it becomes to return. "He, that being often reproved hardeneth his week, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1). (See Hebrews 4:4-6.)

There seems to be the kind of increasing evil condition upon us now in which violence and corruption well identifies us as having upon us now that which has characterized the close of every age since sin was introduced into the human race. The first closed with the evil that brought God's wrath in the form of the flood. The age previous to ours brought about the chastisement of Israel, her down-

(continued on page fifteen)

STORIES for our youth



Maria's RESCUE

Matilda Nordtvedt

MARIA stopped and looked slowly about. The dense foliage of the forest seemed to crowd in around her. Where was she? The Bolivian girl looked down at the beautiful flowers in her arms. She had gone into the forest to pick them for Mamma's birthday. But she had gone too far. Maria looked around at the unfamiliar surroundings. Why hadn't she turned back sooner!

Clutching her flowers, Maria started through the dense foliage. The branches snapped at her face, and the prickly bushes tore at her arms. She stopped in dismay. She couldn't have come this way. Nobody had walked here for several days. Quickly she started back in the other direction.

Fear clutched at Maria's heart. What if she was going in the wrong direction—farther and farther away from her home and deeper and deeper into the forest? What if she was still in its depths when night fell and the wild animals came out to find their food?

Maria shuddered. Wild animals! How she feared them! Looking furtively about, she dropped her flowers and climbed nimbly up the nearest tree. Seated in its branches, she felt a little safer.

"But I can't stay here all night," she mourned. "I'll go to sleep in the tree and fall down. A wild beast will get me." She began to cry. Oh, why had she gone so far into the forest? She was lost!

Maria did not often think about death, but today she couldn't keep her mind from it. What would happen to her if she died out in the forest? Would she go to the heaven the missionary told her people about when he visited their village before the last rainy season?

Maria wanted to go to heaven, but that, she thought, was a place for good people, and she was bad so often. If I ever find my way out of the forest, she told herself tearfully, I'll try ever so hard to be good.

"I must try to find my way home," she said, beginning to sob again as she swung herself down from the tree. "I must find the way." Choosing another direction, she started through the thick leaves. Then she stopped. What had Papa said? "If you ever get lost in the forest, don't keep walking, because you will only go in circles. Instead, find a tubular ant hill, break off one of the pieces, and call loudly through it for help. Someone will hear and come to your rescue."

Maria stopped crying and looked carefully through the forest foliage, watching for snakes. She soon found what she was looking for. With a cry of joy, she broke off a piece of the tubular ant hill. It made a perfect horn. Raising it to her lips, she called as loudly as she could, "Help! Help! I'm lost! Help!"

Maria clambered back up into the tree to wait. Every few minutes she called. Suddenly she heard a noise behind her. She almost fell out of the tree when she saw Lakum, one of her fathe friends.

"What are you doing here, M ria?" he asked in surprise, as helped her down from the tree.

Lakum shook his head when heard the girls tearful expla tion. "The forest is full of d gers, Maria. Be glad that I tapping a rubber tree near Come. Follow me, and I'll t you home."

Maria didn't remember the fl ers until she saw Mamma bend over the fire, cooking supp Mamma was too busy to ask Ma where she had been. "Hurry, M ria," she said. "The missionary coming to the village toni Papa said we could have the m ing in our house. Come, stir beans for me."

Soon the neighbors were fi into the hut. Maria sat in a ner, waiting for the missionary speak. She was determined no miss a word this time. Toni he talked mostly about Je God's Son, who had come to for the sins of the world. talked, too, about heaven, desc ing its glories, until toothless Pedro interrupted. "Stop, te er. Tell me, how many good th must I do to go to such a p when I die?"

Maria leaned forward and tened breathlessly. It was same question she had wante ask.

The missionary paused and l ed around the hut. Suddenly stood up and reached for the p of tubular ant hill that Maria brought home with her. "J tell me that when you are los the forest, you should not tr find your way home, because would only go in circles," he "Instead, you find one of t tubes and call loudly until s one comes to rescue you."

Everyone nodded and gru approval. Maria nodded the h est of all.

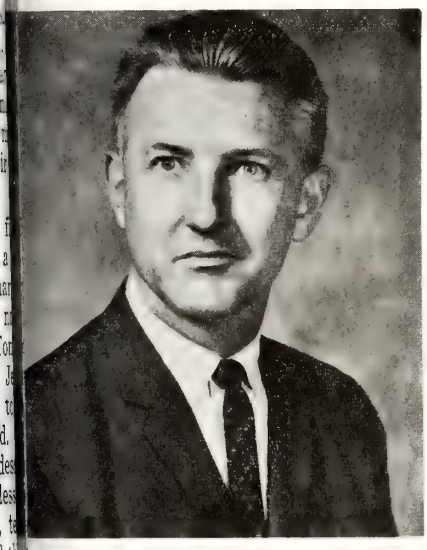
"We are all lost in sin," wen the missionary. "When we tr ourselves to do good, it is lik ing in circles in the forest. need Someone to rescue us, that One is Jesus. He save and helps us to live good lives is the way to heaven. His

(continued on page fifteen)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

R. VERNON PPOINTED DEAN



Dr. W. Burkette Raper, presi- nt of Mount Olive College, has nounced the appointment of Dr. omas Edward Vernon as aca- nic dean at the College. Dr. rnon comes to Mount Olive Col- e from East Carolina Univer- y where he served as assistant fessor of education. He has l experience as a teacher in the dsboro city schools. He is a re- d Lt. Colonel in the U. S. Ma- e Corps. During his career in Marines, he served an extend- period of time as a fully accre- ed diplomat at the American bassy, Cario, U. A. R. (Egypt), l is a Middle East Specialist.

Dr. Vernon, a native of Nor- k, Nebraska, received his B. S. ree from the U. S. Naval Acad- y; M. A. in Education, East olina University; and Ed. D., e University. He holds mem- ship in Phi Delta Kappa, Kap- Delta Pi, American Association University Professors, Ameri- Association of School Admin- ators, National Organization Legal Problems in Education, and North Carolina Education Association.

Several articles by Dr. Vernon have appeared in "North Carolina Education," including: "The Learning Doughnut," 1967; "An Old Nemesis-The Book Report," 1969; and "A System's Analysis," in publication; also, "Disciplinary Practices in the Public Schools," published in Legal Issues in Education by The Michie Company.

The Vernons have three children, ages 12, 14, and 17. Mrs. Vernon is the former Simone Bandelac of Moroco.

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59 STUDENTS MAKE DEAN'S LIST

It was announced today by Dr. Thomas E. Vernon, dean of Mount Olive College, that 59 students made the Dean's List at the College during the semester which ended on May 29. The Dean's List is an academic distinction which honors students who attain high scholastic standings and is made up of all students carrying a minimum of 15 semester hours with a grade point ratio of 2.0 and with no grade lower than a C.

Also, 18 students made the Honorable Mention List at the College during the semester. The Honorable Mention List is an academic distinction which honors students who attain high scholastic standings but who carry less than 15 semester hours. A student making the Honorable Mention List must have a grade point ratio of 2.0 or better with no grade lower than a C.

= = = =

People who object to going to church because of the hypocrites there will probably object to going to hell for the same reason.

WOULD JESUS CLAIM YOU?

What if Jesus came while at this meeting we perform;
Would you receive a halo or would you have a crown of thorns?

The Christian way is to be reverent and glad,
But most of us are somewhat childish and bad.

Would He be glad of the proud way we walk;
Or do you suppose He would disapprove of the way we talk?

It is church time, come in and put on your Sunday face;
It is time to walk down the aisle and take your place.

Everyone smiles now as the preacher walks in;
And oh, what good Christians he thinks we've been!

Time for everyone to hear what the preacher has to say;
For only an hour will we have to stay.

Then back to home to take off our Sunday face,
And get about our business at our worldly pace.

But what if Jesus should come while we are so rude,
Do you honestly think that He would claim you?

—Faye Parker.

(The above poem was written by a faithful member of Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina.)

Bookstore Hours

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* The Free Will Baptist Press
* Bookstore, Ayden, North Caro-
* lina, is now observing the fol-
* lowing hours:
*
* Monday-Friday—8 a.m. to 5 p.m.
*
* Saturday—9 a.m. to 12 noon.



Genesis In Christian Prespective

Lesson Text: Genesis 1:1; John 1: 1-3; Romans 1:18-21; Colossians 1:15-17

Memory Verse: Hebrews 11:3

I. INTRODUCTION

The word Genesis means "beginnings"; hence, the Book of Genesis tells us the beginning of all things except God. Some of these things are: the earth and the universe, the human race, sin, promise of redemption, family life, civilization, human government, nations, and God's special race, the Hebrews.

Genesis is not a book of history as such. In two chapters, covering more years than we can imagine, God tells of the original creation of the earth and man. Dispensationally speaking, the first eleven chapters record man's movements for about 2,000 years. The rest of the book deals with the Hebrew nation beginning with Abraham and covers about 500 to 600 years. Rather than call Genesis, or the Bible itself for that matter, a book of history as we know it, we think of it as a book of beginnings, and the Bible as a book of the story of man's redemption as expressed through God's love.

Someone has said that Genesis "is a history of man's failure," that it begins with God and ends in a coffin. "But we find that God meets every failure of man, He is a glorious Saviour. We find that where sin abounded, g r a c e did much more abound (Romans 5: 20)."—Henrietta C. Mears.

We hold no sympathy with the teaching that Genesis, especially the first eleven chapters, is myth. We believe it to be the inspired record G o d gave t h r o u g h the Spirit of God as He spoke to Moses, the author of the book. May God enrich your faith in His inspired Word as you study these lessons from Genesis this quarter. We will also use related Scriptures from the New Testament.—Bible Student (F.W.B.).

II. HINTS THAT HELP

1. The same G o d w h o created the universe also has power to re-create any man who trusts His Son, Jesus Christ (Genesis 1:1).

2. The fellowship that has existed from eternity past between the Father and the Son suggests the warmth that is possible for Christians (John 1:1-3).

3. God will deal with a spiritual son who sins as quickly as with an unsaved person (Romans 1:18; cf. Hebrews 12:6).

4. Since creation bears testimony of God's attributes, it is foolish to be an atheist (Romans 1: 19, 20).

5. The unsaved man's failure to thank God is an evidence of his depraved nature (v. 21).

6. We should constantly praise our Redeemer, for His excellencies are beyond compare (Colossians 1: 15, 16; cf. Psalm 8:1).

7. In this era of space exploration, let us remember that Jesus Christ not only created the universe but also preserves its order (Colossians 1:17). — John Danilson.

III. ADDITIONAL TRUTHS

1. On July 4 of each year America commemorates the signing of the Declaration of Independence. On that day nearly two hundred years a g o a group of m e n proclaimed that they would no longer consent to be governed by another nation. As a result of their action the Revolutionary War was fought, and the victorious colonies becam the United States of America.

No one living today was prese when the document was signe No one can prove that this eve occurred, but we believe that did. For one thing, we have our national museum a docume that has been handed down fro generation to generation t o t h present, which claims to be t actual document. The existen of the United States of Ameri as a nation is another formidab piece o f evidence. I f a n y o would claim otherwise, it would his responsibility to prove the i accuracy of the historical reco and to give a credible explanati for the existence of both the doc ment and the nation.

Moses had led I s r a e l out Egypt to Mount Sinai. Then he r ceived revelations from God a wrote as he was instructed Him. Moses' writings, preserv from generation to generatio guided Israel throughout its h tory. The Book of Genesis was part of those writings. Thou no one living today witnessed t events spoken of in that boo either, we have no reason wha ever to doubt its claims.—Stan ard Commentary.

2. "This is not a happy story b a true one. It is a b o u t a b whose father and mother loved J sus but for some reason their s didn't seem to understand that needed a Saviour too. He believ in God and tried to be good, but wasn't a Christian.

"Everything seemed to go alo all right for several years and t boy grew up and went away school. The teachers at t school told him that he was fo ish to believe in God. They s that there wasn't any God, and began to believe them.

"Then after awhile he thoug well, if there isn't a God ther can do whatever I want to, ev things that are w r o n g, beca God won't see me and punish since there is no God; and bef very long this boy began to sw and steal.

"Things went from bad to wo and one day when he had b drinking too much, he had a fi with a friend and killed him

(continued on page fifteen)

Questions & Answers

(continued from page eleven)

ll as a nation; and we are told at this age will become so corpt that God will take His church t and give the professed corrupt urch, having political and relious powers under her control, er to the devil and to the antirist. The Bible warns "For the ne will come when they will not dure sound doctrine; but after eir own lusts shall they keep to emselves teachers, having itchg ears; And they shall turn away eir ears from the truth, and all be turned unto fables" (2 mothy 4:3, 4); "Now the Spirit eaketh expressly, that in the lat· times some shall depart from e faith, giving heed to seducing rits, and doctrines of devils; eaking lies in hypocrisy; having ir conscience seared with a hot n" (1 Timothy 4:1, 2). Chrisns need to be true under all se trying and changing condins and always look up to Jesus, owing that our redemption weth nigh.

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ys' and Girls' Stories

continued from page twelve)

s, 'whosoever shall call upon name of the Lord shall be sav(Romans 10:13)."

Maria couldn't sleep for a long e that night. She had a warm, py feeling inside. She had been cued from the forest today by kum, because she had called. d tonight, as she sat in the cor, she had been rescued again—m sin, by Jesus, because she l called upon Him and received n as her Saviour. Someday He ld take her to the wonderful e the missionary told about. So course, Maria was glad!—My asure.

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t. Claire Bible Class

(continued from page fourteen)

judge said that he must be ged, and a few weeks later that he terrible way that he died. When this boy put God out of his life, sin and death came in. Today in his letter Paul shows us how often this happens, and how entire civilizations have fallen apart in sin because they have turned against God. It is a solemn warning to us here in our country, and to each of us as individuals. Do you have a real Saviour, or is Jesus only a nice person you have heard about? What a difference it makes!"—Romans for the Family Hour by Kenneth N. Taylor.

3. A little boy was asked one day what came to mind when he thought about God. The boy pondered over the question for a second and then said, "Just God, that's all, just God." When we try to fathom the depth of the beginning, we can think of "just God, that's all." Before there were a moon or stars or other planets, there was eternity, and there was God. The beginning is shrouded in mystery, and God has chosen to keep it hidden from us. But God himself is the most logical explanation of the beginning. He created the world, and time began "in the beginning" (Genesis 1:1).—Bible Expositor.

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MISSIONS

(continued from page nine)

It is things like this that make it delightful to serve here. Thank you again for sending us to the Philippines to serve our God.

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Eulogy of MR. LUTHER H. HEATH

(continued from page three)

board of deacons also elected him to be honorary chairman of the board of deacons for life.

As I reviewed his record of service I thought of Christ who said, ". . . I am among you as he that serveth" (Luke 22:27). I also thought of One ". . . who went about doing good, . . ." (Acts 10:38). Then I thought of another who ". . . laboured more abundantly than they all: . . ." (1 Corinthians 15:10).

When I thought of his faith, I thought of Abraham who ". . . believed in the LORD; and he counted it to him for righteousness" (Genesis 15:6); ". . . and he was called the Friend of God" (James 2:23).

When I thought of his belief in prayer, I thought of Daniel who ". . . kneeled upon his knees three times a day. and prayed, and gave thanks before his God, . . ." (Daniel 6:10).

When I thought of how liberally he gave himself and that which God had entrusted to him, I remembered the words of the Lord Jesus how He said, ". . . It is more blessed to give than to receive" (Acts 20:35).

As I remembered how faithfully he used the talents, abilities, and opportunities that God gave to him, I thought of the parable of the talents and the servant who was given five talents and used them to his master's profit. I especially thought of that servant when his lord said to him, ". . . well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew 25:21).

Today as we observe his homegoing, I think of one who said, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:7, 8).

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Cragmont News

(continued from page ten)

County, and Franklin Vestor from Wilson.

The second YFA conference will be held July 6-11 for those 13 and older; the AFC conference will be July 13-18 for those under 13. Campers may register by sending name, address, age, church, and a $5 deposit to Mrs. Elizabeth Hansley, LaGrange, North Carolina 28551. (The $5 will be deducted from the total cost of $35.)

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In Christ we find sufficiency for our own insufficiency.

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Children's Home

(continued from page five)

ber in any one year. Last year we cared for 83." Our records show that our number cared for has fluctuated up and down through the years for many reasons. There are two basic reasons for reducing in number at this time. First, we are dealing with an entirely different child today than we were a few years ago. We are dealing with an entirely different society and this, of course, is reflected in the type of children we are receiving. The child today is more disturbed, unsettled, and insecure than ever before. Our discipline problem is also greater. This is proof enough when some of our boys refuse to go to school because they were made to get haircuts. So the decision was made to reduce in number and try to do a little better job by those in our care. Also, we had so many that it was impossible to help them with their lessons.

The second reason was one of finance. I am sure everyone expects me to see that we operate within our income. Our greatest year for religious contributions was the year of 1966-67. Since then the religious contributions have been much less each year than the record year of 1966-67 which brought in $90,021.73. The largest year for total gifts was 1965-66 in the amount of $144,747. Every year since our total gifts have been far less. Now the truth of the matter, as you know, is all this time our expenses were increasing. The cost of living has increased 160% since 1940. This has resulted in us spending less per child per year. We have been on the bottom of the Duke report (which is comparing us to other homes) for three years in a row. This means we spend less money per child than other homes of similar standing. I do hasten to say that this trend has changed. Last year, we were third from the bottom, spending $1,416.20 per child per year. The average spent last year in all children's homes in North and South Carolina was $2,151.56 per child per year. I do not really believe Free Will Baptists want us to be less than average. We are dealing with a large number of children that are below average. The cost is high. Will we meet the challenge?



Edward W. Miles, Superintendent

I really believe the best money you can spend is the money you give that helps to provide an opportunity for the unfortunate children here in our Home. For the most of the past year, it has been a real battle to keep our bills paid. June 30 of last year we closed our books in the red. June 30 of this month we will close our books for the annual audit just a little in the black. Unless the gifts are better than usual this July and August we will again be in the red. I am sure the religious contributions and the total gifts this year will be an all time record for our Home.

I have asked that you help us in installing kitchens in our old cottages. The reason for this is that our children now get up at 5:30 a.m. during school months and they are going to sleep in class. It is almost impossible to get even a five-year-old to bed by 8:30 for nine hours of sleep. You see, our five-year-olds also ride the bus to kindergarten. If we had these kitchens installed, our children could eat breakfast in their own building, thus making it possible fo them to sleep much later eac morning. The other meals woul continue to be prepared and ser ed in the central dining hall. W also need to cut the working hou of the two women now working i the kitchen. Another very bas reason is that I think every chil should have kitchen privileges. make no apology in saying that your children are entitled to ha a kitchen, then your children he should have equal opportunit The board has voted approvir these trends as being best for o children.

There will be other articles follow on individual aspects of o Home, such as finances and o sponsorship program.

(Photos by W. Jeffcoat.)

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ATTENTION!

The General Conference W man's Auxiliary report blan have been mailed. If you receiv one and you are not the person get it, please see that your aux iary president gets it.

If you have not received a bla send your name and address Mrs. Lewis Holliday, Mannin South Carolina 29102, and she w mail you one immediately.

In His service,
Margaret Ard, President

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A Cheerful Giver

Nina Coombs Pykare

God loves a cheerful giver,
A giver from the heart;
Of gifts given grudgingly
The good Lord wants no pa

When you give unto the Lord,
Be cheerful and be glad;
Remember He's the giver
Of all you've ever had.

= = = =

Life is partly what you mak and partly how you take it.

DUKE UNIVERSITY LIBRARY
JUL 9 1970
DURHAM, N. C.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 1, 1970



THIS IS MY COUNTRY

Cover Photo by Gene Ah

THIS IS MY COUNTRY

This is my country . . .

Though I do not always agree with her leaders and their policies, I still love her and am proud to be a part of her. Though I am shamed by some of her inward strifes and am not always in accord with her wars, I do not hesitate to claim her. Though I do not understand how God should have blessed her with such wealth and posterity when her people have strayed so far from Him, I do not question it; and . . .

Though it is difficult to view her magnitude, her strength, and her resources through objective eyes, I do not consider it impossible to look more closely at what I am because of her or what I could have become had it not been for her.

Though I do not consider myself the most patriotic of patriots, I do not have to prompt my heart to beat faster when I hear "The Star-Spangled Banner." I do not have to be reminded to catch my breath when I glimpse "Old Glory" floating in the breeze, nor do I have to be told to hold my breath when I recite the "Pledge of Allegiance," nor do I have to make an effort to lift my head high when I sing "America." Why? because I am an American; and this is my country.

This is my country . . .

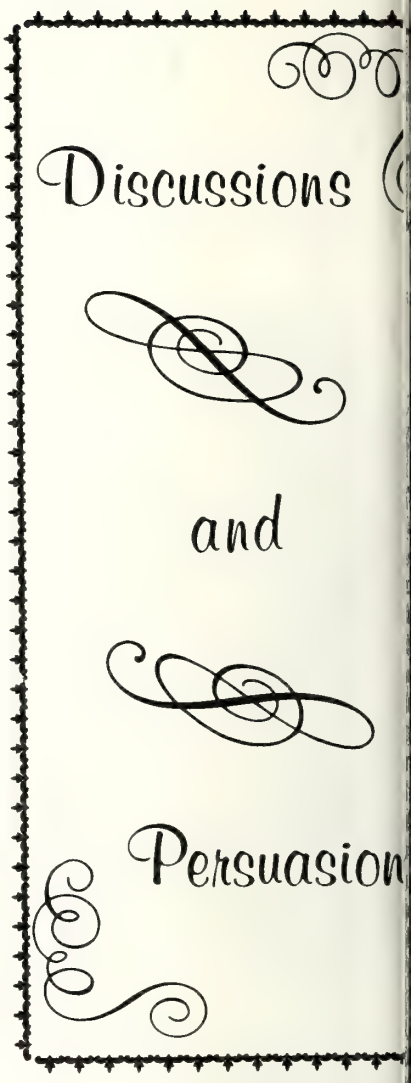
All of her—her lofty mountains and flat plains, her rain-soaked meadows and dry deserts, her roaring oceans and whispering streams, her trickling brooks and rushing rivers, her singing birds and crying babies, her happy smiles and broken hearts, her supporters and her dissenters.

Oh, how my soul is thrilled when I hear her speak of God; and how overwhelmed I am when she praises Him and rushes to His side for guidance and protection! This I love—more than the softness of her dew and the warmth of her sunshine, more than the green of her forests and the gold of her sunsets, more than the blue of her skies and the whiteness of her clouds—I cherish her thoughts of God.

Just recently I heard her hills alive with the sound of exuberant laughter and exultant singing. Just recently I waited in the silence of meditation and felt the wetness of tears on tender faces. Just recently I experienced the embrace of genuine love and heard Him proclaimed for the "Now Generation." Young people got closer to Him and testified of it. They dropped old sins and picked up new determination to "live right that God may use them." This was seen at a youth camp, but this was the true spirit of Americanism.

They sang of freedom from bondage and sin; and where but in America could this happen and happen so wonderfully free of oppression? How glorious to sing sweet freedom's song; how uplifting to sing of Jesus and His love!

And this is my country. Is there any wonder that there are tears in my eyes?



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Volume 85 Numb

TOMMY MANNING, *Editor*

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THE DECLARATION OF INDEPENDENCE

AFTED by Thomas Jefferson between June 11 and June 28, , the Declaration of Independ- is at once the nation's most ished symbol of liberty and erson's most enduring monu- t. Here, in exalted and unfor- able phrases, Jefferson ex- sed the convictions in the ls and hearts of the American le. The political philosophy he Declaration was not new; deals of individual liberty had dy been expressed by John e and the continental philoso- s. What Jefferson did was ummarize this philosophy in -evident truths" and to set a list of grievances against king of Great Britain in order ustify before the world the king of ties between the colo- and the mother country.

rly in May of 1776, Jefferson his home at Monticello to ride Philadelphia as one of Vir- 's delegates to the Conti- al Congress. Over a year had ed since the guns had blazed Lexington and Concord, and s of reconciliation with Great in were daily ebbing. Men in England and the South had ne convinced that independ- was inevitable, but the mid- olonies still wavered. On May he day after Jefferson reach- Philadelphia, Virginia autho- its delegation to lay before ress a resolution for inde- ence.

a meeting of Congress on 7 in the State House, now endence Hall, Richard Henry Lee of Virginia offered a resolution "that these united colonies are, and of right ought to be, free and independent states." On June 10, action on the Lee Resolution was postponed for three weeks, as some delegates wanted further instructions before voting on a question so momentous. Convinced, however, that the resolution would be adopted, Congress appointed a committee of five to draft a statement presenting to the world the case for independence. Jefferson was chairman of that committee; among its other members were John Adams and Benjamin Franklin. By June 28, Jefferson had written his draft, discussed it with Adams and Franklin individually, and obtained its approval by the committee. By that time all the middle colonies except New York had either directed or authorized their delegates to vote for the Lee Resolution.

On July 1 Congress reconvened, and on July 2 the Lee Resolution was adopted. Then the draft of the Declaration was taken up. Though Adams and Franklin had made a few changes in the draft and Congress made more, the document as a whole remains the work of Jefferson. All of July 3 and until the late afternoon of July 4, Congress debated the Declaration. Then the church bells rang to signal its adoption. At the direction of Congress, the committee on the Declaration supervised its printing, which was finished on July 5 so that copies were distributed that same day. On July 19 Congress ordered that the Declaration be engrossed on parchment. The engrossed copy was signed on August 2 by the fifty-three delegates present, and later by three others.

After 1789 the engrossed document was placed in the keeping of the State Department. It was damaged, and the script was rendered illegible in 1823, when Secretary of State John Quincy Adams had an engraved plate made from it in order to present copies of the Declaration to the signers' families. In 1921 the original was placed in the care of the Library of Congress, but in 1952 it was transferred to the National Archives. The document, along with the Constitution and the Bill of Rights, is on public display at the imposing Archives Building in Washington, D. C. It is protected by being sealed in a glass enclosure filled with helium, properly humidified, and placed in a shrine case fitted with special glass to screen out damaging light rays.

Under the floor of the exhibition hall, a steel and reinforced concrete vault has been constructed to house the documents in emergencies.

The Declaration has two parts. The first is an eloquent preamble, setting forth the theory of political revolution, and the second is an extensive list of the colonials' reasons for invoking it.

The document contains four specific references to the dependence of our nation on God. In the first sentence the framers appeal to "the laws of nature and of nature's God." One of the truths held to be self-evident was "that all men are created equal, that they are endowed by their Creator with certain unalienable rights." The conclusion of the document appeals to "the Supreme Judge of the world for the rectitude of our intentions" and declares a "firm reliance on the protection of divine Providence."

The Declaration of Independence is both a great political document and a classic piece of literature, lofty and reverent in tone and perfect in phrasing. It is worthy to be cherished through the centuries by the American people.—Gospel Herald.

the lighted pathway

Originated by the Rev. W. L. Moretz

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Writer

THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

AN INTRODUCTORY WORD

We are beginning a series of articles on "The Christian and His Church" to run for some weeks in "The Lighted Pathway." This series is a revision and adaptation of topics used in "The Adult Leaguer" for the Second Quarter of the year 1960, prepared by the present writer of "The Lighted Pathway." They are offered with the prayer that they will prove helpful in giving instruction and encouragement to Christians regarding their church relationships.

1. THE CHRISTIAN AND HIS LOCAL CHURCH

". . . I will declare thy name . . . in the midst of the church will I sing praise . . ." (Hebrews 2:12).

When a Christian is baptized and unites with "the church," this means that he is a member of the local church to which he presents himself. One does not join a denomination—he is a member of the denomination only through the affiliation of the church to which he belongs. No provision is made, for example, for a person to become a member of the Free Will Baptist denomination without first joining a local Free Will Baptist church. Where then does the question of denomination fit into one's decision regarding church membership? The answer is simple: If he believes that he will be best satisfied with Free Will Baptist faith and practices, he joins a Free Will Baptist church; if he prefers the doctrines and fellowship of Methodists, he joins a Methodist church. There can be such a thing as a Free Will Baptist church independent of any Free Will Baptist conference or convention—although such is not to be encouraged—but no one can be a recognized Free Will Baptist independent of all local Free Will Baptist churches.

What is a church? Here is the way one of the instructors at Cragmont Assembly once answered this question:

"I ask the little child what the church is, and he tells me it's a house beside the road. I come back a little later, after he has grown a bit in size and in understanding, and he tells me it's a house beside the road where people meet. Once again I leave him for a season, then return. This time he tells me the church is a house beside the road where people meet on Sunday to worship God. Once again I return, after my child has become a bigger boy and has been to Sunday school awhile, and ask my question. He tells me now that the church is a group of people who meet with God in a house beside the road to sing and pray. When I come back the next time to visit with my young friend, now a lad of teen-age years, there is a glow of joy on his face and conviction in his voice, for he has found the Lord and joined the church. Now he tells me the church is a group of saved and baptized believers, who assemble regularly in a house beside the road to study, pray and worship, and who go out from that house to serve the Lord with gratitude for His saving grace. I stay away a little longer, and lo a fire has burned the house beside the road to the ground, and I wonder what my friend will now say the church is. I find him troubled a bit because of the loss of the house, but he bravely says to me, 'The church is our group of baptized believers, dedicated and sanctified to the Lord Jesus Christ, who are determined to remain faithful to Him and to His program, house or no house beside t road.' "

What about those of us who a adults? Is the church still to only what it was when we we children—"the big house besi the road," or, at best, only t place where we meet from Sund to Sunday or have we come to u derstand that there is somethi bigger and more important: a d votion to God which will keep faithful, house or no house besi the road?

It is important that we love a appreciate our denomination a be loyal to its program in all of phases. It is important also th we be concerned about the wh program of the church univers as all churches seek to carry c that program. We should pray the success of every sincere eff put on by every denomination promote the teaching of tr throughout the world, and the s ing of sinners by the gospel pla

It is also important that never forget that the earth source of power for promotion all phases of the program of t church universal, and of the int ests of our denomination, is the cal church. From the local chur es come the leaders for the nomination and for the church u versal. If the streams that fl out from the local churches are pure, the denomination will come corrupt, and add its corr tion to the polution of the ent earthly organization of the chur Also, the funds for the carrying of the program of the denomi tion comes from the local chur es. If there is not good stewa ship in the local churches, th who may be selected to be stewards of the Lord's prope throughout the denomination have little to be stewards over.

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The church is not made up people who are better than rest, but of people who want become better than they are.

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The idle Christian is the material of which backsliders made.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Graduates to Continue Education

Miss Hilda Owens, director of unseling service at Mount Olive llege, has announced that 80 rcent of the 1970 graduates will ntinue their education at the nior college level. Another 11 rcent of the graduates complet- a terminal program of educa- n at the College, seven of which re the first to finish the new o-year business program. Fif- -three of the 66 graduates will ntinue their education. Two hers terminated their college reer temporarily to work but in- nd to continue their college edu- tion. The colleges and students e as follows:

Atlantic Christian College: Janita Brock (mathematics), rginia Louise Bunn (health and ysical education), Martha Kaye odman (elementary education), nnie Pearl Stancil Jr. (busi- ss), Glenda Sigmon Sutton nglish), Norma Carole Thomp- n (elementary education), Wan- Mae Thompson (English), Da- l Alfred Whaley (business), nnia Bright Hartley (account- g), Charles Denver Hicks Jr. eligion), Esther Kay Holland lementary education), Janie vyn Lambert (elementary edu- tion), John Henry Metz Jr. (phy- al education), Timothy Wayne ttman (physical education), nna Kaye Potts (elementary ucation), Barbara Jean Allen lementary education), Violet aine Barwick (sociology), Wil- m Roger Baumann (social ence), Thomas Walter Best usiness), Charles Russell Cor- t (history), Donald Ray Fau- te and Janet Marie Flowers lementary education), David ady Griffin (social science), William Robert Southerland (mathematics), Mary Susan Thomas (elementary education), and John Alden Crain.

East Carolina University: Marcie Lavae Baker (education), Kenneth Earl Eubanks and Harry Allen Jones (history), Doris Gail Sasser (English), Mary Elizabeth Kelly (English), Gerald Thomas Lane (accounting), Pamela Jean Parker (elementary education), Linda Karen Glenn (elementary education), Gregory Wilson Snow (accounting), and Beverly Ray Whitfield Jr. (business administration).

University of North Carolina at Chapel Hill: Darrell Talmadge Grubbs (art education), Florence Elizabeth Lane (art education), and Charles Johnson Sheffield Jr. (business).

Kentucky College: Robert Thomas Smith.

North Carolina State University: Billy Wayne Hicks (mathematics), Howard Gene Cannon (biological science), Robert Earl Grant (zoology), Phillip Allen Harrell (agricultural science), and James Quinton Wooten (wildlife conservation).

Campbell College: Michael Kent Horne (elementary education), Betty Sue Pilkington (home economics), Sharon Kay Bell and Trudy Elaine Goodman (home economics), and Nigle Bruce Barrow Jr.

Pembroke State College: Thomas Harvey King (physical education).

Berkshire Christian College: Diane McGee (Christian education).

University of North Carolina at Wilmington: Rodney Graham Murphy (business).

Plans of other students are:

Military Service: Emory Nicholas Grubbs Jr.

Australia: Paul Michael Heuhner.

Employment: Drucilla Dawn Barbour, Minnie Katherine Batten, Freda Gordon Chesson, Doris Rackley Grubbs, Priscilla Lynn Harris, Donna Lancaster Hicks, Catherine Clark Lewis, David Gordon Mercer, Reva Louise Oliver, and Judith Gayle Reynolds.

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EDUCATIONAL INNOVATION

Mount Olive College is small. Perhaps because it is small, innovation is easier. At any rate the Mount Olive College philosophy of education maintains that many of the most important experiences of education grow out of the interaction of concerned students with each other and in small classes led by interested professors. Often it is because of the interaction of all participants — students, faculty, administration and staff — that innovative changes take place.

One of the concepts of education which has characterized Mount Olive College is its sincere belief that education must meet the individual needs of the student or else the total experience is meaningless. Recently in an effort to improve the overall instructional program at the College, faculty members attended a workshop which focused on the Systems Approach to teaching. Although this approach may not in every case be the best nor the most successful, there is at least the recognition on the part of the College that for effective teaching and learning to take place, there must be a willingness to do things in a different way. Different approaches become necessary because people are different and so are their personal needs.

It is felt that Dr. Thomas E. Vernon's coming to the College as dean will give to the College a new dimension of leadership which will help the College improve the overall program of education, allow for

(continued on page nine)

News & Notes of DENOMINATIONAL INTEREST

Second District League Convention Central, Gum Swamp

The Second District League Convention of the Central Conference will convene with the Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina, Saturday night, July 4, at 8 p. m. All leaguers of the district are urged to be in attendance.

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Successful Bible School Held at Warsaw Church

Daily Vacation Bible School at the First Free Will Baptist Church, Warsaw, North Carolina, was held the first week in June, with the pastor, the Rev. John R. Lee, serving as director. "Jesus Is Coming Again" was the theme, and each class tried to outdo themselves in order to have the best exhibit. According to reports, the competition was keen. Mrs. Thelma Benson served as director of arts and crafts. Mrs. Bet Lee served as sponsor of the yearbook. This is the annual project of the intermediates. Each year the book is dedicated to a worthy member of the church, the honor this year going to Mrs. Lilly Anderson. Donald Davenport was photographer for the week. There was an average attendance of 58 each day.

Mr. and Mrs. Lester Anderson, Mrs. Lilly Anderson, and Herbert Pope served on the refreshment committee. Miss Lucy Benson was music director for the week. She and the entire staff would like to say "Thank you" to Mr. Tommy Manning and those who helped him for the music this year. The VBS Songbook was used entirely, and the children loved the new songs and choruses. Pianist for the week was Mrs. Mildred Gurley.

Instructors for the intermediates were Mrs. Ester Hurst and Mrs. Essie Parker. Mrs. Bell Benson and Betty Byrd instructed the juniors. Primaries were taught by Mrs. Linda Pike and Mrs. Pauline Sanderson; beginners by Mrs. Marlene Pope and Mrs. Pearl Sutton. The nursery was kept by Mrs. Adell Anderson, Mrs. Gail Davis, and Mrs. Effie Stanley. Serving as secretary was Mrs. Louise Lanier.

The members of the staff thank God for a wonderful week of blessing and instruction in His Word. The success of this week's school can only be measured in years to come.

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New Officers Elected At Ministers' Conference

At the annual Ministers' Conference held at Cragmont Assembly, Black Mountain, North Carolina, June 22-25, new officers were elected to serve during the coming



year. Pictured left to right are: the Rev. Harry Jones, secretary; the Rev. Robert Rollins, vice-president; the Rev. Bruce Barrow, past president, seen congratulating the Rev. David Charles Hansley, newly-elected president; the Rev. David W. Hansley, member of the Minister of the Year Committee; and the Rev. Ralph Sumner, treasurer. Not pictured is the Rev. Walter Carter, member-at-large.

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General Conference WA Convention, Virginia Beach

The Seventh Session of the Woman's Auxiliary Convention of the General Conference of Free Will Baptists will convene with the Virginia Beach Free Will Baptist Church, 210 South Witchduck Road, Virginia Beach, Virginia, on Tuesday, July 7, beginning at 7 p.m., with Miss Karen Register as pianist and Mrs. F. M. Register as organist and song director. The theme of the convention will be "Go and Tell." The Scripture is taken from John 20:21. The scheduled program is as follows:

1:00—Registration
2:00—Hymn
—Devotion and Prayer, Mrs. Edward Miles, FWB Children's Home, Middlesex, North Carolina
—Welcome, Mrs. Mamie Jones, Virginia Beach, Virginia
—Response, Mrs. Lewis Holliday, Manning, South Carolina
—Recognition of Officers, Delegates, and Ministers
—Opening of Convention, Mrs. Lewis Holliday, Secretary
—President Remarks, Mrs. Norman Ard, Pink Hill, North Carolina
—Business Session, Minutes and Appointing of Committees
—Offering
—Special Music, the Rev. and Mrs. J. B. Starnes, Pikeville, North Carolina
—"Plans for Our Youth," Mrs. Harry Brown, Youth Chairman, Bahama, North Carolina
—Hymn
—Memorial Service, Mrs. Ruth Warrick, Clayton, North Carolina
—Special Music "Beyond Tomorrow," the Rev. and Mrs. Norman Ard and Mrs. Nerry Wall, Pink Hill, North Carolina
—Playlet, "No Sweet Odor," Virginia Beach Church, Virginia Beach, Virginia
—Final Business, Report of

Coming Events

July 7, 8—General Conference of Original Free Will Baptists, Virginia Beach Church, Virginia Beach, Virginia

Registration Committee, Mrs. Walter Carter, East Rockingham, North Carolina

Report of Treasurer, Mrs. Carl Dudley, Fuquay-Varina, North Carolina

—Announcements

—Monologue, "Woman of Macedonia," Mrs. Nerry Wall, Pink Hill, North Carolina

—Special Music, the Norman Ard Family

—Benediction, Mrs. James Evans, Assistant Secretary, Kinston, North Carolina

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ATTENTION CRAGMONTERS

The second YFA conference at Cragmont Assembly will be held the week of July 6-11. Those planning to attend are urged to register immediately with Mrs. David V. Hansley, LaGrange, North Carolina. This promises to be a good week.

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SPECIAL NOTICE

The Free Will Baptist Press will be closed Monday, July 6, for the employees to observe Independence Day. Both the bookstore and the printing department will open again Tuesday, July 7, at the usual hour. Thank you.

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ATTENTION!

The General Conference Woman's Auxiliary report blanks have been mailed. If you received one and you are not the person to get it, please see that your auxiliary president gets it.

If you have not received a blank, send your name and address to Mrs. Lewis Holliday, Manning, South Carolina 29102, and she will mail you one immediately.

In His service,
Margaret Ard, President

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Your attitude may determine your altitude.

MOVIES FOR TODAY'S WORLD

HOLLYWOOD — One of the most popular of all church-use films, "Missionary to Walker's Garage" is to have a sequel, titled, understandably, "A New Missionary to Walker's Garage." The original film told dramatically how a dedicated young mechanic demonstrated the relevance of Christian living—seven days a week.

Some twenty years have passed when the story is resumed and a foot-loose young sceptic applies for a stop-gap job at the Walker Garage. Its owners, committed in faith and practice, find themselves unable to break through the younger generation's crust of disillusionment.

Flashbacks into some of the scenes from the original missionary picture give depth to the obvious generation differential. As events come to a dramatic conclusion, the principals discover that when a person goes as far as he can in sharing Christ with others—apparently without results, "God will take over in His own way" (running time is 30 minutes, in color, rental $17).

"Is There a Man in the House?" is another in the Family Films' series of dramatic treatments of today's problems in the light of Christian concerns. A rural mountain family finds tough going in the city ghetto. The young father, lacking work skills needed in urban jobs, is unable to earn enough money to feed and house his wife and 6-year-old son. Too "proud" to accept community welfare aid, he leaves to seek work elsewhere, anonymously sending home whatever few dollars he can above his barest cost of flophouse living. But once there is no longer a "man in the house," a dedicated Christian social worker helps get hospital aid for the undernourished, disturbed boy, and ADC help for the mother. He then locates the father and helps reunite the family at the boy's bedside (running time, 30 minutes, in color, rental $17).

Another novel film will be released in time for Christmas church programs in which a little boy, playing with cut-out figures from a Nativity scene, tells its story as the figures take on lifelike motion. "The Very, Very, Very Best Christmas Present of All" is aimed to captivate and teach young children. It is good for Sunday school and family nights (10 minutes, in color, rental $12).

These new Family Film productions are available from denominational and other religious film rental libraries. Discussion film guides and promotional literature may be had from the producer, Family Films, 5823 Santa Monica Boulevard, Hollywood, California 90038.

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We're sometimes so busy getting away from something that we lose sight of where we're headed. . . . It's not what we're leaving, but where we're going that counts!

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All past history leads up to Christ, all subsequent history points back to Him. He is the span of the ages, the keystone that locks the arch.

Bookstore Hours

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* The Free Will Baptist Press
* Bookstore, Ayden, North Carolina, is now observing the following hours:
*
* Monday-Friday—8 a.m. to 5 p.m.
*
* Saturday—9 a.m. to 12 noon.

ATTENTION! ATTENTION!

The General Conference of Free Will Baptists will meet at the Virginia Beach Free Will Baptist Church, 210 South Witchduck Road, Virginia Beach, Virginia, Tuesday and Wednesday, July 7, 8, 1970. Be sure to attend.



SUNDAY, JULY 5

MOTHER'S EXAMPLE WINS!

Scripture Reading—Revelation 21:27

A fine college student, a senior, said to me after I preached a series of evangelistic sermons,

"I have heard all your sermons on the deity of Christ, the inspiration of the Scriptures, the efficacy of the atoning blood and can answer the logic of everyone of them; but a few weeks ago as I stood with our mourning family by the grave of my invalid mother, and as loving friends lowered her crippled little body into the ground, I said, 'I cannot answer the argument and logic of that wonderful life.'" He said, "I want that which made my mother what she *was*." And in a few minutes he found that Saviour, not by the power of logic, but by the power of a quiet, godly life.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Setting a good Christian example may lead some lost soul to Christ.

MONDAY, JULY 6

JESUS

Scripture Reading—Isaiah 40:10

Lonely? No, not lonely
With Jesus standing by;
His presence always cheers me,
I know that He is nigh.

Friendless? No, not friendless
Since Jesus is my friend;
I change, but He remaineth
True, faithful to the end.

Sadden'd? No, not sadden'd
By scenes of deepest woe;
I should be if I knew not
That Jesus loves me so.

Tired? No, not tired;
While leaning on His breast
My soul has full enjoyment
Of His eternal rest.

—*Charlotte S. C. Panton,*
Knight's Master Book,
Eerdmans Publishing Company.

PRAYER THOUGHT

Jesus is someone who will remain with you until the end.

TUESDAY, JULY 7

A SURPRISING WISH

Scripture Reading—Ephesians 5:2

A man once parked his car on a street. Up came a boy and looked it over. His eyes were wide with admiration of the beautiful car.

"Where did you get this car?" he asked.

"My brother gave it to me," replied the man.

"My, I wish . . ." The man knew the boy was wishing that he had a new car like that.

But the lad went on and finished the sentence surprisingly: "I wish I could be a brother like your brother was. I have a crippled brother who cannot get out. I would buy him a car like this."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Do you as a Christian wish for the people who are less fortunate than you, the things in life that they desire?

WEDNESDAY, JULY 8

NO APPETITE

Scripture Reading—Psalm 37:3

One of the incidents of the great Chinese famine was a visit I made to the refugee camp outside the walls of Chinkiang. Mrs. Paxton was taking simple medicines to the sufferers; and, as we made the rounds of the miserable straw mat shelters, within which the starving people hungered on the cold ground, she turned to me with a startled expression and said, "Do you know what most of them are saying? They complain of lack of appetite! Even when they get a bowl of rice from our relief station, they have no appetite." These famine victims were not hungry—because they were starving. They had passed the stage of desire for food. That picture portrays many a soul's state. It has lost interest in or longing for spiritual satisfactions because it is starving.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Has your soul lost the appetite for good spiritual satisfaction or is your soul seeking for more?

THURSDAY, JULY 9

WAIT

Scripture Reading—Romans 12:12

Keep still. When trouble is brewing, keep still. When slander is getting on his legs, keep still. When your feelings are hurt, keep still, till you recover from your excitement, at any rate. Things look differently through an unagitated eye. In a commotion, once, I wrote a letter and sent it, and wished I had not. In my later years, I had another commotion, and wrote a long letter! But life had rubbed a little sense into me, and I kept the letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Less and less it seem necessary to send it. I was not sure would do any hurt, but eventually it destroyed. Time works wonders. Wait you speak calmly, and then you will need to speak, maybe. Silence is the m massive thing conceivable. Often-time, is strength in very grandeur! WAI *Knight's Master Book, Eerdmans Publish Company.*

PRAYER THOUGHT

God may not be always pleased u your thoughts or desires so wait on H because He knows what is best for you

FRIDAY, JULY 10

IMPOSSIBLE TO BE A CHRISTIAN

Scripture Reading—2 Chronicles 7:14

In a small country church, a rich r has for years been the leading elder. congregation were looking for a new n ister, and this elder interviewed each r who preached as a candidate. One these was a truly born-again man, and sermon was on "Repentance." Said elder to him, "I dislike very much hea our people called sinners." "Are yo Christian, sir?" asked the minister. course I'm a Christian," said the r "Then you were a sinner, and sought Cl for salvation," said the minister. "Oh, I never was a sinner," said the elder. "W sir," said the minister, "it's impossible you to be a Christian then, because it sinners Christ came to save. *He tells u Himself."—Knight's Master Book, E mans Publishing Company.*

PRAYER THOUGHT

Christ came to save those who are It is up to you to accept Him as Saviour.

SATURDAY, JULY 11

ONLY ONE WAY!

Scripture Reading—Matthew 18:3

A woman who was a very busy ch worker waited for D. L. Moody afte had told a group of church workers s very plain truths from God's Word. Moody," said the angry woman, "do mean to tell me that I, an educated man, taught from childhood in good w and all my life interested in the ch and doing good, must enter heaven same way as the worst criminals of day?" "No, madam," said Mr. Moody. don't tell you at all: God *does*. He everyone who would enter heaven, no ter how good they think they are, or well educated, or zealous in good w *must be born again."—Knight's M Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

No matter how good you may be, u you have been born again, you cannot ter the gates of heaven.

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"I will sing unto the Lord as lon I live" (Psalm 104:33).

Mount Olive News

(continued from page five)

einforcement in areas where here are strengths, and will pro- de guidance in making innova- ve changes which will enhance e overall quality of education. In r. Vernon's opinion, innovation important but new ideas and ew approaches should not be con- nued if the desired results are ot achieved. It is much better to y this method, idea or approach as in error. Let's try it another ay.

Education is like innovation— th require continuous evaluation hich often dictates the need for ange. Education cannot be ar- aic or traditional simply because always has been, for in today's mplex world such an attitude ll make education and the insti- tions which attempt to provide obsolete. Therefore, we would come victims of our own obso- scence for there would be no one teach—they would be some- here else.

If education is to be meaningful d have a purpose, it must be ore than a classroom and books. must be rich and rewarding to e individual. It may be some- ing not found in a textbook or ard in the classroom. For edu- tion is the sum of one's experi- ces whether curricular, extracur- ular, planned, or unplanned. It all encompassing; therefore, it y be more desirable in some sit- tions to have classes outside of e traditional setting of the class- om. In other words, sometimes s best to take the student where e action is rather than merely posing him to the copy on a ge. One's educational experi- ce should be alive and should ng about an awakening in the nds of the persons seeking owledge, because of their experi- ce they should come alive, and ready to serve others.

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"Say what men may, it is doc- ne that moves the world. He o takes no position will not ay the human intellect."— Sedd.

NEWS SHORTS FOR MOJC

It was announced today by Dean Thomas E. Vernon of Mount Olive College that Pamela R. Wood has been appointed assistant librarian at the College beginning this summer. Miss Wood, a native of Dunn, received an Associate of Arts Degree at Mount Olive College and her Bachelor of Science Degree in Library Science at Appalachian State University.

Miss Wood is a member of Robert's Grove Free Will Baptist Church near Dunn, North Carolina.

* * *

It was announced today by Dean Thomas E. Vernon of Mount Olive College, that 72 students have enrolled in classes for the summer—32 resident and 40 commuting students. The largest class being taught during the summer is in the field of Biology, taught by Mrs. Lorelle Martin. Fourteen students are enrolled in American History 201 and Psychology 101 while classes in Developmental Algebra and Health and Hygiene have 11 students.

"One of the advantages of attending a small school is the small size of classes," declared Vernon. "It also makes it possible for students and faculty to get better acquainted," he added.

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There is still time to apply for the fall semester at Mount Olive College. Since the men's dormitory will be occupied in September, the College can accept additional resident students and an unlimited number of commuting students.

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Christian Truths

Two Christian truths probably do more to keep one's faith steady than any others. They are the immanence of Christ and the imminence of His return. Or, to put them more plainly, the truth that Christ is living and spiritually present with each Christian; and that the next event on God's calendar of revelation is the personal return of Christ with its attendant final moral reckoning.—Copied.

BOOK REVIEWS

by ELIZABETH HILL

THE HYLES CHURCH MANUAL by Dr. Jack Hyles. Sword of the Lord, 328 pages, $6.50.

In speaking of this book, Dr. R. G. Lee, famous soul-winning and church-building pastor, says: "I wish every pastor, evangelist, and church in America would get a copy of this, would read it and put into practice the wise instructions it gives."

The Hyles Church Manual is written by one of the most gifted, experienced, and successful soul-winning pastors in the world. In one year, Dr. Hyles baptized 1,487 converts.

Many pastors wanted to observe the work of this church firsthand, its soul-winning methods, the bus ministry which brings in over 1,000 each week who could not otherwise attend. As a result, an Annual Pastor's School is conducted each year at the First Baptist Church of Hammond, Indiana.

Much of the material covered at this school is found in the book. There are 32 chapters. The table of contents is divided into three parts: "Church Business," "Church Program," and "The Pastor." Actual public services such as "A Wedding Service" or experiences such as "A Soul-Winning Experience" are recorded here.

Other books by Hyles are:

Let's Use Forms and Letters

Let's Go Soul Winning

Let's Build an Evangelistic Church

How to Boost Your Church Attendance

Let's Hear Jack Hyles

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." **Each notice will run for two issues only.**)

Mr. Charles W. Sugg wishes to announce that he is available for full or part-time pastoral services. Mr. Sugg is a member of Spring Hill Free Will Baptist Church near Goldsboro, North Carolina, and was licensed to preach April 12, 1970. He would be happy to serve as interim pastor for any church or would consider filling in during the absence of pastors who are vacationing or are away from their churches for any other reason. Any church interested in Mr. Sugg may contact him at 700 Park Avenue, Goldsboro, North Carolina 27530; or by telephoning 735-8924.

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Mr. Robert L. Langley, a member of the Stancil's Chapel Free Will Baptist Church, Kenly, North Carolina, was licensed to preach by his church, May 17, 1970. He would like to announce his availability to assist any church desiring his services as interim pastor. Also, he would be happy to fill in for any pastor in case it were to become necessary for that pastor to be absent. Mr. Langley's address is Route 2, Kenly, North Carolina 27542. He may be contacted here or may be reached by telephone at 284-2858 (area code 919). Interested parties may contact Mr. Langley's pastor, the Rev. Walton E. Parrish, and he will get word to him. Mr. Parrish's address is also Route 2, Kenly, North Carolina 27542.

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The Rev. W. L. Brickhouse, Route 1, Box 104, Columbia, North Carolina 27925, announces that he is available for full-time or part-time pastoral work; also available for evangelist work. Any church or churches desiring his services may contact him at the address above, or may telephone him at 796-5076.

By taking knowledge of us, do people see that we have been with Jesus?

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If there is righteousness in the heart, there will be beauty in the character. If there is beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world.—Proverb.

HAVE YOU RENEWED YOUR SUBSCRIPTION

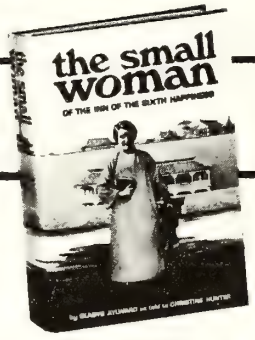
Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on opa grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513



Biography

THE SMALL WOMAN
OF THE INN OF THE SIXTH HAPPINESS

Gladys Aylward as told to Christine Hunter

The dramatic and true story of young Gladys Aylward, missionary to China. Told against the panorama of the China-Japanese War of the 1930s, this is the account of Gladys Aylward's struggle against insurmountable odds to reach the people she loved.

The life story of Gladys Aylward has been told in a best seller and seen in a stirring movie. But now, for the first time, the emotions of a young missionary—love, fear, loneliness—are explored from a singularly Christian perspective.

Deeply moving, **The Small Woman of the Inn of the Sixth Happiness** will inspire and strengthen the spiritual life of every reader.

Christine Hunter is a newcomer to Moody Press. A well-known Christian author, she has written a number of books, including **To Life Anew** and **The Years of Our Days.** She is the wife of the well-known Bible teacher John Hunter.

153 pages, 5½"x8¼" • February • Clothbound $3.95 • 50-4825

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Was Cornelius the st Gentile convert to Christian- ? If so why does the conver- n of the Ethiopian eunuch set rth in Acts 8 appear before this ent in Acts 10?—**Mrs. Gene Hil- n.**

Answer: While the gospel was st being preached to Jews some ntiles heard it and this lay the ound work for the gospel to be t specifically to them. John s of Jesus himself: "He came to his own, and his own received n not. But as many as received n, to them gave he power to be- ne the sons of God, even to them t believe on his name" (John 1: 12).

Jesus is also represented in the le as saying that which indi- es that Gentiles exercised faith ard Him while He was yet on th and before His crucifixion. example of this is to be seen tthew 8:5-15 and Luke 7: 0. When Jesus heard the con- sion of the centurion He prais- him for the faith which he ex- ssed. "When Jesus heard it, marvelled, and said to them that owed, Verily I say unto you, I e not found so great faith, no, in Israel. And I say unto you, t many shall come from the t and west, and shall sit down h Abraham, and Isaac, and ob, in the kingdom of heaven" atthew 8:10, 11). Jesus also l, "Jesus answered and said un- hem, Verily I say unto you, If have faith, and doubt not, ye ll not only do this which is done he fig tree, but also if ye shall unto this mountain, be thou oved, and be thou cast into the it shall be done. And all gs, whatsoever ye shall ask in ver, believing, ye shall receive" tthew 21:21, 22). The Bible her says: "So then faith com- eth by hearing, and hearing by the word of God" (Romans 10:17). So evidently some Gentiles were saved when Jesus was here. We are not told from whence came the thief on the cross, nor from what race. Most writers probably suppose him to be a Jew, but I know of no evidence that identifies him.

It is the view of many writers that all the Gentiles converted before Cornelius had the vision concurrent with Peter's mighty works only a few miles away, and the contact with Peter resulting from Cornelius' obedience to God and the obedience of Peter that followed his vision of the unclean feast that caused him to go to Cornelius and preach; were required first to be Jews by prescribed means of proselyting them to the Jewish faith and then to Christianity. Now the keys given to Peter and other apostles that had been so successfully used on the Day of Pentecost has been used to open the door to the kingdom to the Gentiles. They no longer need to become Jews before being accepted into the church. Still later than this Luke is inspired to write declaring that no ceremonial rules applying to Jews only in the Old Testament need apply to Christians now that are not Jews except those morally right for all godly people. "Known unto God are all his works from the beginning of the world. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: But that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood" (Acts 15:18-20). (Read all this chapter paying special attention to the words of James, a converted Godly Jew, in Verses 13-21.)

Now the key to the kingdom is the gospel. (See Hebrews 4:12; Romans 1:16; Mark 8:38; 1 Corinthians 1:18, 23, 24; Jeremiah 23: 9, 29; Mark 16:16; Luke 2:30-32; 24:47; Romans 3:28-30; 1 Peter 1:23; 2 Corinthians 10:4, 5; 1 Thessalonians 2:13; Isaiah 49:2; Revelation 1:16; 2:16; Ephesians 6:17; 2 Corinthians 4:2-7, 13. Compare Matthew 16:15-19; Romans 10:9-11; John 1:1, 13; 6:44, 45; Isaiah 54:13; Ephesians 1:17, 18; 2:8-10; Matthew 11:25, 26; 1 Corinthians 1:28, 29; Galatians 1: 15, 16; 1 John 2:22; 4:15; 5:5.)

"Halley's Bible Handbook" has an interesting comment on these events recorded in Acts, Chapter 8:4-10; "Phillip in Samaria and Judea":

"God authenticated Philip's message with Miracles, 6, 7, 13. But Peter and John were sent to impart the Holy Spirit, 15.

"Then God directed Philip southward, to the Treasurer of Ethiopia, to relay the Gospel on to the heart of Africa.

"Then Philip told the Gospel Story in all the cities from Azotus to Caesarea. Caesarea was his home, 21:8, 9.

"It was of God that Cornelius was chosen to be the First Gentile to whom the Gospel Door was opened. God Himself directed the whole proceedings. He told Cornelius to send for Peter, 5. It took a special vision from God to induce Peter to go, 9-23. And God put His own seal of approval on the reception of Cornelius into the Church, 44-48, 'The First-Fruits of the Gentile World.'

"This, probably, was about 5 to 10 years after the founding of the Church in Jerusalem, possibly about 40 A.D. Knowledge of it, no doubt, gave impetus to the founding of the Gentile Church in Antioch, 11:20. But it was hard for some Jews to accept.

"It was from Joppa, 5, that God sent Jewish Peter to Gentile Cornelius. From this same Joppa, 800 years before, God had to use a little extra persuasion on Jewish Jonah to get him to go to Gentile Nineveh, Jonah 1:3.

"Note: Cornelius was not required to quit his army work."

The following is from "Unger's Bible Dictionary," Pages 222, 223:

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STORIES

for our youth



THE SHELL PIN

EDITH CONRAD

AT the school playground Mary Alice was the center of attention. She was wearing the shell pin she had received from her aunt recently. All the girls admired the pin. "It's just like Miss Parker's!" they exclaimed excitedly.

Mary Alice was enjoying every minute in the limelight. It was a wonderful experience to have something special. But to have something just like the teacher's was just out of this world!

Jane saw Miss Parker come into the schoolyard and ran to meet her. "Miss Parker," she called, "may I see your shell pin? I hope you wore it today." She wanted to be sure Mary Alice's pin was exactly like Miss Parker's.

"No I didn't," said Miss Parker. "As a matter of fact I must have misplaced it. I hope I didn't lose it."

Jane stared open-mouthed at Miss Parker.

"Don't look so tragic, child," laughed Miss Parker. "While I wouldn't like to lose it, it wasn't an expensive pin, you know."

"But, Miss Parker, Mary Alice is wearing a pin like it this morning. She said her aunt sent it to her. Come and see it."

Jane and Miss Parker walked to where Mary Alice was standing, still surrounded by a group of admiring girls.

"See, Miss Parker, isn't that just like your pin?" Jane queried.

"Why, yes, it is identical," Miss Parker responded.

"And girls," Jane turned importantly to the group, "Miss Parker's pin has disappeared."

"Oh, now, Jane," said Miss Parker, suddenly realizing what Jane was implying. "There are probably thousands of pins just like that in the stores. The manufacturer certainly didn't make only one."

"But, Miss Parker just look how red Mary Alice's face is. I think she found your pin and just said her aunt sent it to her."

"This is my very own pin," said Mary Alice tearfully.

Mary Alice's face turned red with embarrassment to white with fear. The girls thought she had stolen Miss Parker's pin. Maybe Miss Parker thought so, too. The joy and importance she had felt a few minutes before were gone. Now she knew only panic and fear.

Miss Parker looked kindly at the white-faced girl. The pin was not important to Miss Parker; that Mary Alice should be honest was.

But if the pin were hers, Miss Parker wished she could find a way for Mary Alice to return it with as little embarrassment as possible. Turning she said, "Now girls, let's hear no more about this." With that admonition, Miss Parker went into the school building.

No one said a word until Miss Parker was out of sight. Then the girls began to taunt Mary Alice, "When are we going to have the big scene?" "When are you going to return the lost loot?" "Lost? you mean stolen."

"This is my pin," said Mary Alice tearfully. "My aunt sent to me."

At noon Mary Alice sat alone i the lunchroom. The food wa tasteless, but she felt that sh would attract less attention if sh ate it. She couldn't help hearin the remarks of the girls as the discussed her, some in a low ton and others loudly enough so sh would be sure to hear. Should give the pin to Miss Parker, sh wondered. I could do it during th last period; or better still, mayb right after lunch. She could laug and say, "Here's your pin, Mi Parker, take better care of it fro now on."

But that would be a lie. The p wasn't Miss Parker's—it was her And if she did give it to Miss Par er, wouldn't everyone think sh had found it and meant to keep i

When school was dismisse Mary Alice hurried out the do and walked home alone. One the girls shouted, "How mu longer are you going to keep Mi Parker's pin, Mary Alice?" Ma Alice pretended not to hear her.

Alone at home she wonder again if she should give the pin Miss Parker and say she had fou it. As far as the pin was concer ed, Mary Alice didn't want it no She felt that she would never we it again. Maybe that was the so tion! If she never wore it aga the girls might forget it.

As Mary Alice debated with h self, her mother came in the do "Hello, Mary Alice," she call cheerfully as she closed the do "What did the girls think of yo new pin?"

Mary Alice burst into tea With Mother's arm around her, s sobbed out the story. "All t girls are sure it's Miss Parke pin," she finished. "Maybe should just give it to her even i is mine."

"No, dear," said her moth "you can't do that. It wouldn't honest."

"But I might as well be dish est as to have everyone thin am," sobbed Mary Alice.

"Oh, no," said her mother qu ly. "What other people think ab us is important, of course, but as important as what God kn about us."

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CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS
Managers
Black Mountain, North Carolina

HE "NOW GENERATION" DOES ITS "THING"!

by L. E. Ballard

When you speak of the "Now neration," many people get a ion of hippies, protestors, irre- nsible students on college cam- ses, users of drugs, and other ng people who seem to be in re- lion against traditional stan- rds of morality and conduct. Be- se of this, some were a bit skep- al when announcement was de that the theme of the Gen- l Youth Conference at Crag-



mnt Assembly would be "Christ fo the 'Now' Generation," and t some hippie words and phras- were to be woven into subtopics ring the week of June 15-20.

But those who were permitted be at Cragmont Assembly dur- this great week are now fully vinced that all the "Now Gen- rtion" are not hippies, and that l young people who are "protest- in" and "rebelling" against things they do not like are not unreachable by the gospel of Christ.

In a series of dramas and skits written by Tommy and Joyce Manning, and presented with the aid of many talented and dedicated young people selected from the 124 campers and counselors, the "Now Generation" did its "thing" during the week. The skits were supported by a wonderful full-length Ken Anderson youth film, showing how two young people who were victims of the modern teaching that "God Is Dead," and that youth should throw off all the restraints imposed upon them by the father generation, were brought to the knowledge of their need of Christ and to an acceptance of Him.

It all began during the "get acquainted" meeting on Monday night, when a group who were discussing their hopes for a conference which would honor Christ were interrupted by a group of "hippies" bearing signs and shouting protests against Christ and proclaiming God as being either dead or unneeded by the "Now Generation." These nonhippies from the Ayden, North Carolina, Free Will Baptist Church, and Reedy Branch Free Will Baptist Church, Winterville, North Carolina, had certainly been well drilled on how to act like hippies! They were told that if they would only keep quiet and pay attention during the week, they would learn that Christ loved them and was needed by them. They finally agreed to this, but with the declaration that they would have to be "shown" this in the lives and testimonies of the Christian young people before they would accept it.

On through the week, the skits and films, interwoven with the traditional study periods and workshops on denominational youth opportunities, presented Christ to the "Now Generation" in a most successful manner. A "wake" being put on for a supposedly dead God was broken up by the witnessing of many young people scattered through the congregation to the power of Christ in their own lives, and came to a climax with the black figure of death leaving defeated, and the black drapes about the altar being thrown off, covering the burial wreath, while the group of young people sang heartily: "He lives, He lives, Christ Jesus lives today! He walks with me and talks with me along life's narrow way. He lives, He lives, salvation to impart! You ask me how I know He lives? He lives within my heart."

A most impressive, illuminated message by Tommy Manning, given on Friday morning with the aid of eighteen young people, was followed by one of the greatest demonstrations of the presence of God this writer has ever seen. Young people in great numbers came to the altar, most of them in tears, to confess their sins and seek forgiveness, or to dedicate themselves more fully to Christ. Around fifteen found Christ as Saviour and pledged themselves to return home and present them-

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CREATION, GOD'S HANDIWORK

Lesson Text: Genesis 1:31; 2:4-9; 1 Corinthians 8:4-6

Memory Verse: Psalm 24:1

I. INTRODUCTION

Our lesson for today is the first of a series of lessons based on the teachings of the Book of Genesis. It is designed to show the relevancy of the Genesis account of creation to the age in which we live. To accomplish this purpose, it was deemed wise not only to study the Genesis account itself, but to also consider passages from the New Testament which demonstrate the influence which the teachings of the Book of Genesis had on New Testament writers.

Though the teen-ager of today's world is sure to find in his secular studies certain teachings that are accepted as indisputable facts in the academic world, but which seem to be at variance with the teachings of Genesis; his faith is not likely to falter if he will but remember that even the best informed of men are subject to error and that the primary purpose of our Bible is not to serve as a textbook for secular courses of study, but was given that men might have a better understanding of God and His nature, of His dealings with men, of the plan of redemption which He has perfected for lost humanity, and to provide that spiritual light so direly needed in this darkened world that men might see to direct their steps in the channels of righteousness. When the Bible is interpreted in the light of that which it was given to accomplish, it will be found that it is in perfect agreement with the truth in all realms; for God is the Author of all and perfect harmony exists in all of His works.

Our lesson text for today's study is taken from one book of the Old Testament and from three books of the New Testament. Genesis 1:1 sets forth the fact that God is the Creator of all things; John 1:1-3 shows the eternal nature of Christ and the role which He played in creation; Romans 1: 18-21 informs us of that knowledge of God obtainable through an observation of His works; while Colossians 1:15-17 deals with that perfect revelation of God as manifested to the world in the person and the works of Jesus.—Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. There are three uses of the statement "God created" in Genesis 1.
2. What does the creation reveal about the Creator?
3. We should try to see more of the hand of God in nature.

B. God Surveys His Work (Genesis 1:31; 2:4-6)

1. God saw everything that He made. He still sees all.
2. The work of God was good. God's work is still good.
3. The evening and the morning were the sixth day. The week of creation is over.

C. The Creation of Man (Genesis 2:7-9)

1. Man's body was formed out of the ground which already existed.
2. God breathed into him the breath of life. God is the Author of life.
3. Man became a living soul. This is the part that is like God.

D. Only One God (1 Corinthians 8 4-6)

1. There is only one God; there fore, there are no other god
2. If there were other gods, the would be nothing compared t the true God.
3. The thing to consider abou eating meat offered to idols i your influence. We are r sponsible for the way ou lives effect other people.— Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. Evidence of the Creator ca readily be seen in the creation. Fo example, consider the vast reache of the universe. Through even small telescope, stars and planet can be seen that are many ligh years distant. Those who stud the heavens through these glas lenses discover a vastness, an o derliness, a balance that indicat an intelligent and wise Creator.

Those who study the micr scopic world are also confronte with evidence that refutes an theory reducing the beginning life to a mere accident. Microbe with their intricately develope systems for growth, mobility, an defense, speak eloquently of Go who called them into being.

However, you need not have telescope or microscope in order t see "God through glass." Each us observes strong evidence of th Creator when he merely looks in mirror to check his appearanc We see in that piece of glass specimen of divine handiwor Whether handsome or homely, human body is a masterpiece creative excellence. The marve ous functioning of the human o ganism is awesome to conside Surely such an organism could n have "just happened."

Evidence of God, the Creato can be seen through glass, in man ways, or without glass, for th matter. "Behold the fowls of th air . . . the lilies of the field "Mother Nature" can and oft does strengthen faith in Fath God.—Standard Commentary.

B. One day someone asked a mi ister, "What's wrong with t world?" The minister repli "There is nothing wrong with t world, but there is somethi

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ys' and Girls' Stories

(continued from page twelve)

he next morning Mary Alice ived at school just a few utes before the bell rang. The s glanced at Mary Alice, but de no attempt to speak to her. ry Alice walked into the school h tears in her eyes. Wouldn't girls ever be her friends again? hen the bell rang for lunch, ry Alice did not go to the lunch- m with the rest of the children. tead she went out of the school- d and down the street toward s Parker's apartment. She ked slowly, with her head bow- scanning every inch of the side- k. "Please, God," she prayed, it is lying here some place, t let me miss it."

Mary Alice, what are you do- out of school at this hour? Are sick?" It was big, good-na- d Mrs. Clancy with her arms of groceries.

No, Mrs. Clancy, I'm not sick. looking for a pin Miss Parker have lost on the way home. s just like this one, see."

Why, for goodness' sake, I just the little Collins' girl up the et on her tricycle wearing one like it."

Oh, Mrs. Clancy, do you sup- she could have found it along ?"

Come in, Mary Alice. I'll phone . Collins and ask her about it." few minutes after the phone Mrs. Collins came down the et with four-year-old Jean and pin.

f you don't mind, I think Jean I will go with you to return pin," said Mrs. Collins.

That would be wonderful," ed Mary Alice, and no one w she was thinking: Then yone will know for sure that Parker's pin was really lost. ean isn't too young to learn she can't keep things she s," said Mrs. Collins. "I think ing to return the pin will im- s it on her." Mrs. Collins talk- n without pausing, "As far as learn, she found the pin yes- ay and pinned it on her coat, I didn't notice it."

ary Alice was glad that Mrs. ns talked on without waiting for her reply. She was too close to tears of happiness and relief to talk.—My Pleasure.

Cragmont News

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selves to their churches for baptism and membership. Approximately eighty-five rededicated themselves, making a total of at least one hundred who came forward during this time. This was a great rebuke to Satan, seeking so hard to win the "Now Generation" for himself!

The conference closed with a series of great things on Friday night. A group presented a flag drill, consisting of intricate movements of the American and Christian flags, to the tune of a great hymn; Joyce Manning gave a demonstration of praise to God with timbrels; and Wayne Vincent in his effective way sang, "I'd Rather Have Jesus." The theme chorus, "It's Christ for the 'Now' Generation," written especially for the conference by Tommy, was sung in exultant fashion as it had been all week; and the group of "hippies" who had protested the conference on Monday night, came back, all cleaned up and dressed in modest apparel and bearing signs proclaiming faith in Christ. Worthy of note is the fact that some of these "hippies" experienced true conversion and testified to it.

The conference closed with all the young people, counselors, and visitors marching from the tabernacle with burning candles to form a great circle around a big cross erected on the lawn in front of the main building, where triumphant choruses were sung, testimonies were given, and papers upon which campers had written sins over which they believed the Lord had given them victory were symbolically burned at a great bonfire which had been prepared. Then the final prayers were offered. The "Now Generation" had done its good "thing," and that "thing" will long be remembered.

CRAGMONT ASSEMBLY TREASURER'S REPORT FOR MAY, 1970

Mrs. Fountain Taylor, treasurer for Cragmont Assembly, Inc., reports as follows for the month of May, 1970:

Balance April 30, 1970		$5,530.03
Receipts		
Churches	$202.72	
Sunday Schools	15.34	
Sunday School Convention	25.00	
Leagues	30.00	
State Woman's Auxiliary Convention	343.42	
Total Receipts		616.48
Total for Which to Account		$6,146.51
Disbursements		
Operating Expenses	$ 51.53	
Advance to Open Camp	800.00	
Black Mountain Lumber Company	204.30	
Total Disbursements		$1,055.83
Balance May 31, 1970 (Checking Account)		$5,090.68

The Church

The church is never a place but always a people; never a fold, but always a flock; never a sacred building, but always a believing assembly. The church is you who pray, not where you pray. A structure of brick or marble can no more be a church than your clothes of serge or satin can be you. There is in this world nothing sacred but man, no sanctuary of God but the soul.—Origin Unknown.

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Questions & Answers

(continued from page eleven)

"Was Cornelius saved before Peter's visit? A careful answer to this must be that he was **not** saved (Acts 11:14), his devotion, alms, prayers, and visions (Acts 10:2) merely signifying that he was a Jewish proselyte. If he were regenerated, he most certainly was not baptized, indwelt, and sealed by the Holy Spirit as every believer is in this age.

"Dispensational Importance. The case of Cornelius marked the giving of the Holy Spirit to the Gentiles to undertake for them every ministry committed to Him in this present age, namely, the ministry of regeneration, baptism, indwelling, sealing, and filling. The scene at Caesarea pictures the first representative Gentiles being baptized into the mystical body of Christ and becoming 'fellow heirs' with the Jews, and partakers of His promise in Christ by the gospel (Ephesians 3:6). In the Book of Acts the gospel had now gone to Jew (Acts 2), to the racially mongrel Samaritan (Acts 8), and now to the Gentile (Acts 10). With the introduction to the latter the normal order of the age is established, when **every** believer, upon no other condition than simple faith in the finished redemptive work of Christ, is regenerated, baptized into the body of Christ, indwelt perpetually, sealed eternally, with the added privilege and duty of being filled continually as conditions for filling are complied with. Moreover, Cornelius' case marked the introduction of the gospel to the Gentiles. For the last time Peter used the 'Keys of the kingdom of heaven' (cf. Acts 2:14; 8:14, 15). He is the one who is sent to Cornelius, preaches the sermon and unlocks the message of grace (Acts 10:34 f.). Without this simple dispensational distinction in the case of Cornelius as well as in the case of the pivotal passages, Acts 2 and Acts 8, the doctrine of the Holy Spirit in the Acts has become a grand jumble in modern cultism."

When all suggested above has been carefully read and compared, I think we might safely conclude that previous to Cornelius receiving the gospel that possibly Gentiles had heard the Word and were thereby saved, but that since this was somewhat a transition period when Jewish rituals were fast becoming a thing of the past in church activities and especially as ceremonies had, under the Jewish dispensation, applied to Gentiles, it was necessary that God intervene in this miraculous way as a means to break down the stubborn Jewish prejudices and at the same time make clear to the Gentiles that God was no respecter of persons. Christ had died and been resurrected for a whole lost world (John 3:14-17), and that no distinction of any kind should be observed when the preaching of the gospel was employed in the salvation of souls. The good news that Christ had died for men's sins had been preached at Pentecost when 3,000 or more Jews had come from all over the world and had been saved. Now a special act was required on the part of the Holy Spirit whom Jesus had sent to take His place as the "Great Comforter"; so being infinite in both wisdom and knowledge, He knows this vision and its results that both Peter and Cornelius had would in the best possible way serve His purpose, so that is just what He did. Henceforth, the way is opened for the preaching of the gospel to all creatures as we were commanded in such passages as Matthew 28:18-20 and Acts 1:8.

Surely the Holy Spirit is still here and will keep on pointing out effective methods and means by which each individual committed to Christ may meet every adverse condition satanically placed before us; but that one question was then and there settled once and for all. Just as the Holy Ghost came upon the Jewish multitudes in the s ple preaching of the gospel by ly surrendered men, so He ca to this Gentile home. All t heard the gospel were chang enabled, and empowered. So He come upon any scene now der like conditions. On the I of Pentecost they all met for pr er and were of one accord. Pe went upon the housetop for pra and was praying. You recall t Jesus had said that if two of agree on one thing it will t place. Of course He meant thi be in harmony with John 15:7, cause the Scriptures cannot broken.

= = = = =

St. Claire Bible Clas

(continued from page fourtee

wrong with the people in world."

In some ways man has helpe making the earth a more lo place, but in more ways man marred the face of the earth v sin. God told man to have do ion over all the earth. We stewards of the good earth w God made. God put man her care for His creation. So the wo the earth as such, is good. in the world we find evil bec man is a sinner. Therefore, in world one finds both good and Life is filled with many exam of each.—Bible Expositor.

C. When a Roman penny made, the image or likeness Caesar, the emperor, was stam upon it, and those who used it v reckoned as his subjects and pected to obey his laws. W man was created God stamped likeness upon him as a sign he belonged to Him and mus used in His service. And G image has been stamped upon and every Christian to show we were made not to follow own pleasure, but to serve Go Advanced Quarterly (F.W.B.)

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 8, 1970



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"HELLO, JESUS?"

"HELLO, JESUS?"

"Hello, Jesus? Don't mean to bug you, but I'm glad I finally got you on the line. I didn't know just how to reach you. I guess I got your number by accident, but I'm glad you're there 'cause I've wanted to talk to you a long time about some complaints I have. I guess you're real busy, but I've taken just about all I can take; so if you'll just listen to me for a few minutes I'll cut out and stop bugging you.

"I'm what you might call a member of the 'in crowd,' and some people say that I'm up tight; but there are a few things that really bother me, so I've gotta vent these gripes. So here goes! You listenin' Jesus? I wanta tell you . . .

"I get tired of people saying how good you were and how unselfish you were when you were living on the earth. I've heard them brag so much about the mighty miracles you performed that I want to shake 'em. It really makes me want to freak out!

"All they talk about is how gentle you always were, how kind you were. If I hear it one more time I'll scream. Some of 'em 'rare back' and turn on this stuff about you being the greatest man that ever lived; and I get so disgusted!

"They tell me about the souls you've saved and the bodies you've healed. They put you up before the world and they talk like you use to be king or something. And I'm ready to turn it all off.

"Hey Jesus, this is really what bothers me. They talk like you're dead or something—using all this past tense stuff. You are still alive, aren't you? Well, what's with them when they say you 'were' so and so? How come they say you 'did' so and so? You still 'are' aren't you? And you're still 'doing' aren't you? From all I can see you're what you've always been, so why do they talk like they do? Why do they have to present you as someone who 'was' and someone who 'did'? You're someone who 'is' and someone who 'does,' aren't you?

"Oh Jesus, there's so much I want to say. I'm part of this 'Now Generation' who gets accused of doing everything bad. But look Jesus, they tell me that you're the answer to all my problems when they haven't found the solution to theirs. They caution me against the use of LSD and pot, and all the time they're gulping down martinis by the gallon and coughing themselves to death on cigarette smoke. I just don't understand. They get on me for the type of magazines I read, and when they think I'm not looking I catch them reading the same.

"They tell me I'm wrong Jesus, and maybe I am. But aren't they wrong too? For me to change my ways it's going to take more than their tellin' me. They're going to have to show me. Talk to 'em Jesus. Make them see. I get so tired.

"Well, thank you for listenin'. I'll just cut out now.

'Bye."

Discussions and Persuasions

The Free Will Baptis

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Volume 85 Numbe

TOMMY MANNING, *Editor*

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You Don't Have to DRINK!

AM a nondrinking member of a profession in which social drinking is anded—a Washington newspaper- covering a political and diplomatic .

hen I first came to the capital at nty-three years of age, more than a de ago, I was told I'd have to learn rink—at least enough to be sociable. cocktail party is Washington's great- social institution, and newsmen have ttend hundreds of them in the pro- of cultivating news contacts and ing acquaintances among public of- ls.

ck in the old saloon days and dur- Prohibition, drinking had a social na attached to it. Today the situa- is reversed. The drinking of whis- and gin cocktails is not only socially otable, it's socially demanded. In small towns the drinker may still rowned on, but not in the city. king is considered smart.

w can a nondrinker justify his prin- s in a society where drinking has me so widely accepted? How can esist social pressure? Let's face it. 't easy to refuse. I had lots of un- ortable moments till I got my social ngs sufficiently to know how to with the problem.

wish our churches would be franker young people. I wish they would ny young man entering a profession g for social contacts that he's go- o face the problem, that many of ssociates will drink, and that drink- will be expected of him—unless he s up his mind that he's going to re- flatly. I wish they'd tell the girl s going to marry a young man entering the business world that as the wife of an aspiring professional man she's going to have to face the problem of liquor and help her husband meet it.

I wish our pastors and youth counselors would deal with this problem more realistically, because unless we really let young people know what they're going to face in the way of social pressure and give them good, concrete reasons for resisting it, our youth will be unprepared to meet temptation.

I can understand well how many of our youth, who would really prefer not to drink, become convinced they must for social reasons. After ten years of bucking the cocktail circuit in our nation's capital and drinking ginger ale and colas, maybe I can give some advice on how to refuse a drink when it's pressed on you.

In the first place, you have to decide whether or not you're going to drink. I made up my mind rather strongly on that when I was going to college. I knew some fellows who were expelled from a small church college for drunkenness. They didn't look very good the night they tore up the library on what was supposed to be a hilarious spree. For one of the students, it meant the ruin of what could have been a promising law career. He never went back to college.

While in graduate school, I saw a lot more students drinking. It was more common on the big campus. I saw some coeds when they were so tipsy that the way they behaved left me with no respect for them or for the men they were with. They were paying a mighty high price for a good time.

I knew a congressman's son, a brilliant boy, who first flunked law school, then was court-martialed as an army officer simply because he couldn't stay away from beer. He caused his father terrible anguish before finally waking up to the fact that he was ruining his life.

The ones who wake up—painful as the experience is and humiliated as they feel when they realize how they've behaved—are the lucky ones. Lots of young men and women don't wake up until they're too far down the road to alcoholism to stop.

So, from what I could see in college, drinking didn't look too smart. My parents were opposed to liquor, I heard many sermons against it in church, and what I saw it doing to some of my young friends convinced me that I should avoid it.

For a while after graduation I was breaking my way into journalism as a general assignments reporter; and as city editor of a small Minnesota paper, I had to cover police court. There I really saw the cost to our society of letting beer and liquor become a controlling part of the American way of life.

I would see not only those whose lives had been sacrificed on alcohol's altar—the sickly pale, trembling stumblebums and floozy, unkempt women—but also those who travel in the more respectable circles of society. They're the ones who never get their names in the papers because they're too influential with the editor. They presented a pathetic sight as they paid fines for "speeding," "disorderly conduct," or some other minor charge that a friendly prosecutor would agree to put on the books.

But the police officers and reporters present knew what had really happened—the drunken brawl, the wild party that went on until police were finally called to break it up. Hollow laughs couldn't hide the sordid truth of what the police had seen.

I remember a man who had murdered his wife in a drunken rage. I saw him the morning after, when he realized the gravity of the charge he faced and comprehended what he had done to the one who had entrusted her life to him at the marriage altar. He was a shaken man.

There were the accident cases. They'd come in from the hospital in bandages and splints to be arraigned for drunken driving or manslaughter. I heard the widow of the man who'd been killed tell through puffed lips of that last terrible moment when the other car veered across the center line.

I saw the salesman who had run down two young boys on a bicycle. One boy was dead, the other crippled by a spinal

(continued on page fifteen)

by GLENN D. EVERETT

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

THE EDUCATIONAL NEEDS OF CHILDREN AT THE FREE WILL BAPTIST CHILDREN'S HOME

by EUGENE M. SUMNER
Assistant Superintendent

Introduction

Our educational process is necessary for the purpose of helping one develop those skills and ideals that are necessary for one to take his place in society. If we take seriously our responsibility to help the children in our care to develop so as to become stable adults who can take their place in a complex society, we must pay particular attention to the performance of our children within the public school system.



Mr. Sumner and one of the children.

If we fail to meet the educational needs of our children, we allow them to develop a handicap that will follow them for life. A child who has known defeat in his home and who experiences several years of failure in the public school system, is not likely to have a self-image of personal adequacy, and thus he will be unable to project himself into the complex world of the 1970's. If he cannot develop the basic skills of reading, writing, and arithmetic, he will be greatly hampered in his ability to earn a living for himself and his family. If he does not develop an understanding of the American way of life and the cultural and social changes that our nation is facing, he will be a misfit in our society and will not be able to function as a creative and productive adult.

In other words, to fail to give our children proper guidance in their educational endeavors is to run the chance of marking them for a life of failure, defeat, and frustration.

I. How are our children doing in school?

As our student body stands now, we will have sixty-four children in the public school system of Nash County for the 1970-71 school year. In addition, we will have two students who are receiving vocational training through the Vocational Rehabilitation Program of our state government. We will also have five children involved in higher education in North Carolina. Now let us evaluate more closely the performance of some of these children during the 1969-70 school year. Twenty-four of these sixty-four children in public education will be in the Middlesex Elementary School. Since two of these were in kindergarten last year and one was not old enough for kindergarten, we have records of last year's performance on forty elementary children. (One of this group is in special educatio In setting up the evaluation have developed three categorie Average, Poor, Failing. A chi yearly average was considered be average if more than half of grades were C or above. A p report card had more than hal its grades as either D's or bet A failing report card had hal more of its grades as D's and E

According to this grouping, had twenty-four elementary st ents who had a report card ra average, six had a rating of p and ten had a rating of fail Therefore, from a grade sta point we have sixteen out of fo or forty percent of our element students who have demonstra by their performance that they getting far less from their ed tional experience than they n However, a study of these s ents' Achievement Test scores indicate an even greater need assistance.

We have Achievement scores for thirty-six of the f elementary students. Thirtee these thirty-six students h scores which indicate that t are performing on a grade leve one or more years below the gr level on which they will be exp ed to perform during the n school year. Ten are perforn on a level of less than a year low their grade placement, thirteen are performing on above their grade placement the next school year. Theref from the viewpoint of perfo ance we have twenty-three ou thirty-six elementary stud who are placed on a grade l from two months to three y beyond their ability to perfor

These figures indicate that ty-three percent of the thirty elementary students for whom have Achievement Test scores not at the present doing sch work on the level of the grad which they will be placed n year. The yearly averages on report cards for last year s that forty percent of our f students who will be in elemen school next year did well b average on most of their cou last year.

What about our high sc students? Next year we will h

dents above the eighth grade wo schools. We will have five dents (also one in special edu- on) in South Nash School ch is an all ninth grade school. will also have fourteen stud- s in Southern Nash High ool. This will give us nineteen dents in junior and senior high ools for whom we have last r's grades for evaluation. A ly of their records shows that high school students are in h better shape with their les than the elementary stu- ts. Using the groupings of av- ge, poor, and failing, and the e criteria that we used with elementary students, we find twelve students placed in the rage category, six in the poor gory, and one in the failing gory. However, this still s us seven out of nineteen or ty-six percent of next year's or and senior high school stu- ts who did below average on r schoolwork last year.

hese summaries drawn from a ly of our students' report cards last year and from their scores last year's Achievement Tests cate that the Free Will Bap- Children's Home is not meet- the educational needs of its dren. Forty percent of our entary school students and ty-six percent of our high school students are averaging well below normal for their attempted schoolwork. We also make note that part of this may be due to the fact that sixty-three percent of thirty-six of our elementary school students are not capable of doing schoolwork on the grade level to which they are assigned next year. This is only one of the many reasons for the educational problems which our children have.

II. Why the educational underachievement of our children?

Following is a list and brief explanation of some of the reasons I feel are responsible for our children's problems at school:

A. **A Lack of Motivation.** Some of our children do not do well in school because they have had very little experience with success and do not have a strong enough self-image to feel that they are worthy of success. Their minds are back at home with their families; they see little hope for the future; therefore, they lack enough personal pride to exert enough effort to successfully do their schoolwork.

B. **A Cycle of Failure.** Many of our students are so far behind that they can't see their way out. Unstable home environments and constant moving placed many of them behind their peers. They came out of a background of failure and then came to the Children's Home, thus undergoing another traumatic change and getting behind another year in academic ability. Many of the sixty-three percent who are doing schoolwork below their grade placement find the work too difficult for them; therefore, they just quit trying.

C. **The Need for Personal Attention.** Growing and developing children have a need for the adults that they depend on to give them a great deal of personal guidance and attention. The more insecure a child is the more attention he needs, and many of our children need more than an average amount of personal attention. Yet the fact is that most of our children cannot even get an average amount of attention. Experts in group child care say that no cottage should have more than twelve children under the care of one person or couple. Yet our Albemarle Cottage has had twenty-eight boys under the care of one couple during the past school year. The housemother cannot possibly give each child the attention he so badly needs or the help he needs with his homework. Therefore the child is continually trying to meet his emotional needs by a constant exerted effort for attention. A child who must do this to gain recognition as a person possibly cannot concentrate on his schoolwork. A comparison of grades by cottages on our campus will indicate that "the smaller the group the better the grades."

D. **A Lack of Innate Ability.** A study of I.Q. scores on our children which were arrived at by interviewing psychologists during the admissions procedure will provide another clue to the underachievement of our children. Our records indicate that thirty of the sixty-four children we will have in school next year have an intelligence quotient below the normal range. Admittedly, I.Q. scores are not always a true indication of one's ability to function, but neither can they be ignored. A study of the report cards indicate that we have twenty-three students who need help with their schoolwork, because at least half of their grades

(continued on page thirteen)



A period of refreshment and relaxation.

News & Notes of DENOMINATIONAL INTEREST

Union Chapel
Has Special Day

A groundbreaking service was held at the Union Chapel Free Will Baptist Church, Route 1, Plymouth, North Carolina, June 21, for its proposed new sanctuary.



This service was an answer to years of praying, dreaming, and planning by its 132 church members as well as its 134 Sunday school members. This dream is the same one the forefathers had in 1891 when 20 members built the church the present membership is worshiping in today.

The present pastor is the Rev. Robert Norville. Deacons are as follows: Joe Newberry, David Craddock, Wilson Bowen, and Aubrey Garrett. The clerk is Bill Gurganus, and treasurer is Maxine Bowen.

The Union Chapel membership solicits the prayers of every Christian that God will allow them to see this dream fulfilled.

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Song Service Held
At Palmer Memorial

On Sunday night, June 21, a very inspiring song service was held at Palmer Memorial Free Will Baptist Church, Raleigh, North Carolina. The male quartet from Sherron Acres church, Durham, North Carolina, rendered the entire service. The members of the quartet were Russell Coffee, Benny Glenn, Elmo Slaughter, and Stanley Slaughter. They sang several numbers. The service also consisted of praying, giving of testimonies, and just good old Christian fellowship. It seemed that the presence of God was felt by everyone present.

The pastor, the Rev. R. W. Allman, has a favorite saying: "We are just a little group, but we love the Lord and we love one another." This seems to fit the Palmer Memorial church so well. They trust that every Free Will Baptist will continue to pray for them as they strive to build a Free Will Baptist church in the Cloverdale section of Raleigh.

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Dr. Harris to Speak
And Give Organ Concert

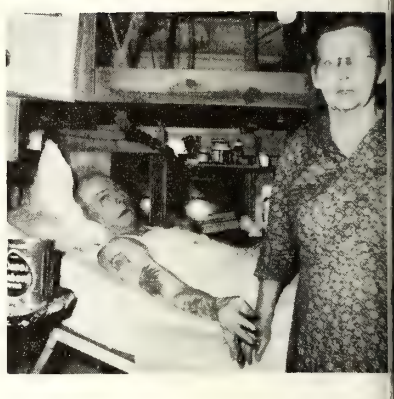
Dr. Linwood Earl Harris of Rocky Mount, North Carolina, will be the guest speaker for the eleven o'clock worship service at Union Grove Free Will Baptist Church near Fremont, North Carolina, Sunday, July 12. He will give an organ concert at four o'clock in the afternoon. The public is invited to attend these services. Dr. Harris, the brother of the Rev. R. P. Harris, pastor of Union Grove, is widely acclaimed as a gifted musician.

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Heavy Beer Consumption

The 20-44 age drinking group are the greatest beer consumers, according to Clayton M. Wallace, editor of "The American Issue." Expansion of this group favors a gradual increase in beer consumption through the 1970's. About 115,000,000 barrels of beer were consumed in 1969.

THANKS FROM MR. RINGGOLD



The Rev. Benjamin F. Ring Sr., a retired minister of the F ern Conference, who for the ten years has been an invalid to multiple sclerosis and o t physical ailments, wishes to this opportunity to thank all t who have remembered him rec ly with cards, letters, and lov ferings. He appreciates also many prayers offered in his be Mrs. Ringgold who since last tober has been under the doc care is much improved; and this they both thank the Lor

Mr. Ringgold issues an in tion to everyone to come and him at his home whenever convenient. He enjoys fellows ing with other Christians. H happy to have y o u t h group come and sing for him.

Those wishing to remember and Mrs. Ringgold with a card do so by writing them at Rou Box 97, New Bern, North Car 28560.

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ATTENTION WOME

Those planning to attend woman's conference at Cragr Assembly, Black Mountain, N Carolina, the week of August should send their registrations Mrs. Lillie Mae Sasser, Rout Goldsboro, North Carolina 275

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You and I broadcast each not knowing how many recei we reach.

the lighted pathway

iginated by the Rev. W. L. Moretz

hy word is a lamp unto my feet, and ht unto my path" (Psalm 119:105).

Writer

THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

e Church Covenant

. . All the words which the D hath said will we do" (Exo-24:3).

church member was once be-gently reproved by his pastor not living up to the promises e in the Church Covenant. The or was met with this from the ber, "I try to live up to the e. I think that this is more rtant than keeping the rch Covenant."

he pastor at once assured him everything in the Church nant was sustained by the Bi-and offered to lead him in a y of the two together. He ed and they got together one ing to make such a study; the or presenting Scriptures on point in the Covenant. When comparison was over the mem-confessed, "Well, I see that if to live up to the teachings of Bible I must keep the Church nant."

e design and purpose of our rch Covenant is to help mem-live consecrated lives, devoted rvice, and sweetened by a pre-fellowship, one with another. ourse, the Church Covenant is to be put on a level with the e, God's Holy Word, as a guide our lives, nothing is; but it t well take the place of second rtance as our aid to holy liv-

First of all, our Church Covenant obligates us to live pure, clean lives, abstaining from the things which are against the well-being of body, mind, or soul. We are obligated by it to refuse to engage in sinful amusements which would damage our Christian witness and influence. We are to aid one another in keeping ourselves thus free from "unholy conformity to the world."

Then our Church Covenant obligates us to give ourselves to the service of the Lord who has saved us. We are not to seek to be mere ornaments in the church, but vessels of service. We are to be constantly praying and toiling that the kingdom of God may come, and His will be done on earth as it is in heaven. To maintain a good fellowship in the church, as well as to obtain strength for our individual living, we are to be faithful in attending the services of the church.

Our Church Covenant obligates us to labor to promote some specified things in connection with the worldwide program of the church and of the denomination to which the church belongs. We are to support the educational enterprises of our denomination for they are important to our development and growth. We are to support the missionary program of the denomination, helping to send the gospel to "all the world." We are to be faithful in giving to the care of homeless children, and to see that the poor among us have food and clothing. We are to be faithful in giving to the support of the local church and its program of ministry to the community.

If we will always remember that the supreme purpose of the gospel is the redemption of our souls from the power and guilt of sin, and our lives from selfishness, carelessness, and lethargy, so that they can be used of Christ, our Church Covenant will come to have a real and vital meaning to us.

HAVE YOU RENEWED YOUR SUBSCRIPTION

Jerry Ballard with World Vision

The Rev. Jerry P. Ballard, who for the past several years has served as Director of Publications for the Mission Board of the National Association of Free Will Baptists, has resigned from this position to become Director of Publications and Literature for World Vision, International. With his wife and two children, Mr. Ballard will move to California around the first of August where the principle offices of World Vision are located.

For the past several months Mr. Ballard has served also as secretary of the World Relief Commission, and some months ago went with the commission to Vietnam, where the commission took over a marine hospital and staffed it to be used as a hospital for the care of poor children of that war-afflicted country. More recently he has made trips to Cambodia to aid in getting relief into that country for those in desperate need. He is scheduled for other trips to the far east in the interest of the relief commission in the near future.

In trips throughout the world in recent years in the interest of missions and relief projects, Mr. Ballard has made thousands of colored pictures which have gone into the production of filmstrips related to world conditions. In association with the Ken Anderson Studios, he has produced three full length Christian movies for young people, which are being widely used for youth rallies over the country. He has also written a number of books, and is currently working on a biography of the late missionary, the Rev. Thomas Willey. Mr. Ballard holds a Master's degree in World Communications from the University of Syracuse, New York, and also has degrees in Biblical Education and in Journalism.

Jerry is the son of the Rev. and Mrs. L. E. Ballard of Greenville, North Carolina, and is married to the former Winnie Underwood of Smithfield. The Ballards have two children, Kim and Kirri.



SUNDAY, JULY 12

BLANKET CONFESSIONS

Scripture Reading—Matthew 7:22

An illustration used by a Chinese evangelist: A woman with a bundle of dirty washing had taken it to the riverside with the purpose of washing it. But she was ashamed to open it for fear someone would see how dirty it was; so she just plunged the whole bundle into the water, jogged it up and down several times, and then went home with it. A lot of people are like that foolish woman. They have many sins that need to be cleansed, but they are not willing to bring them out and confess them one by one. They just say, "Lord, I am a sinner, forgive me." So, they cover up all their sins, their thefts, their lies, their jealousies, and their hatred. But they have to be brought out and confessed, and only then can they be cleansed.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

First we must realize that we are sinners, then we must repent of our sins, only then can we receive Jesus Christ as our Saviour.

MONDAY, JULY 13

"ONLY ONE BOY"

Scripture Reading—Acts 26:22

One of our missionaries to China tells of a boy who "prepared the way" for Jesus in a certain village. The missionary had never visited this village before. "Are there any Christians in your village?" he asked a man. "Only one boy," was the answer. The missionary walked on, and stopping at a house asked for some water. "Have you ever heard of Jesus Christ?" he asked as he took the water. "Oh, yes," was the answer, "there is a boy here who is always talking about Him. He wants me to give up idols, but I dare not do that. But I sometimes think he is right. He is so changed. He used to be selfish and bad-tempered. Now he is unselfish and good-natured, and it is Christ who has made the change." This woman and many others afterward became Christians because of the boy. Like John, he turned many to the Lord God.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When Christ has come into your heart, people everywhere will see the change in you.

TUESDAY, JULY 14

THE GREAT ARCHITECT

Scripture Reading—Psalm 75:1

When Michelangelo was working on St. Peter's Cathedral, he had much criticism both from the ecclesiastical authorities and the workmen on the building. To these critics the great architect said, in substance: "Even if I were able to make my plans and ideas clear to you—which I am not—I am not obliged to do so. I must ask you to do your best to help me, and when the work is complete, the conception will be better understood." How necessary it is that men should pause before criticizing the work of the Great Architect of the universe. —*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We should never criticize anyone for the sake of criticism only, for this will do more harm than good.

WEDNESDAY, JULY 15

WHAT CONSTITUTES SUCCESS

Scripture Reading—1 Corinthians 15:57

Someone gives a prize definition of "success" as follows: "He has achieved success who has lived well, laughed often, and loved much; who has gained the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others and given the best he had; whose life was an inspiration; whose memory a benediction.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We may be successful in the business world, but have we succeeded in the way that Christ would have us live?

THURSDAY, JULY 16

A BEDTIME PRAYER

Scripture Reading—John 14:6

Dear Father, now the sky is dim
With night's blue curtains drawn,
And it is time for peaceful sleep
Until tomorrow's dawn.

Now quietness is everywhere.
I hear the lullaby
Of crickets and of sleepy winds.
The stars blink in the sky.

Now darkness like a downy quilt
Covers me cozily,
And I am in thy loving care
And thou art close to me.

—*Knight's Master Book,*
Eerdmans Publishing Company.

PRAYER THOUGHT

Each night before we go to sleep we should get down on our knees and pr God and thank Him for sparing us an day.

FRIDAY, JULY 17

ARE WE READY TO "JUMP"?

Scripture Reading—Psalm 5:11

My little boy wished to climb an ol ple tree, so I stood below watching hi he ascended. The limbs were rotten began to break under his weight. stepped to others and they gave way. ing his plight I held my arms toward though he was far up and called, "J Buddy, and I'll catch you." He looke a moment, then as more limbs began b ing he said, "Shall I let go of everyt Daddy, and trust you?" He jumped was safe in his father's arms. That directly to my heart as a message of to me. "Father, shall I let go of e thing, and trust you?" I let go. I tr him and wonderfully has he supplie needs.—*Knight's Master Book, Eerd Publishing Company.*

PRAYER THOUGHT

Jesus is always willing to let us safety in His arms, but it is up to ea us to accept Him and let go of the t of the world.

SATURDAY, JULY 18

HIS HOUSE IN ORDER

Scripture Reading—Psalm 6:8

I was spending the night in the hon a fine old physician. We were in wh called his "den." Handing me a bool said, "Look over that while I finish a things here at my desk." Presently he down the roller top of his desk and ingly turned to me with this cryptic tence, "My house is now in order." a moment he continued, "I have a ailment; so every night before I ret close up all my affairs. If I do not aw in the morning everything is in orde am at this minute at peace with God fellowman, and myself."

Years later I met the same sent again. A girl had slipped and broke neck. The doctors were about to her to the operating room. Her father on the way from a distant city. She a me to give him this message in case didn't come back from the operating r "Tell him my house is in order."

Just recently I met it once again. tle hunchback radio operator waited the evening service to talk to me. "I a feeling I won't come back this tim was torpedoed last time. My ship l tonight. I wanted to talk to some about the things of the other world. please don't get the wrong impression. house is in order."—*C. Roy Angell in Teacher, S. B. C., Knight's Master Eerdmans Publishing Company.*

PRAYER THOUGHT

If Jesus would come tonight, would find our house in order?

MISSIONS

SOME PLAIN TALK ABOUT MISSIONS

by the Rev. J. Stewart Humphrey

Last year the people of the Free ill Baptist Church elected us to e Board of Missions. We thought knew the need of mission work our denomination. In our early llege days we pastored a small me mission. We had Brother mmons and Mexican mission- ies in our home and the church- we pastored. We attended mis- n rallies. We saw the Barrows to Rhodesia and the Joneses to the Philippines. We read the issues of "Command" and ened attentively when someone ked about mission work. How- r, it was not until Wednesday, y 27, 1970, when our car passed ough the narrow crowded eets of Piedras Negras, Mexico, l journeyed at snail's pace to- rd a little adobe building inside city for services that we begun understand what missions were lly all about.

Hundreds of men, women, and dren busily went about their y tasks of winning their daily ad, satisfying their hunger and st as did the woman at the well old Samaria—not knowing that bread of life had come—not wing that the water of life h which they would never st again had been freely given. vas then that we, like Daniel, to admit, "I (had) heard, but derstood not." There in a land re the Christ was a stranger, gun to realize the urgency of sions.

e stood in the hot afternoon waiting for the believers to her for the service. It looked rain. As darkness approach- one by one they came—men, nen, and children—until more fifty people were crowded the tiny rented room that served as a church. One light bulb barely illuminated the small building, but somehow as God's children sang hymns and one after another smiling faces gave testimony of God's love in their hearts, the place was filled as if with light from heaven.

Brother J. B. Starnes preached, and oh how God blessed! Suddenly the rain came and along with it a fierce wind. So great was it that we wondered if the building could resist the stormy blast. We can now imagine how the disciples felt on the Sea of Galilee the night the storm tossed their little boat. In the turmoil the Spirit came and Christians knelt at the altar and souls were drawn closer to the Lord that night.

How happy we were as we traveled to Ciudad Acuna for services the next evening. There was no church building in Acuna, only a dream of one in the future. The service was held in a home. The house was filled and it was hot. A gas lantern was the only source of light, but a great light shined out of the darkness that night and a soul saw the light and believed on the Lord Jesus Christ.

Nearly a dozen souls were won to Christ in those five services we attended in Mexico. We shall never forget as we traveled down to Jimenez, to Saltillo, and back up to Neuva Rosita, that in every service the buildings were filled, with dozens standing or sitting on the floor. The windows and doors were filled with people eager to hear the gospel; most of the time there were as many outside as inside the building.

Tiny little faces looked up to the pulpit to hear the Word of God. They were hungry to the depths of their being for something or someone to fill the emptiness of life. Paul, the Jew, was called to carry the message to Macedonia; Free Will Baptists have been called to take the message to Mexico, Africa, Asia, and to the uttermost parts of the earth.

We had heard of the mission field and its needs. We saw the field, and our eyes were opened. We pray that the eyes of all Free Will Baptists will be opened because the world is hungry for the gospel. We are compelled to tell others about the love of Christ. The Church of Jesus Christ is an army under orders and those orders are to share the gospel with all the world.

The people of Mexico, Africa, Asia, and in your hometown need Christ and you can help them. How? First, by becoming a witness for Christ yourself. Second, by urging your local church to make a commitment to missions. Your mission board can inform you and help with your mission commitment.

I thank God for the opportunity of going to Mexico. It was there that my eyes were really opened. It was there that I realized how urgent the Great Commission really is. My brothers in Christ, dare we rest "until the whole world knows"?

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It is always so much easier to believe something about Jesus than it is to be somewhat like Him.

BOOK REVIEWS

by ELIZABETH HILL

TREASURY OF GREAT GOSPEL SERMONS, Baker, 1970, $2.95.

This book contains classic sermons (models of gospel preaching) and should be valuable for the minister.

Included are sermons from men of the recent past such as Charles G. Finney, T. DeWitt Talmage, Dwight L. Moody, James M. Gray, Billy Sunday, and R. A. Torrey.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

GOD WAS NEAR!

by Charles Ludwig

ORVAL KERR had just replaced a shoebox in the tall case against the wall when the J. C. Penny store manager summoned him to the phone.

"I—I'm not feeling well, Orval," whispered his wife at the other end in near-frantic tones. "Maybe you'd better take the rest of the day off, and—" Her voice trailed into silence.

"Ellene! Ellene, answer me!" he called. But there was no answer. He jiggled the phone and tried again. Still no answer. Desperate by this time, he started home on a dead run. As he panted down block after block, his whole life came before him in bold outline.

Once again he felt Ellene's warm hand as they had stepped down from the choir loft in the Church of God in Modesto, California. Then he remembered how they had sat together on the front seat as the pastor took his place behind the pulpit.

The sermon that night was on the parable of the ten virgins. The message fit Orval's and Ellene's problems as a glove fits a hand. The invitation also spoke to their needs. So while the congregation sang "Be Ready When He Comes," they knelt at the altar and accepted Christ. The Kerrs had always been happy with each other, but now that they were saved, each day was a thrilling new adventure. God was very near, and their lives glowed with happiness.

Four years later—they now had a three-year-old son, Daryl — they moved to Portland, Oregon, to complete their education. Here their spirituality deepened, and they became convinced that God's will for their lives was to help others know Him.

Then, after graduation, a call came to be pastor of a tiny church at Coquille, Oregon. Orval drove over to investigate. The salary was thirty-five dollars a month, and the parsonage was a few rooms in the basement of the church. Accepting the call would mean all sorts of sacrifices. On his way home, he wondered what Ellene would say.

Ellene said, "If it's God's will, let's go!"

The last part of the eighth block seemed the longest. Completely exhausted, Orval jerked open the door. Then his heart sank. Ellene had fainted, and in her fall she had broken two teeth on a cabinet.

After tests at the hospital, the doctor said, "She has cancer. It is a type that spreads. Our advice to you is to go to a bigger city where there is a more adequate hospital. There may be help if you will do this. We can't promise you a thing."

The call to Vallejo, California, was not a very enticing one. It was to start a new congregation at a salary of twenty-five dollars per week. But with the great courage they had from their strong faith in the Lord, they made the move. The congregation responded to their dynamic ministry and expanded. But Ellene's health worsened. In time she became so ill that she was admitted to the hospital, where she remained for a year and a half with no noticeable improvement. Instead of responding to the expensive treatment, the cancer spread to her stomach. Then she developed such severe heart trouble that only two of the valves in her heart worked. Her legs became paralyzed, and she couldn't lift her head. In desperation, radioactive materials were brought in from Oak Ridge, Tennessee. Orval held Ellene's hand as she was wheeled for the first time into the mysterious room where she was to be treated by the huge experimental monster that would direct cell-destroying rays to the right place.

"I'll be praying for you," he sa as he left her at the door. "Y will not be alone."

The Kerrs hoped that the ne methods (Ellene was one of t first to be treated in this fashio would bring healing. But tho hopes were soon crushed by t doctors. "Mr. Kerr," they sai "we are utterly helpless. You h better take her home. There is point in running up hospital bill

Back home, Ellene spent h time reading, when she could.

"Did she ever despair?" Orv was later asked.

"Only once," he replied, smili at the memory. "In addition her other troubles, she had dev oped a bedsore the size of my ha It had become infected, and found her in pretty low spirits. was our habit to pray each day evening, thanking the Lord th we had been able to live togeth On that day, feeling her despair said, "Ellene, I need you!"

Ellene responded to this need fighting harder than ever. S made up her mind that she wo recover and stand by her h band's side.

A few weeks later, two doct called. One of them listened Ellene's heart for a long tim Then he summoned the other o "It seems," he said, a look of tonishment crossing his face, "t the other valves have started work."

The other doctor listened a concurred. She had started mend!

Soon the Kerrs were back Portland, where Orval accepte position on the staff of Wa Pacific College. Then after fruitful pastorate in San Die California, the Kerrs moved no to Long Beach. After earnin doctorate, Orval became the h of the English department Lakewood High School.

Orval and Ellene can look b to many wonderful victories. T know that there will be proble ahead—Ellene still has to have casional blood transfusions— both of them know that they meet their tests with confide They have found a key that unlock any door, for God will s ply the needed strength for e day.—Gospel Herald.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Does the Bible anywhere teach that God promised not to destroy the world by water any more?—**Mrs. W. G., Portland, Oregon.**

Answer: Yes! There is such teaching as follows: "And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh" (Genesis 9:15).

It does not teach that part of the inhabitants will not be destroyed by a local flood, for it is not infrequent that we hear or read of flood disasters that are quite far-reaching in their devastation. Those who live near large bodies of water are in constant danger of being swept away by some sudden break of nature. Several have lost their homes and some their lives in the overflowing of the Cumberland River since I have been living in Tennessee. Winds, lightning, and earthquakes take an annual toll of lives, and with increase in their destruction of property and lives as this age moves toward its end.

When finally the earth will be destroyed again because of sin, not by water but by fire. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up" (2 Peter 3:10).

The Holy Spirit causes Peter to write this as a warning to those who live carelessly. He continues further in this chapter to admonish careless Christians as well as others who have heard the gospel without giving the response to its message that the Bible requires should be. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11). The Bible tells what manner of men we should be: We should believe on Christ and be saved (see John 3:36). We should put away all that hinders this living for Christ and as Christ. (Read Ephesians 4:30-32; Revelation 21:8.)

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Question: We know that the Lord Jesus is God, but is it right for us to regard Him as Jehovah? **—A Jewish Christian, Canada.**

Answer: Yes, this name applies to our Lord Jesus Christ since He, as God, has always existed as the eternal Son. "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1).

One of my Bible professors used to call our attention to the fact that the Jehovah God of the Old Testament was to always be regarded as the God who does things in contrast to the heathen gods that are made by those who worship them. He wills and does that which He wills or pleases to do in contrast to the heathen gods that have hands and do nothing, eyes and see nothing, ears and hear nothing, etc. Jehovah is the God of action. Idols are like those who make them; they are dead.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

If Jesus Were to Come Today

If Jesus were to come today,
Would you turn and run away?
Or would you stay and praise His name,
Because you have helped to spread His fame?

If the trumpet for the end of time
Was to blow this night,
Would you rush to see Jesus' face,
Or would you just shake with fright?

I hope that you are looking forward
To His coming soon,
For it may be tomorrow morning,
Tomorrow night, or at noon.

I hope that you are truly looking
Forward to this very time;
And I hope that you and Jesus
Are in perfect peace and rhyme.

—Walter Richard Taylor Jr.

(The above poem was written and read by Walter Richard Taylor Jr. at the conclusion of a message he delivered at the Sidney Free Will Baptist Church, Route 2, Belhaven, North Carolina, following a youth revival which was conducted recently. The evangelist for the revival was the Rev. Clarence Bowen which ended on Friday night. The youth of the YFA conducted the services on Saturday night, at which time Walter brought the message.—Mrs. Edwin Roper.)

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STORIES

for our youth



SLIDING HOME

Lynn Holman

"HEY, Ronnie, are you going to try out for the Little League team this year?" Todd asked as he came running up to his friend.

"I want to," Ronnie answered. "I don't know whether I'm good enough or not, though."

"Sure you are. Besides, we have two weeks to practice. You can make it. Let's meet at the park in an hour, and we'll get started," Todd encouraged him.

An hour later the two boys were pitching and catching to get used to throwing a baseball again. Then they hit the ball to each other so that they could practice fielding. They practiced everyday for at least three hours. Todd's dad offered to pitch to them so that they could practice their batting.

On the day of the tryouts, Todd was talking to Ronnie. "You know, if we make the team, maybe we can get some of the other fellows to come to Sunday school with us. We'll have to make sure that everything we do is what Jesus would want us to do. And I'm going to have to be careful not to lose my temper when I play."

Todd wanted to play shortstop on the team, and Ronnie had decided to try out for the outfield. The coach watched all the boys as they practiced on the field. He had them practice their fielding for him, and then he had each of them take several turns at batting.

"Come back tomorrow, and I'll tell you who has made the regular team," the coach announced.

Todd and Ronnie raced home. "I sure hope we make it, Ronnie," Todd said excitedly. "I think you will. You made some good catches on fly balls that were hit to you. And you hit the ball pretty well when we batted."

Ronnie smiled. "You'll make the team, too, Todd."

The boys really were excited when they had been told for sure that they were on the Panther's team.

In the first game of the season, Todd hit a home run. He continued hitting well all season, and the boys began looking up to him as their leader. Todd was happy about that, because it gave him a better chance to ask the other boys to come to Sunday school with him. Soon several of the ballplayers were going to Sunday school every Sunday with Todd and Ronnie.

"Bob, why don't you come to Sunday school with the rest of us?" Todd asked Bob Williams, the team's catcher, one day. "We all enjoy it. I think you would, too."

"No, thanks, Todd," Bob answered quickly. "I don't want any of that church business. When it's really important, the Sunday school people are just like everybody else. Why bother with it?"

"Bob, Christians are different. Sure, Christians make mistakes, too, but God can help them. Why don't you come?"

"No," Bob said as he turned and walked away.

Todd and his teammates won the league championship and played in the tournament. Finally, the big game of the tournament bega The two teams were considered t best in the city, and the stan were full of people who had co to watch the game.

Both teams played good bas ball. In the second half of the la inning, Todd's team was one r behind. Todd singled, and th Ronnie followed with another s gle. The next batter struck o but then Bob walked. The bas were loaded, and Todd was sta ing on third base. If he could ju score, the game would at least tied.

Jack came to the plate. On t first pitch he hit a high fly ball the right fielder. Todd touch third base, and as soon as the rig fielder had caught the ball, To darted for home. The right fie er threw hard toward the pla Todd slid in just as the catch lunged for him with the ball. To looked up for the umpire to ma the call. But the umpire was j struggling to his feet.

He had started a few steps do the first-base line to watch right fielder make the play, a when he turned back toward plate, he had tripped over Jac bat. Everyone in the stands w yelling, "Was he safe?"

The two coaches came out to plate, and the umpire talked w them and Todd. "There's noth to do but ask Todd whether he w safe or out," the umpire fina said.

Todd looked at his coach then at the umpire. He took deep breath. "I'm out," he s "The catcher tagged me just fore my foot touched the pla The game was over.

Bob walked slowly up to To "Todd, I guess you showed me t I was wrong about Christians would never have had eno courage or honesty to admit I out if I had been in your place. like to come to Sunday school w you next week."

Todd smiled broadly. "Th great, Bob—just great!"— Pleasure.

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The empty tomb proves Ch tianity, while the empty chu denies it.

CHILDREN'S HOME

(continued from page five)

e below C. Fifteen of these enty-three students have I.Q.'s ow the normal range. When ty-five percent of our children o need special tutoring fall be- the normal range in their .'s, we must definitely take a rd look at the admission policy our Children's Home. Can we ect a child who is below aver- e in his ability to compete with ers to come out of an unstable me environment, live in a group twenty-eight children, compete h many other children for the sonal attention of the house- ent, and do adequate work on school subjects? Amazingly, een of our thirty children below mal in I.Q. have somehow man- d to do reasonably acceptable oolwork. What about the other een?

rom my studies of our chil- n's records and report cards and experience with them through past school year, I see two ba- reasons for the underachieve- t of the twenty-three children need help—a lack of ability a lack of motivation. Sixty- percent of these are below mal in ability and thirty-five cent are underachieving be- se of a lack of motivation. at can be done to help them?

What kind of help do these children need?

irst, let me state that the atest need of all our children is , security, and hope. Every- g that we do for them should done with this attitude and our e must reflect this kind of at- phere. In addition, I feel that e are several things that we do here at the Children's Home elp all our children with their ls and especially the under- evers.

. A Self-Evaluation and Devel- ent of an Adequate Admis- s Policy. Every institution t decide for itself the kinds of ices that it can render and the of people that it can serve. the present we are not ade- ely equipped to serve children less than normal ability to tion in the group setting. However, at the present, forty-six percent of our children fall below the normal range in intelligence quotient. In the future we must either develop a staff and a program to serve such children or develop a working relationship with other social agencies so as to be able to acquire adequate care for such children who make applications in the future. I feel that an inadequate admissions policy is one of the basic reasons that such a large percentage of our student body is underachieving in school. We cannot afford to perpetuate this unfortunate situation into the future. Unfortunately, this step would not help these children who are now in our care. We have assumed the responsibility for them and we must try to meet that responsibility.

B. **Developing a Working Relationship with Other Social Agencies.** The care of neglected and dependent children in the decade of the seventies will be too complex and great a task for any institution to try to perform by itself. Our Children's Home cannot provide adequate care for its children without the cooperation and assistance of other agencies with casework, psychological services, and other professional services which we so desperately need. We especially need a working relationship with the Department of Social Services for referrals, help with families, and the professional support which they are equipped to provide. However, at the present our noncomplying status denies us a working relationship which we so desperately need to adequately serve our children and families. What I am really saying is that until our Home can get itself in a position to meet the emotional needs of its children, it cannot expect its students to grow adequately in their educational endeavors.

C. **Smaller Living Groups.** The general role is that no living group should contain more than twelve children. Our experience this past year has shown this rule to be worthy of following. A comparison of report cards, cottage by cottage across our campus, will show that grades are much worse on a whole in the cottage with twenty-eight students than in the other cottages. This is no reflection on the housemother. She just didn't have the time to help all of her children with their schoolwork and they were too involved with getting their emotional needs met to concentrate on what is happening at school. The division of the Albemarle Cottage and the addition of a houseparent before the beginning of school next fall should improve the grades of its children.

D. **The Addition of a Social Worker to Our Staff.** Many of our children cannot perform in their schoolwork because of a strained and confusing relationship with their families. Others lack the motivation to try because they have become "lost" in the institution and can see no hope for the future. The addition of a social worker to our staff would enable us to begin a program of planning the care of the children, working with the children and families to help them achieve a better adjustment to group care, and to coordinate the other professional services that a child may need. It stands to reason that a child who understands and accepts the reasons for his being in an institution and who can maintain a relationship with his family will be less rebellious in his attitude and better able to concentrate on his schoolwork.

E. **Providing Tutoring and Other Remedial Help.** Many of our children would be able to improve their grades if they had the proper assistance in their weak subjects. This past year we began a move in that direction with Mrs. Garner holding a study hall each day after school and at night for certain students who were failing. Our main accomplishment this year was in getting the children accustomed to the idea that school is important. This summer teh public school program will teach reading to children in grades one through three. Mrs. Garner will also work with many students in a summer reading program on our campus. However, Mrs. Garner can only work part-time with tutoring. What we really need is someone to spend full-time with tutoring and serving as a liaison with the three

(continued on page sixteen)



MAN IN GOD'S DESIGN

Lesson Text: Genesis 1:26—2:4; 1 Corinthians 15:45-50

Memory Verse: Genesis 1:27

I. INTRODUCTION

Long before the foundations of the world were laid, long before God spoke the words that brought the earth into existence, long before the starry heavens were laid out in the infinite wisdom of God, man was in God's eternal design. He was to be the crowning work of His creation. Adam was the first man, the name in the Hebrew meaning "red,"—as the brightness of new life, and ruddiness of vigor. The same meaning is associated with the name Edom. As God looked down upon this crowning work of His glorious creation He saw that it was "very good." God was pleased with man in his original state.

God must have had a great purpose in creating man. What was in the design of God for man? What role was man to play in the great scheme of things? We believe we have the answer to these questions. This lesson is written for that purpose.

Whatever God's design for man was, it has never been changed. Though man sinned against God and fell from his high and lofty position in perfection, God has never changed His plans for man. They still remain as they were from the beginning. Sin, however, renders man unable to take his proper place in these plans and leaves the design unfinished. However, God made provision for this. Through Christ, His Son, man may once more find his place in God's design, but only through Christ. It is impossible for God to approve man except as He does so through the Son. It is impossible, not because God lacks the power to approve, but because He has said, "The soul that sinneth shall surely die," and God is just and cannot betray His own word.—Advance Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Enough of the image of God remains in the unsaved man for him to call out to God for salvation (Genesis 1:26, 27).

B. Someday God's plan for man to rule is going to be realized (Genesis 1:28; cf. Hebrews 2:8).

C. We should demonstrate godly concern for the needs of those to whom we minister (Genesis 1:29-31).

D. God set an example for man, who had been made in His image, by desisting after six days from the work that He had done (2:1, 2).

E. The day of worship is not to be used for ordinary purposes, for God himself has sanctified it (vv. 3, 4).

F. God is interested both in man's material and his immaterial aspects (1 Corinthians 15:45-47).

G. The unique hope of the Christian is to receive a resurrection body like Christ's (1 Corinthians 15:48, 49; cf. Philippians 3:21).

H. Because God hates sin, we can be sure that there will be no sin in heaven (1 Corinthians 15: 50; cf. Galatians 5:19-21).

—John Danilson.

III. ADDITIONAL TRUTHS

A. "An aged Negro sister worked hard to earn her living. She was a joyous, radiant Christian. One day a gloomy person said to her, 'Nancy, it is well enough to be happy now. It seems to me that the thoughts of the future would sober you. Suppose, for instance, you should have a spell of sickne and become unable to work. Su pose your present employer shou move away, and you could find work, and suppose—.' 'Stop!' cri Nancy. 'I never suppose! T Lord is my Shepherd, and I sh not want for any necessary thin Honey,' added Nancy to h gloomy friend, 'it's all them su poses that are making you so m erable. Give them up, live for t Lord and trust Him to take ca of you!' "—Bible Expositor and luminator.

B. "In the beginning God cre ed the heaven and the earth." H crowning creative act was p formed when He made man "in l own image." Though man m seem an insignificant being wh compared to what we know of t size of the universe, it should remembered that God gave special dignity to man.

Our world is but a tiny globe comparison with the millions galaxies in the heavens, and m himself is small beside the e phant or the whale. But in all t earthly creation, only man is ma in God's image, and only man given dominion over the rest creation. Though man disobey divine commandments, God p vided a way by which he can reconciled to his Creator. It is God's desire that any human s should perish. Indeed, He wa every individual to enjoy everla ing life. God has designed and tablished an eternal reward those who are faithful to His p for fellowship.

You are important to God. this mathematical symbol of finity represent God. God is i nite, having no beginning and end. This great God, who m and rules the universe, knows number of hairs on your he What you are, what you do, w happens to you, really matters Him. This is a fundamental tr of our lesson today. Though place you occupy in God's creat may seem minute beside galaxies, the great Creator ca for you.—Standard Commentar

C. The psalmist has said, "W is man, that thou art mindful him? and the son of man, t thou visitest him? For thou h

(continued on page sixteen)

OU DON'T HAVE TO DRINK!

(continued from page three)

y. The drunkometer test was posi- The car had gone out of control had hit the boys. It was manslaugh- I heard the defendant plead guilty brokenly tell the judge how sorry he But the judge was stern. He gave sobbing man ten years in the state tentiary. I wasn't too surprised I heard that the man committed de in prison six months later.

t everyone gets indoctrination into osts of alcohol via the public court, gh our courts are open any morning care to go and see the sordid story. good antidote to the "men of dis- on" ads.

, not everyone who drinks is going d up in police court, but few of who do ever suspected that they going to.

e ironic fact that really becomes ent after you have learned to re- liquor at any and all occasions, in- g White House dinners, is that you have to drink to be sociable after You can, if pressed, explain, with nough obvious irritation to cause ost to drop the subject, that you don't like to drink. Ask for gin- e. Hosts always have it—for chas-

ody shuns you. You don't lose s—and you definitely gain influ- I don't care what the drinker says er up. He has an inner respect e man who doesn't drink and who compromise on the issue. The man won't yield to pressure on that is- n't likely to yield to temptation or re on other issues, and people it.

young professional man or busi- an, no matter what field he's in, ild respect and prestige faster by g to drink than through all the e cocktails he can possibly im- And young wives when entertain- ed make no apology for refusing to alcohol. You make a fatal mistake nute you apologize for taking the nce stand.

present deplorable trend in a toward more and more consump- f liquor will be halted only by who refuse to be intimidated. I'll orget the day that French Premier -France raised his glass of milk in at the National Press Club. It erve to do that, but he saw alco-

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

RAPER SPEAKS AT SARATOGA

The Rev. Dale Bates, pastor of the Saratoga, North Carolina, Free Will Baptist Church, announced that W. Burkette Raper, president of Mount Olive College, was the guest speaker at the 11 a. m. worship service on July 5, 1970. The church was observing Sunday as Mount Olive College Day.

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Turnage Appointed Dean

It has been announced by President W. Burkette Raper of Mount Olive College that Johnny M. Turnage has been appointed as the new dean of students for the College effective August 1, replacing William D. Tyndall who resigned to continue his education. Turnage, a native of Greene County and a former student of Mount Olive College, holds a Masters Degree in Counseling from East Carolina University and has taught at the junior high school level at Biscoe where he also served as a coach. Prior to his position as principal of Princeton High School in Johnston County, he worked as a counselor and principal at North Edgecombe County High School.

Turnage is married to the former Patricia Herring of Mount Olive who also attended Mount Olive College.



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As An Infidel Sees It

If I firmly believed, as millions say they do, that the knowledge and practice of Christianity in this life influences destiny in another world, Christianity would be to me everything. I would cast aside earthly cares as follies and earthly thoughts and feelings as vanity. Christianity would be my first waking thought and my last image before sleep sank me into unconsciousness. I would labor in its cause alone. I would take thought for eternity alone. Earthly consequences should never stay my hand nor seal my lips. I would esteem one soul gained for heaven worth a lifetime of effort. I would go forth to the world and preach Christ in season and out of season, and my text would be, "What is a man profited, if he shall gain the whole world, and lose his own soul?"—Copied.

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The soul that puts God first finds Him best.

hol eating the heart out of his country. And he gained stature by his bold act of fighting it.

Don't let anyone tell you that you have to drink to be sociable. You don't. You gain the right kind of friends and prestige and professional advancement lots faster by drinking that ginger ale plain and looking the server right in the eye as you order it.—Gospel Herald.

Glenn D. Everett is a Washington correspondent for the Religious News Service.

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CHILDREN'S HOME

(continued from page thirteen)

schools which our children will be attending.

F. **A Diversified Approach to Education.** Southern Nash High School has an excellent vocational curriculum which begins in the junior year. For some of our students this provides the outlet which encourages them to stay in school. However, it begins too late for many of our students. Many who are not inclined academically need to be exposed to vocational training earlier for the opportunity to discover the vocation in which they can succeed and to have some experience with success as an incentive for continuing in school. Hopefully, Mr. Garner will be able to begin some work with the children in our shop in the near future. We feel that this will be a great deal of help in motivating some of our boys to stay in school and do well.

G. **Making Referrals to Special Educational Agencies.** We have some children who because of personal disabilities are so far behind in school that the chances of their being able to complete their education in the public school system are rare. The Department of Vocational Rehabilitation is giving us some help with two of these students. They will attend the Special Education Center of the Department of Vocational Rehabilitation in Kinston in the fall and will later go on to vocational training to the school of their choice. We also have other students which we plan to refer to VR when they become sixteen years of age.

Conclusion

In this article I have tried to give you a picture of the educational needs of our children, to list some of the reasons why many of them are underachievers, and to propose seven things that can be done to help them. At the present, we are in quite an inadequate situation, because we are not capable of providing adequately any of the proposed seven solutions. It behooves us as Free Will Baptists to rise up and meet with courage and dedication the challenge of caring for the children in our Home for whom we have assumed full responsibility. Can we afford to send them into the world without adequate preparation?

(Photos by W. Jeffcoat)

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St. Claire Bible Class

(continued from page fourteen)

made him a little lower than the angels, and hast crowned him with glory and honour" (Psalm 8:4, 5). It was not just man's existence in the universe which mystified the psalmist, it was rather God's obvious providential care and concern for man. This insignificant creature received the best care and attention of anything that God created. This is indeed astounding.

Man's importance in God's plan is shown not only by God's care of him, but also by the position which God has given him. This is expressed in Hebrews 2:7. A literal translation of this verse would read: "Thou hast caused him to lack but little of God."—Bible Teacher (F.W.B.).

Bookstore Hours

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* Bookstore, Ayden, North Carolina, is now observing the following hours:
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* Monday-Friday—8 a.m. to 5 p.m.
*
* Saturday—9 a.m. to 12 noon.

Churches and Ministe Available

(NOTE: This column is provided, w needed, for any church that is seekin pastor and for any minister who is seel a church to serve and would like to such notice. Please send the necessary formation to the editor of "The Free Baptist." Each notice will run for two sues only.)

The Rev. L. E. Ballard of Gre ville, North Carolina, who for past two years has been mak himself available on call to sup for pastors who are ill, or for ot reasons need to be away fr their pulpits, announces that has accepted a call as interim tor of St. Mary's Free Will B tist Church in New Bern, No Carolina, and for the next sev weeks will not be available for suit of this "pinch-hitting" mi try. He expresses gratitude to pastors and churches who h been so nice to him, and hope resume this type of ministry soon as a permanent pastor is stalled at St. Mary's.

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The Rev. John T. Stewart, interdenominational fundame preacher, is seeking a church needs a pastor. He has tw years of home missionary exp ence. He is a printer by trade, prefers a full-time pastorate. is married but has no child Any church desiring his serv may contact him by writing P Box 88, Randleman, North C lina 27317; or by telephoning 5941 or 498-9841 or 498-5601.

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, JULY 15, 1970

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THE CHRISTIANITY OF GOOD ECOLOGY



Cover Photo by Gene

THE CHRISTIANITY OF GOOD ECOLOGY

Ecology—an awesome word that many of us had never heard until recently. Nearly everyday we read about it in the newspapers and hear about it on TV and radio. Though we tire of it, it is of such consequence that millions of dollars have been poured into the study of it.

Simply defined, ecology is the branch of biological science that deals with the relations between living things and their environments—how living things affect their surroundings, and how the surroundings affect the living things.

Within a certain locality there live certain organisms that depend upon certain characteristics of that particular area for their survival. If the environment is changed, the life of these organisms is threatened, and they often die. Many factors determine their living or dying, but the most prevalent and most often discussed is pollution. For example, a certain species of fish thrive on the green algae (low form of plant life) that grows in certain streams. When these streams are contaminated with raw sewage, the algae stops growing and the fish experience a lack of food.

Scientists have been much concerned lately with the conservation of plants and animals and the balancing of nature so that certain species will not be lost. Some advocates to their protection have warned that man himself will be wiped off the earth if he doesn't clean up the air he breathes, the water he drinks, and the food he eats. Contentions are that factory smokes and residues must be treated chemically to stop the harmful substances from fouling the air. Likewise, waste matter must be purified before it is poured into streams. Too, the use of certain insecticides and growth treatments must be discontinued on food crops lest man becomes poisoned when he eats.

Many species of plants and animals already have become extinct because of man. Some birds are no longer with us because man has killed them off with guns, yes; but also because of his destruction of their food supply.

Now: Where does Christianity fit into all this? Well, we remember from the creation story that the Lord God took the man Adam and put him in the Garden of Eden to dress it and keep it. He gave him charge over the animals, to be careful of their welfare and their propagation. There was a perfect balance of nature in the beginning, but man has upset it so that without divine intervention it will never be restored.

God saw everything that He had made and said that it was good: clean air, clean water, and clean food. He gave us everything that we ever needed, but man in his "wisdom" has polluted it and is hastening toward his own destruction—perhaps not tomorrow, but (as some scientists predict) sooner than some of us would care to realize. It causes us to wonder too about the "ecology" of man's soul!

Discussions and Persuasion

The Free Will Baptis
JULY 15, 1970
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TOMMY MANNING, *Editor*

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he UMMER OUSE

by SHARON B. MILLER

RLA clutched the folded newsaper with the classified ad n tightly in her hands as the ry rushed past the open car ow. It seemed almost too to be true. She and her famad planned and saved for this long, and they had not for a ent dreamed that they could e the perfect summer home e school vacation began.

ere had been so many specifins—each member of the famwanted something special. of all, the house had to face ake. One of the essentials a good dock, or a place to one, and perhaps a boathouse otect John's boat and fishing e. David was mainly inter- in this aspect, too. Pat ed a place near a resort or a town where he could find a between school terms. For , the main attraction would e beach. It should be sandy white, and far-reaching, perfor hiking and picnicking. But Carla, the main attraction d be the house itself. She ed a place where housekeepould be kept to a minimum where there would be a quiet to place her easel and canvas. also would like a place where good, rich soil would allow flowers to flourish under the hot summer sun.

Almost hesitantly, Carla glanced at John. His hands were strong and firm on the steering wheel. Surely he must feel the excitement that raced through her body. From the moment Mr. Swanson, the real estate agent, had called, Carla had been unable to quell the rising feeling that this was the house that they were looking for. It had sounded perfect as Mr. Swanson had described it in his best salesman's voice. Eagerly Carla had called John at the office, and he had agreed to come home right away so that they could go to look at the house before the children came home from school.

Yes, she could tell by the small smile that appeared from time to time on his lips. John was as excited about the prospect of finding their dream house as she was. Almost any dream could be made to come true if one was willing to work hard enough, and John certainly deserved to fulfill his dream if any man did, she thought.

Suddenly Carla noticed that there were more and more cottages and homes. The smell of water permeated the air as she began avidly searching the street signs for Lakeview Drive.

John slowed the car as they entered the small but evidently flourishing business section of the community. Well, that would probably take care of Pat's summer job worries, Carla thought.

"There's the church, dear," John said, pointing ahead.

Carla looked down the road eagerly as a small but stately building came into view. The church stood back from the road, flanked by a lawn of thick, velvet green. It was so like the church she had attended in the country as a child. Its white paint gleamed in freshness from the foot of the stately columns to the tip of the tall steeple framed against the blue sky.

"It's just perfect," Carla breathed, her eyes meeting John's in mutual agreement, "and to think that it is a growing, spiritual church, according to Mr. Swanson."

"You wouldn't expect to find it here in a resort community, but I suppose there are enough yearround residents to keep it going," John added.

Carla looked behind them once more as John pulled the car away from the church to turn down a narrow blacktopped road. The Lord and His house held an important place in their family's lives, and it was reassuring to know that there was a good church that close, just in case they did buy the house on Lakeview Drive.

Almost immediately the lake came into view—inviting blue-green water stretched for miles down long, white, sandy beaches. Abruptly the cottages began to thin out, and many of the larger houses were obviously permanent homes.

Carla glanced down at the newspaper in her hand. The ad said 2480 Lakeview Drive. Almost as soon as she looked up, she saw the number firmly planted in the massive stone columns which flanked the narrow drive. Carla held her breath for a moment. Maybe they were expecting too much. It was an easy thing to build one's dreams beyond reality.

John turned his head for a moment and looked at his wife. He reached out and gently squeezed the hands that were clutched nervously in her lap. Then he gripped the steering wheel and swung the car into the open gates at the entrance.

The house and property were perfect, beyond her greatest expectations, Carla thought as she wandered through the large, open, rustic rooms. There was plenty of room for the children and for a number of summer guests. Even the flowers outside helped to confirm Carla's opinion that the house was for them. Oh, it would be an expensive venture, this fulfillment of years of dreaming. But there was money in the bank, accumulated from hundreds of small leftover portions of John's pay checks.

Carla stood in the small room off the front bedroom. She could see John discussing the terms of purchase with Mr. Swanson in the living room. Yes, this was the room. There would be plenty of early morning light, and there was the view of the lake. Her easel

(continued on page ten)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of June, 1970. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only from each conference for the period covered. It is also a statement of receipts for June, 1970, compared with June, 1969.

Religious Contributions Received
(Includes Gifts For All Purposes)

	1970	1969	Increase or (Decrease)
Albemarle Conference	$ 449.99	$ 402.02	$ 47.97
Blue Ridge Association	9.84	58.50	(48.66)
Cape Fear Conference	695.88	324.65	371.23
Central Conference	2,463.84	1,498.30	965.54
Eastern Conference	1,918.46	1,218.51	699.95
Pee Dee Association	132.50	143.91	(11.41)
Piedmont Conference	75.00	40.00	35.00
Rockfish Conference	20.00		20.00
Western Conference	1,493.22	1,285.60	207.62
Other States	25.12	73.30	(48.18)
Total Religious Contributions	$ 7,283.85	$5,044.79	$ 2,239.06
Farm Income	$ 2,388.66		
Parents and Relatives	154.00		
Friends and Others	785.00		
Miscellaneous	1,514.98		
Total Other Income	$ 4,842.64	$ 929.13	$ 3,913.51
Total Income for Month	$12,126.49	$5,973.92	$ 6,152.57
The above was received for the following:			
General Fund	$12,121.49	$5,848.92	$ 6,272.57
Jesse Woodard Memorial Fund	5.00	10.00	(5.00)
Steeple Fund		15.00	(15.00)
Allowance Fund		100.00	(100.00)
Total Income for Month	$12,126.49	$5,973.92	$ 6,152.57

Honor Roll

Albemarle Conference

Sound Side	$100.00

Cape Fear Conference

Powhatan	$200.00
Shady Grove	110.00

Central Conference

Black Jack	$554.77
Daniel's Chapel	125.00
Elm Grove	200.00
Friendship	106.37
Greenville	118.65
King's Cross Roads	100.00
Winterville	214.26

Eastern Conference

Antioch	$134.00
Bethel	125.00
Dublin Grove	131.80
Gethsemane	120.00
Kinston	120.22
May's Chapel	125.00

Western Conference

Friendship	$240.91
Marsh Swamp	268.60
People's Chapel	110.00
Sherron Acres	100.00
Saint Mary's	108.04
Stony Hill	100.00
Union Grove	100.00

Friends and Others

Mr. and Mrs. C. B. Caroon	$500.00
W. S. Williams Jr.	125.00
T. Emmette Stancil	100.00

BOOK REVIEW

by ELIZABETH HILL

HIGH ON THE CAMPUS by don R. McLean and Ha Bowen. Tyndale House, 1 130 pages, cloth edition, $ paperback, $1.45.

Art Linkletter says, "I learned firsthand that the ex of the drug craze is unbeliev Its projected increase is frigh ing. Its penetration into all c es, all levels of society, all age school children, and all neigh hoods is fantastic."

Is there an answer to stu drug abuse? One student decl that he has found a far more ing satisfaction in a relation with the Lord than with any ever offered.

This book presents a sumr of the drug problem and sugg what should be done. Actual histories are presented. F among the last pages are exp sions associated with drugs as "Acid Head" which mea regular LSD user.

A listing of helpful materia the form of pamphlets, bo films, and displays are inclu Written by the experts, this should be especially helpful parents, teachers, and youngs

GOD VENTURES compiled Irene Burk Harrell. Word, 1 cloth edition, $3.95.

This is a book of true storie people with whom God has w ed and who have worked with In these experiences, they fo God's power and presence to real. No place, including a ca bal jungle or slum streets of lem, was too ordinary or too t ble or too faraway from God.

Among the writers of the se ed stories are Catherine Mars David Wilkerson, John She and Agnes Sanford.

Here is exciting, true, God-w us-here-and-now material w should capture the hearts of t agers as well as adults.

(Books featured may be ordered fron FREE WILL BAPTIST PRESS, P. O. Box Ayden, North Carolina.)

BODY AND SOUL

by Dr. Mariano Di Gangi

Mariano Di Gangi is North American
or of the Bible and Medical Mission-
ellowship, Willowdale, Ontario, Can-

ERRIBLE, tragic tension is causing a crisis in religious across the nation. The prob- is aggravated by deepening di- on between those who feel that church should simply save s for eternity and others who ld plunge the church totally social, political, and economic irs—"where the action is."

e must get back to the Bible, 's inspired Word, the infallible of faith and practice. Here is pattern for us to follow. Let ee what Jesus did, and we will ver a clearer picture of the mission of the church.

he same Lord who teaches us ray for the forgiveness of our and deliverance from evil also urages us to pray for our daily d (Matthew 6:11-13). He moved to compassion at the sight of crowds that were hun- as well as untaught (Mark 6: 4). To the paralytic, Jesus ght not only pardon for sin power to walk again (2:1-12). pted by the devil to give pri- y to the material, Jesus answered that man does not live by bread **alone** but depends on the vital Word of God for his spiritual existence (cf. Matthew 4:4).

Christ shows us that our concern must be for the wholeness of the whole person—body and soul. To say that getting people saved and ready for heaven is all that counts is to forget that we have Christian responsibilities here and now toward others within the fellowship of the church and out there in the world. To insist that we must discard the sort of evangelism that calls for personal decision with reference to Christ and go out in quest of "the kingdom" by the radical overthrow of society's institutions is to betray the essential mission of the church.

We cannot achieve a new society without individuals who are reborn by the power of the Holy Spirit. Nor can we have integrity and sincerity in the profession of our faith if we willfully ignore the social implications of the gospel with regard to poverty, disease, lawlessness, and prejudice.

Our Lord's compassionate concern sought the lost and brought them into a right relationship with God. It also reached out to feed the hungry, to cleanse the leper, and to enlighten the blind. Through His people, Christ wills to continue this ministry today.

The Bible and Medical Missionary Fellowship seeks to follow our Lord's pattern. Since its founding in 1852, this evangelical mission has sent hundreds of dedicated Christians to serve in India, Nepal, Pakistan, Lebanon, and elsewhere in Central Asia. They have engaged in a ministry of teaching, preaching, and healing after the example of Jesus Christ (Matthew 4:23).

Drawn from many denominations and from countries such as Canada, the United Kingdom, Australia, New Zealand, India, and the United States, they staff schools, hospitals, and churches.

At Rajpur, BMMF maintains Sharp Memorial School for the Blind. Through loving care and the reading of God's Word in Braille, some have come to see Jesus as their personal Saviour.

Tibetan refugees, driven from their native land by the onslaught of Communist China, have found both shelter and an introduction to Christ in hostels staffed by the Bible and Medical Missionary Fellowship.

Our Lord was concerned for the leper, and so is BMMF. At Nasik in West India, we cooperate with the Mission to Lepers to perform this service. Recently, several who had come to faith in Christ were being instructed preparatory to receiving Christian baptism there.

In Ludhiana, there is a great Christian medical college and hospital whose valued contribution to solving North India's health problems is widely appreciated. BMMF provides several members of the faculty and nursing staff.

When you cross the Himalaya Mountains into Nepal, you find BMMF at work among people who suffer from tuberculosis as well as from superstition.

In the hot, desolate area of West Pakistan, BMMF serves through its Christian Caravan Hospital. Again, the emphasis is on the revelation of Christ's compassion through concern for the sick and disabled along with the presentation of the gospel of redeeming grace.

It is good for us to remember that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27). Evangelicals rightly stress personal separation from sin, but do we too lightly dismiss the call to compassionate concern? Organizations such as the Bible and Medical Missionary Fellowship seek to carry on the ministry to the body and soul which Christ Himself ordained.—Gospel Herald.

NOTICE

The editorial, printing, and shipping departments of the Press will be closed the week of July 20-24 for vacation; however, the bookstore will remain open during this time at the regular hours.

News & Notes of DENOMINATIONAL INTEREST

Virginia Beach Church Dedication June 14



VIRGINIA BEACH FREE WILL BAPTIST CHURCH

The Virginia Beach Free Will Baptist Church, Virginia Beach, Virginia, had its beginning about five years ago with 18 charter members. It remained a mission church until March 5, 1969, at which time the officials of the Albemarle Conference of North Carolina organized the group into a church. Today the present membership has grown to 239.

One year ago the Virginia Beach church launched into a church bond program for $100,000, and had no difficulty in placing the bonds among its members and friends. The new building was occupied on May 3 of this year, and the dedication services were held June 14. The Rev. Joseph Ingram, director of the North Carolina State Missions Board, delivered the dedicatory message.



Pictured left to right: The Rev. Fred A. Rivenbark, pastor; the Rev. Joseph Ingram, director of the North Carolina Missions Board; Mr. Frank Hall, Mr. James Martin, and Mr. Harry Walker, members of the Building Committee; and Mr. L. T. Rodgers, general contractor.

The new church plant is of contemporary design, and the chapel will seat 250 people; the educational building will accommodate 250 people. The membership and its pastor extend an invitation her many friends to visit th whenever the opportunity arise

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Report of N. C. Superannuation Board for Second Quarter, 197

The following is the report the Rev. Walter Reynolds, ch man-treasurer of the Board Superannuation of the North Ca lina State Convention of the F Will Baptist Church, for sec quarter, 1970:

RECEIPTS		
Balance April 1, 1970		$ 5,19
Religious Contributions for Second Quarter		3,10
Endowment Gift		10
Insurance and Retirement Premiums for Second Quarter		2,63
Total to Account For		$11,03
DISBURSEMENTS		
Ministers' Checks for Second Quarter	$ 412.50	
Widows' Checks for Second Quarter	283.50	
Insurance Fremiums for Second Quarter	2,409.19	
Operating Expenses for Second Quarter	363.94	
Transferred to Endowment Fund	100.00	
M.R.S. Retirement Checks	52.50	
Total Disbursements		3,62
Balance June 30, 1970		$ 7,41

Information on the superann tion work may be secured by w ing North Carolina Board Superannuation, P. O. Box 4 Ayden, North Carolina 28513.

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Miles to Be At Rose Hill Church

The Rev. Edward Miles, sup intendent of the Free Will Bapt Children's Home, Middlesex, No Carolina, will be guest speaker the Rose Hill Free Will Bapt Church, Route 1, Wintervi North Carolina, on Sunday ev ing, July 19, 1970, at 6:30. T program is being sponsored by t woman's auxiliary of the chur Mrs. Myra Stanley is its preside The Rev. N. D. Beaman of Sn Hill, North Carolina, is the pas of the church. The public is inv ed to attend.

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Gum Neck Church Revival in Progress

Revival services are in progr at the Gum Neck Free Will Bapt Church, Columbia, North Caroli with the Rev. J. W. Everton as t guest evangelist. Services beg Monday evening, July 13, and w

tinue through Saturday even-, July 18; however, Mr. Ever- will not be present for the Sat- lay evening service, but the pas-, the Rev. Earl Minchew, who assisting in the services, will ng the message. Services are inning each evening at eight lock, and each one is featuring d old-fashioned preaching and ging. Everyone is cordially in- ed to attend the remainder of se services.

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lmer Memorial Has ccessful Bible School

The Palmer Memorial Free Will ptist Church, Raleigh, North rolina, had a very successful cation Bible school. The Bible ool began on June 8 and con- ued through June 12, with com- ncement on Saturday, June 13.

The theme for the week was sus Is Coming Again," and was ried out under the direction of s. Phyllis Dupree. The aver- e attendance for the week was 6.

Following the commencement ercises on Saturday, a picnic was read on the church grounds. is was a Sunday school—Bible ool combination affair. Some the members brought grills and oked hamburgers and hot dogs. eryone thoroughly enjoyed the od as well as the Christian fel- wship.

The members urge you to keep lmer Memorial on your prayer t at all times, as they strive to rry on and build an Original Free ill Baptist Church in Raleigh, e capital of the State of North rolina.

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ttle Rock Youth njoy Cragmont

During the week of June 29—ly 4, fifteen young people from ttle Rock Free Will Baptist urch, Lucama, North Carolina, ere privileged to attend the Chris- an Cadets' Conference at Crag- ont Assembly, Black Mountain, orth Carolina, which was direct- l by the Rev. Cedric D. Pierce ., pastor of the Black Jack urch, Route 3, Greenville, North arolina. It was reported that ch of the campers "had a won- rful time in the Lord as they ex- erienced a closeness to God which seems to be a trait of Cragmont." During the week there were twenty who made commitments to Christ, one of which was from the Little Rock church.

Following the week at Cragmont the fifteen who attended from Little Rock had a major part in the evening worship service, July 5. According to the Rev. DeWayne Eakes, pastor of the church, the church people were moved in several ways by the testimonies of the youth. The young people shared with the church the joys and blessings and "just plain fun" that they experienced at Cragmont.

They shared also the fact of the fast decay of some of the buildings which housed the campers, hoping to challenge the Free Will Baptist people to "wake up." It is felt that Cragmont conferences are good for the youth, but it is feared by some that if some real support is not given in the immediate future that the blessings of Cragmont might become something of the past.

Mr. Eakes states, "The Western District Youth Rally voted to raise $1,000 during July and August for the building program at Cragmont. This is good, but it is only a drop in the bucket to what is really needed. Come, Free Will Baptists, here is a challenge."

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WA at Woodington Church Organized and Progressing

On February 11, 1970, the women of the Woodington Free Will Baptist Church near Kinston, North Carolina, met at the home of Mrs. Kay Heath to organize a woman's auxiliary. With Mrs. Ray Harrison presiding, officers were elected to serve for the year. There were eight members to join at the meeting. A ten percent increase in membership has been reported at each meeting since the auxiliary organized. Thirteen members are now on roll. Regular meetings of the auxiliary take place on the first Thursday of each month.

HAVE YOU RENEWED YOUR SUBSCRIPTION

OPEN LETTER TO FREE WILL BAPTISTS

Western District Youth Take First Major Step

At the June 27, 1970, meeting of the Western District Youth Fellowship, a recommendation was made as follows:

Whereas, Cragmont Assembly is in dire need of support; and

Whereas, the majority of Free Will Baptists do not seem to be concerned about the needs of Cragmont, it falls our responsibility as young people to see that Cragmont gets the support it justly deserves. Therefore, the YFA of the First Free Will Baptist Church of Wilson, North Carolina, does hereby recommend:

1. That the months of July and August be set aside as Cragmont months by the Western District Youth Fellowship; and

2. That during these two months all of the churches within the Western District unite to raise the sum of $1,000 for the building fund at Cragmont.

We would like to challenge each of the other districts in the state to join us in this campaign for Cragmont so that we can have some new buildings by next summer. If the youth of the state unite and work diligently, this goal will be easily attained with the help of God.

Buddy Sasser, **President**
Penny Edwards, **Secretary**

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Alcoholism More Widespread Than Estimated

According to a recent survey by researchers at George Washington University in Washington, D. C., there may be as many as nine million adult Americans who are alcoholics, with many millions more on the verge of having a serious drinking problem. This figure is considerably higher than previous estimates. Alcoholism costs American industry more than $2 billion a year and is the cause of half of the nation's traffic fatalities.



SUNDAY, JULY 19

SOMEONE ELSE IS WATCHING

Scripture Reading—Romans 15:2

A friend of mine, who had been a hold-up man and a kidnaper for twelve years, met Jesus Christ in prison. Christ said, "I will come and live in you and we will serve this sentence together," and they did. Several years later he was discharged, and just before he went out he was handed a two-page letter written by another prisoner. After the salutation, it said in effect, "You know perfectly well that when I came into this jail I despised preachers, the Bible, and everything. I went to the Bible class and the preaching service because there wasn't anything else interesting to do. Then they told me you were saved, and I said, 'There's another fellow taking the Gospel road to get a parole'; but, Roy, I've been watching you when you were in the yard exercising, when you were working in the shop, when you played, while we were all together at meals, on the way to our cells, and all over, and now I'm a Christian, too, because I watched you. The Saviour who saved you has saved me. You never made a slip." Roy said to me, "When I got that letter and read it through I came out in a cold sweat. Think of what it would have meant if I had slipped, even once."—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Someday someone may be watching you and you may be an influence on them by the way you live. Have you made a slip anywhere that may throw them, or are you living the Christian life that you should?

MONDAY, JULY 20

IS GRASS GROWING ON YOUR PATH?

Scripture Reading—John 14:16

In some parts of Africa, where the natives live in small crowded mud huts, with little chance of privacy, the Christians choose each one a tree in the forest, where they may go to pray and be alone with God. If one becomes unfaithful and neglects his place of prayer, another says, "Brother, the grass grows on your path."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We all need to pray to God each day and become closer to Him. Have you checked lately to see if the grass is growing on your path?

TUESDAY, JULY 21

LISTENING TO THE VOICE FROM ABOVE

Scripture Reading—Revelation 3:20

At the corner of two busy thoroughfares, where the traffic was noisiest, the writer watched a man who was working quietly at the foot of a telephone pole. He seemed to know by instinct what was wanted by his mate, who was at work away up at the top of the pole; first one tool, then another, or a bit of wire would be sent up, and the two were working together in such harmony that I looked more carefully, and saw that the man on the sidewalk had clamped on his head what looked like a small telephone apparatus; one ear could hear the sounds around him, but the other was deaf to them, and was listening all the time to the voice from above. Being in constant communication they could work together in wonderful unity; and then I realized anew the need for us as Christians to be ever listening for the voice from above.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We as Christians need to be in constant communion with God and be ever ready when He comes.

WEDNESDAY, JULY 22

BRAINERD'S SURRENDER

Scripture Reading—Romans 12:1

The saintly Brainerd tells how that on one Sunday night he offered himself to God to be used only for His glory. "It was raining," he says, "and the roads were muddy; but the desire to surrender to God grew so strong that I stopped my horse and kneeled down by the side of the road and told God about it. I told Him that my hands should work for Him, my tongue speak for Him if He would only use me as His instrument when suddenly the darkness of the night lit up and I knew God had answered my prayer, and I felt that I was accepted into the inner circle of His will."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Working for Christ will be the most rewarding experience we can ever have.

THURSDAY, JULY 23

"WHY DOST THOU WANT MY LAND?"

Scripture Reading—Exodus 20:17

We've heard of an old Quaker who advertised that he would give 40 acres of rich farm land to anyone who was perfectly satisfied with that which he had. One seeker came to see the Quaker.

"Are thee perfectly satisfied with thee hast?"

"Yes," answered the hopeful guest.

Then why dost thee want this la was the old Quaker's significant re *Gospel Herald, Knight's Master Book, E mans Publishing Company.*

PRAYER THOUGHT

In life we try to get everything we and still we are not satisfied. We sh all thank God for giving us the things we do have.

FRIDAY, JULY 24

COLLIE KEEPS EIGHT-YEAR VIGIL AT BOY'S GRAVE!

Scripture Reading—Revelation 2:10

The papers over the Nation carried touching story: King was the Collie's n How KINGLY he acted in daily visi for more than eight years, the grave o master! His master, Angelo Del Plato, killed in a motor vehicle accident. had delighted in romping with his ma At the graveside, King stood at the skirts of the scene, and, as the casket lowered into the ground, the bewild dog watched with wonderment, seemi a chief mourner at the solemnities. Ad ing friends said of King, "I can't remem a single day, in the last eight years, he hasn't gone to the cemetery. He usu lies on Angelo's grave a little while, then comes home. When tied, he b ropes and pulled down posts to get a to go to the master's grave!" The fa ful dog has found a way to be as clos possible to the boy he loved. Love alv finds a way!—*Knight's Master Book, E mans Publishing Company.*

PRAYER THOUGHT

How close are we to the Master gave His life for us on the Cross? Are as faithful to our Master as was King, Collie?

SATURDAY, JULY 25

DESTROYING ENEMIES — THE FRIEND WAY

Scripture Reading—Exodus 23:5

President Lincoln was once taken task for his attitude toward his enemie

Why do you try to make friends them?" asked an associate. "You sho try to destroy them."

"Am I not destroying my enemies," L coln gently replied, "when I make th my friends?"—*Knight's Master Book, Ee mans Publishing Company.*

PRAYER THOUGHT

As Christians we should be friends u everyone and treat everyone as best can.

= = = = =

You may give without lovi but you cannot love without gi ing.

THE NOW PEOPLE

by Jeanette W. Lockerbie

Have you listened to a group of others as they voiced their eams of tomorrow? Did the sy future sometimes come rough something like this?

"When the twins are off my nds—"

"I can hardly wait until Billy es to kindergarten—"

"Think of all the time I'll have nen the kids are in school and t of my way!"

A sensitive child can be hurt by aring such talk, however lightly e words are spoken. Cindy, for stance, playing with the neighrs' children and within earshot the group of mothers, overard the remark, "When Cindy's t of my way all day—"

Half an hour later, when the thers broke up, gathering their oods before going home to pre-re dinner, Cindy could not be ind!

"She was playing with us," a ymate assured Cindy's mother. A search of the play area proved ile, and the frantic mother be-n to be haunted by dread fears r her little girl. Fortunately, ndy's little feet had not carried r far, and within the hour her ther was eagerly gathering her o her arms.

"Why did you leave the other ldren? Where were you go-?"

"Mamma," the child interrupt-"I heard you talking, and I ught you wanted me to go ay."

Ve can all imagine ourselves in s mother's place at that mo-nt.

o be sure, it's an extreme case. it happened. A child put her n construction on what her her had said—a mother who dreaming aloud about a far-y tomorrow.

his example may serve to make s appreciate today. While we uld make provision for the to-rrow that possibly will bring e leisure time and less regi-tation of our schedule, we uld never be caught moaning t our home, our children, or our band is cramping our style.

Sufficient unto the day is the evil (and the good) thereof" (Matthew 6:34).

The now people enjoy God's gifts while it is today. And their children are aware of this.—Gospel Herald.

High Liquor Consumption Equals High Death Rates

New Hampshire, state with the highest rate of liquor consumption (exclusive of D. C. and Nevada), showed an average in 1968 of 2.89 gallons of absolute alcohol consumed per capita. The reason for this is because the state liquor laws have been so liberalized as to permit alcohol to be sold almost anywhere. The state liquor stores in 1968 sold over $52 million worth and, added to this, are the sales of liquor-by-the-drink and beer sales for on and off consumption.

Along with its liquor consumption record, New Hampshire ranks high in deaths from various diseases which apparently are more prevalent and damaging among drinkers. It ranks second in death rate from all malignant neoplasms, third in diabetes, mellitus, fourth in malignant neoplasms in digestive organs and peritoneum, ninth in cirrhosis of liver, and eleventh in heart diseases.

Five other states with bad records: Rhode Island, Massachusetts, New York, New Jersey and Illinois—also are states listed in the top twelve with highest per capita liquor consumption. This study, made by the American Business Men's Research Foundation, links deaths from these various diseases with steady and/or heavy drinking.

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Prayer isn't a trick to change the mind of God, but a way to adjust ourselves to the mind of God. —William B. Ayers.

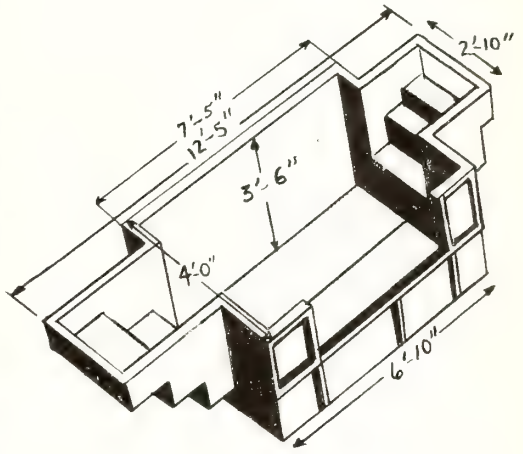
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If God wills the evangelization of the world, and we refuse to support missions, then we are opposed to the will of God.

I tremble for my country when I reflect that God is just.—Thomas Jefferson.

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THE SUMMER HOUSE

(continued from page three)

could sit there. Slowly she walked back to join the men.

"We'll want to bring the children out after school, and of course, we'll have to pray about it before we make a definite decision," John was saying.

"Well," Mr. Swanson said, "I'll hold it until tomorrow night for you folks, but then I'll have to show it to others. There's a ready market for a home like this."

"I understand," John replied.

Carla turned back for one last look at the house and lake as she got into the car. Spending the summer here would be lovely. She would call Pat at the university tonight, after they had brought Carol and David down to see the house, she mused as she settled back in the seat for the drive home.

"It'll be lonely in that big old house in the city, with you all at the lake," John commented, staring down the road. "Of course, I'll come to the lake first thing Friday after work, and I won't have to leave for the city until late Sunday night after church."

Carla looked out the side windows. They had discussed commuting the thirty mile one-way trip on the way down. Perhaps John could make the trip down in the middle of the week several times during the course of the summer, but the rest of the time the responsibility for running the family would be Carla's. Pat would be a great help, and John would have his three-week vacation, too. But still, they would have to be certain that this was the right house for them.

The night still had the chill of late spring. Carla got up to close the window and then stood for a moment listening to John, Carol, and David discussing the summer house. Both of the children had been most enthusiastic with the bubbling eagerness that only teen-agers contain.

Slowly, she walked back to her chair to rejoin the family discussion. Momentarily she felt a sense of letdown and indecision. Well, it had been a big day, making the long trip to the lake and back twice, and there had been so much excitement. No wonder she felt tired. Carla rested her head on the back of the chair and watched the animated faces of her loved ones. Tomorrow she would feel better. Abruptly she became aware of what her daughter was saying.

"I'd love to live in the lake house during the summer," Carol was saying happily. "Just think of the wiener roasts, hymn sings, and hikes on the beach that our youth group can have." Then her face fell. "But how can I leave my nursery class at church? I know that I'm just a helper, but still I have a responsibility to our church here."

"Dad showed us the church when we went through the village, Carol," David interrupted. "It might be fun to go to a different one for the summer—meet new kids and everything."

"I know there's a church there," Carol continued, "but Dad and Mom have always taught us to be faithful to our own church, and every one of us has responsibilities in the church here."

"You're right, Carol," Carla said slowly, "our responsibilities are here in our home church."

John sat silent for a moment. Then he looked at the members of his family, who were waiting for him to speak. "There are several alternatives. First of all, we don't have to buy the Lakeview Drive house. We can wait and perhaps find one closer to the city so that we can drive back and forth to the church services, or," he continued as he saw the dejected looks on his teen-agers' faces, "we could all pack up Saturday night and come back here. That way, Carol could help in the nursery class and none of us would be neglecting our duties here."

"It might work out all right that way," Carla said thoughtfully. "Perhaps we'd have less time at the lake, but the Lord's Day is one which we should devote to Him rather than to ourselves, anyway."

"Why don't we all sleep on it and pray about it?" Carol suggested, standing up to go to her room. "This is an important decision in our lives, and we need the Lor help in making the right choice.

As they entered their bedroo John turned to Carla.

"Carol made me so proud night, honey," John said with hint of a catch in his voice. "Ev as teen-agers, our children learning to put God first in th lives."

"I think she set us all on right track," Carla said, looki at her husband. "I think we n to look at the house from all gles. Oh, I still hope we can b the summer house, and even if don't, it will remain in our mi as the perfect one. But what more important, things are in th proper perspective now. The fo has changed, and the purchase the house is in the backgrou The things of the Lord have gained their proper place in lives."

"Yes," John said, smiling, "we know that whatever deis we make now, if we include Lord, it will be the right one." Gospel Herald.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Which of the two nations, the Jews or the Romans, are responsible for the illegal execution of Jesus?—**A. A. M.**

Answer: In the first place all of us sinners, even though some have been saved by grace, are responsible for Christ's crucifixion. "Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. . . . He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. . . . Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand" (Isaiah 53:4, 5, 8, 10).

At the time of the arrest, trial, and crucifixion of Jesus the Jews had no authority to inflict the death penalty. In the case of Stephen when they did inflict the death penalty, carrying it out by stoning him. But when it comes to the death of our Lord's death, there is no question as to whether or not the Jews were responsible for they were indeed, and they proposed to accept such responsibility. "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answers all the people and said, His blood be on us, and on our children" (Matthew 27: 24, 25). Pilate washed his hands, claiming an innocence for himself and Rome, but it was a false claim; whereas, the Jews in their self-righteousness accept the responsibility.

Dr. P. B. Fitzwater, late dean of Moody Bible Institute, says that these Jews and their descendants have ever since borne the shame and blame of this false trial, but it made Pilate and Rome no less guilty. It is evident that Pilate did not want to kill Jesus and neither did any Roman official that I know of; but Rome, in the trial, was represented in Pilate, and Pilate was too much of a yellow coward to refuse the Jews what they showed themselves so bent on at that very time. He was desirous of regaining their friendship and especially that of Herod which he appears to have lost in some previous experience.

You will note that beside all the other satanic devices the Jews used, they made it look as though Jesus were a rival of Caesar and that loyalty to Caesar would demand the destruction of Jesus. So if Pilate had refused to execute Jesus, the Jews would have sent a report that at the least would have been embarrassing to Pilate and may have cost him his job. Whereas, he might have clarified all in conjunction with Jesus and His claims; there were undoubtedly other affairs he did not wish to be uncovered in the kind of investigation that such a false report to Caesar from the Jews might make necessary. Therefore Pilate consented to the execution reluctantly, nevertheless he and the Roman government were guilty of the blood of this innocent citizen as are all who have sinned. So the execution was carried out by Rome that succumbed to Jewish influence.

The Bible indicates that we, even Christians, are capable of crucifying Jesus afresh and putting Him to an open shame. It also indicates that we may grieve the Holy Spirit of God. "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame" (Hebrews 6:4-6); "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30).

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A NOTE

It isn't your editor's custom to print letters received concerning editorials, but the following one from Mrs. Clarence S. Bunn, Pikeville, North Carolina, carries a deeper meaning than its complimentary message. Her letter reads as follows: "Congratulations for a very good editorial, 'This Is My Country,' THE FREE WILL BAPTIST, July 1, 1970. It was a very good and forceful article. I visited at Cragmont during the youth conference (General Youth Conference, June 15-20). It thrilled my heart as those young people responded so readily and strongly to the downbeat of the music and your head motion with 'It's Christ for the "Now" Generation.' Keep up the good work. America needs it."

More important than Mrs. Bunn's compliment is the fact that she shares the feeling of many of us who believe that America can remain strong and safe only through those who love her, support her, and offer her in prayer to the Almighty. It is gratifying, too, to know that Mrs. Bunn is one who empathizes with youth and their problems when so many would close their hearts to them.

—The Editor.

STORIES

for our youth



LARRY'S ANSWER

by Marjorie Preston

LARRY pushed the door shut and threw his baseball glove into the corner.

"Well, how was your first baseball practice?" his father asked.

"O.K., I guess," Larry grunted.

"What happened, Larry?" his father asked. "I thought you would be all excited."

"Yes, I thought I would be, too," Larry answered. "But I got on the same team as Dean—just what I didn't want to do."

"Why is that, Larry?" his father inquired.

"The boys call him 'eager beaver.' He wants to do everything, but he can't do anything right. He tries to tag around after me like a little puppy. Now that he's on my baseball team, I'll never be able to get away from him."

Larry turned to leave, but then he turned back to his father. "Dad, you told me that the Lord answers prayer, and we've been learning Bible promises about prayer. So I prayed that Dean wouldn't be put on the same team as I was. He's such a pest. It didn't work."

As Larry turned to leave again, his father stood up and put his hand on Larry's shoulder. "Let's go out in the back yard for a few minutes," his father said. "Do you remember what you asked me last Friday evening?"

Larry thought for a moment. "I asked you if I could go to Bill's house Saturday morning to practice baseball," Larry answered, wondering why his father had asked that question.

"Do you remember what I said?" his father asked.

"You said no," Larry answered.

"Do you remember your next question?" his father asked.

Puzzled, Larry answered, "I think I asked you why I couldn't go. But what has this to do with prayer, Dad?"

"You asked me for something last Friday. I said no. But I did answer your request, didn't I son?"

Slowly, Larry began to understand his father's questions. "Yes, you answered, but you said no. You think the Lord has answered but has said no. Is that it, Dad?"

"That's part of it. Now what did I tell you when you asked, 'Why not?'" Larry's father asked.

"You said that you had something for me to do. You wanted me to mow the lawn." Larry again was puzzled at his father's question.

"Don't you see, Larry?" his father explained. "You wanted to play ball. But as a member of my family, you were needed to do something for me. Tonight when you pray, ask the Lord why He didn't answer your prayer. Ask Him what He wants you to do."

Larry's father left Larry still deep in thought. There was one thing Larry had not told his father. He had known without asking what his father wanted him to do on Saturday, the next morning.

When bedtime came, Larry hesitated. He couldn't stop thinking about Dean and the baseball tea and about his talk with his fathe He finally decided not to pray th night.

He went outside the next mor ing to find Dean waiting for hi "How about a little catch?" De asked. "I guess I'd better impro my baseball a little if I'm going be on your team."

Larry thought hard for a m ment. "I can't this mornir Dean. I promised Dad I'd p some weeds out back."

"I'll help you pull the weed Then you can help me improve r baseball," Dean said, as he thr his glove on the porch.

Larry sighed. His father want the weeds pulled. But had actually planned to go to Bi and play some catch first. He f trapped. He couldn't go to Bi with Dean trailing along behi "O.K., but we can't play for lon Larry finally consented.

All day Larry tried to get De to leave. But every time La made some excuse, Dean offe his help.

That night, at bedtime, La knelt beside his bed. "Dear Fa er, I'm part of Your family. W do You want me to do ab Dean? Why did You put us on same baseball team?"

Even as he prayed, Larry kr what the Lord wanted him to d

Finally, toward the end of week, Dean asked, "Can you c to my house Sunday morning play some ball? Mom will home, but she will be sleeping. said you could come, though, if would stay out of the house."

Larry was almost glad fo good excuse to refuse the inv tion. "I can't. We go to Sun school and church."

"Oh." Dean's head lowe "Mom won't let me have comp when just my sister is there thought that maybe Sunday could come to my house f change."

For a moment, seeing the di pointment in Dean's eyes, L felt a little sorry for Dean.

Then Dean shrugged his sho ers. "Oh, well." He paused a ment. "What do you do in chu anyhow? I walk past someti but I've never been to church."

(continued on page fifteen)

hurches and Ministers Available

TE: This column is provided, when led, for any church that is seeking a or and for any minister who is seeking urch to serve and would like to give notice. Please send the necessary in- ation to the editor of "The Free Will tist." Each notice will run for two is- only.)

he Rev. L. E. Ballard of Green- e, North Carolina, who for the t two years has been making self available on call to supply pastors who are ill, or for other sons need to be away from ir pulpits, announces that he accepted a call as interim pas- of St. Mary's Free Will Bap- Church in New Bern, North olina, and for the next several ks will not be available for pur- of this "pinch-hitting" minis- He expresses gratitude to the tors and churches who have n so nice to him, and hopes to me this type of ministry as n as a permanent pastor is in- led at St. Mary's.

= = = = =

WHAT I OWE MY MINISTER

pect—As an ambassador of sent to teach me a better way iving than the selfish, sordid tence.

ction—That he may be ngthened by the knowledge I am sympathetic with him.

st—That he may be free to e the church unhampered by icism and faultfinding.

erosity—That, if his methods n a little sensational to my con- ative nature, I may not be nar- enough to insist that he shall ge them; but, instead, rejoice e good that he is doing.

ection—Of kindly silence by aining from repeating in his ence the slander of unkind gos- hat would worry him.

e—To help him in his work, n and where he needs me.

er—To pray for him each day, that God may bless him and make his service a blessing.

Encouragement — When vexations and annoyance make his work difficult or when he feels his work is not progressing.

Appreciation—A word of appreciation of his help to me.

Consideration—Not to interrupt and hinder his work with petty and unnecessary calls upon his time and sympathy.

Attention—That he may not be annoyed and troubled by seeing from my careless, inattentive actions that I am listless.—Copied.

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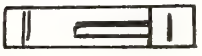
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THE SUNDAY SCHOOL LESSON

FOR JULY 26



THE PROBLEM OF SIN

Lesson Text: Genesis 3:1-15

Memory Verse: Matthew 9:13

I. INTRODUCTION

In order for the free moral agency of man to have real significance and meaning, more than one choice must be open to him. Our lesson for today is built around those events that depict the method whereby man was led to make the wrong choice and to use that very facet of his nature that was given him by his Maker as a unique attribute to dignify his life and show his relationship to God in a manner not only contrary, but directly opposed to the will of God for his life, thus leading to the degradation of his nature and the exaltation of his relationship to the brute creation.

The origin of sin is a deep, dark mystery that has never been answered by theologians or philosophers in a manner that would prove satisfactory to any appreciable number of men who think; but though we might entertain only slight hopes of ever solving the mystery of sin's origin, its evil influence and destructive force in the lives of men are openly manifested and observable to all.

While it is true that all have sinned and come short of the glory of God, it is equally true that God has provided a cleansing agent and a way of escape for all. No longer is any justified in having his will dominated by the power of sin or of having his life contaminated by its pollution; for the shed blood of the Lord Jesus and the atoning death, which it embodies, is sufficient to break the power of sin in every life and to cleanse us from all unrighteousness.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

A. The first reaction against Satan should be the use of God's Word (Genesis 3:1-3; cf. Matthew 4:1-10).

B. In luring people into sin, Satan tells lies about God's Word (Genesis 3:4; cf. John 8:44).

C. One satanic lie is that a person needs to supplement God's Word with an experience to really know right and wrong (Genesis 3:5).

D. Like a contagious disease, sin travels from one wrongdoer to another in ever widening circles (vv. 6, 7).

E. No one has ever succeeded in hiding from the omnipresent God (Genesis 3:8; cf. Psalm 139:7-12).

F. God seeks the lost even while they are fleeing from Him (Genesis 3:9, 10; cf. Luke 19:10).

G. A characteristic of fallen man is that he attempts to shift the blame for his actions onto someone else (Genesis 3:11-13).

—John Danilson.

III. ADDITIONAL TRUTHS

A. The study of psychology reveals that the nature of man is basically selfish. Man is naturally a selfish being—selfish in nature. Basic human drives are selfish: self - preservation, self - reproduction, self-expression, self-esteem. No wonder Jesus instructed us to love our neighbors as much as we love ourselves!

Man's inordinate love for self leads him to sin. The first sin, the one committed in the Garden of Eden, was due to Eve's selfish desire to be as wise as God—her drive for self-esteem. From that day forward, sin has always been prompted by man's selfish nature. Rebellion against God's will beg with allegiance to self-will.

It is not surprising to find t "I" is in the middle of sin. E as self is scientifically termed, at the very center and core much sinful behavior. Often is simply self-indulgence, and man nature can be described in word: selfishness. When one p self first in his life, he is sure disobey God.

God has provided a solution Jesus. Christ's nature also can described with one word: selfl ness. He is the embodiment submissive unselfishness, and is without sin. Man solves problem of sin in his life o when he adopts Christ's natu when he "puts on Christ." So, apostle Paul tells us, "Let t mind be in you, which was also Christ Jesus" (Philippians 2:5) Standard Commentary.

B. The aprons of fig lea Adam and Eve made to cover t sin were ineffective because "w out the shedding of blood ther no remission of sin." Genesis 21 tells us, "Unto Adam also unto his wife did the LORD make coats of skins, and clot them." This covering was ef tive because "coats of skins" plies that an animal's blood spilled for them. This is the f picture in the Bible that proph cally portrays the sacrifice of Lamb of God on the Cross, w blood covers all the sins of all will receive Him and trust grace. Finally, notice that it God who made the coats, not who had tried to make effec aprons and failed. Only God provide the means of salva from sin.—Advanced Quart (F.W.B.).

C. We have many times see apple with a wormhole in it. did you know whether the w began to bore the hole in the a from the inside or from the side? Many would say from outside; but the scientist agree with the common obse who declares that the worm b on the inside. As a matter of they tell us that the egg was on the blossom and that the w was hatched in the heart of th ple, whence it bored its way

(continued on page fifteen

ys' and Girls' Stories

(continued from page twelve)

arry was a little startled. u've never been to church? l, we sing. I guess you know t—you can hear that. Then we n things."

What kind of things?" Dean sisted.

Oh, about God and how He s everybody, and things like ," Larry answered.

Oh?" Dean asked. "What ?"

arry sighed. "I can't explain l to you. Why don't you come g with us Sunday morning and out for yourself?"

Sure," Dean answered with a d smile. "I won't even bother ng Mom. I'll just tell her I'm g to be with you. She thinks family is great. She'll be to have me out of the house. ry Sunday morning, it's the e routine. 'Why don't you go someone to play with, Dean, get out of here?' But nobody's home on Sunday morning."

Our family always goes to rch," Larry replied. "We're of God's family," he explain- "See you Sunday morning at t nine."

arry was surprised as he said -bye to his friend. He really ted Dean to go to church with family. Larry couldn't forget t Dean had said about his ner.

hat night Larry didn't ask the l why He had put Dean on his ball team. Instead, he pray- "Lord, help us to show Dean to become part of Your fam- too." Larry knew that the l would grant that request.— el Herald.

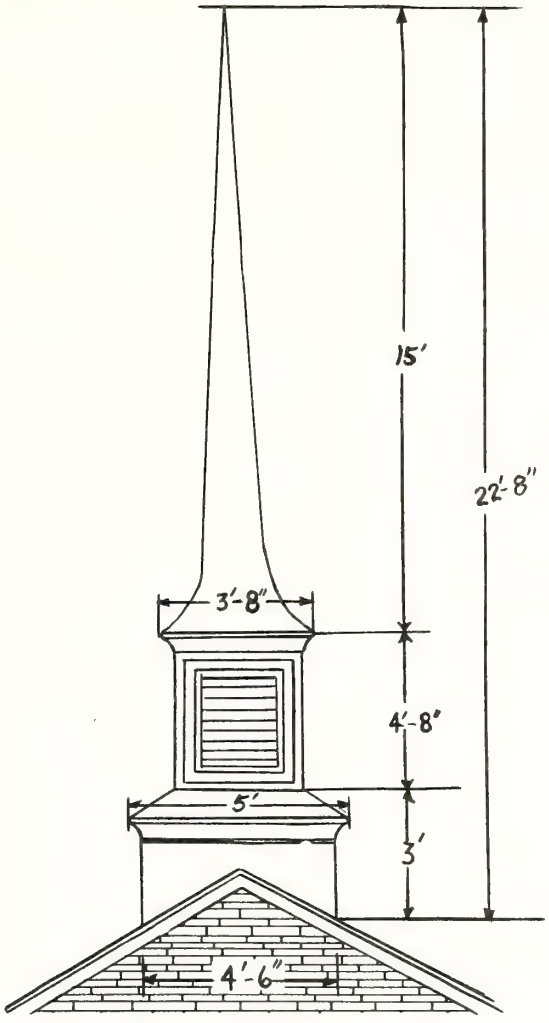
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. Claire Bible Class

ntinued from page fourteen)

nd that is precisely the way the worm of sin starts work ne human life. He begins in heart and bores his way out. know it is true that out of the t are the issues of life. Nor we ever forget that the heart be sound or the life will be lated.—Selected.

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My idea of a sinful man: Those I personally dislike!

My idea of a meek man: One who yields to me!

My idea of a contentious man: One who disagrees with me!

My idea of a wise man: One who listens to me!

My idea of unity: Everyone agreeing with me!

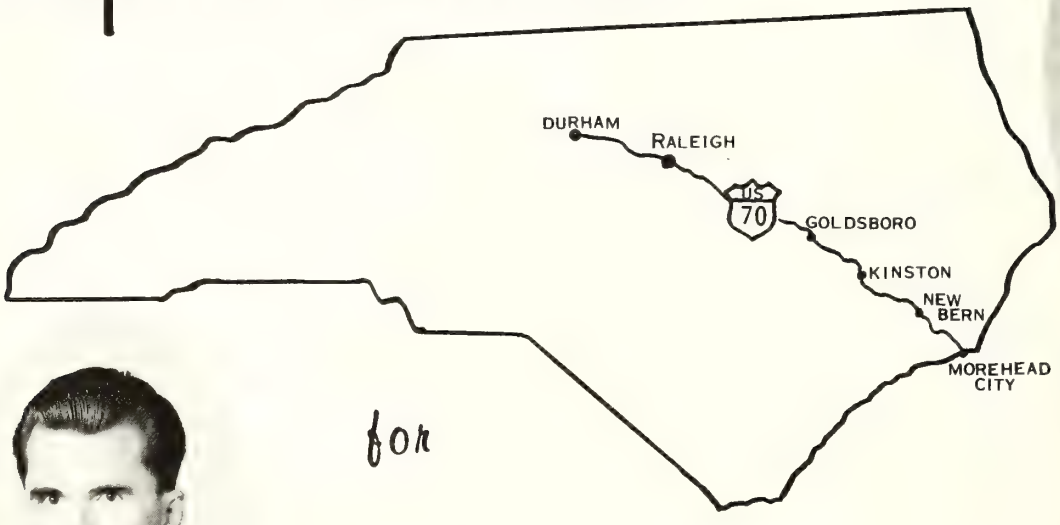
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The Editor

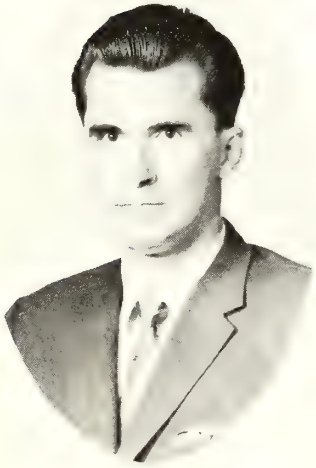
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THEY MIGHT NEVER COME TO CHURCH AGAIN

Cover Photo by Harold M. Lamber

THEY MIGHT NEVER COME TO CHURCH AGAIN

We who invite others to worship with us have a great responsibility. If we cannot live up to the requirements of Christianity, it is sad indeed; and if we are not careful how we live when we claim Christianity for our own, it is better that we not try to spread it; for doing so will hurt the cause more than help it. Our actions provide easier reading than our good intentions; therefore, it is imperative that we take a good look at what we are doing.

They might never come to church again. . . if they don't find us there after we have invited them to come; if they have to sit on the front pew the very first time because all the back pews are filled.

They might never come to church again. . . if all the hymns of old have been discarded and the ones in vogue are used exclusively; if some of the pious souls sit lock-lipped, indifferent, and insensitive to the responsive reading of the Lord's Word, and if they have been dry-eyed so long that they have forgotten how to shed tears of joy; if the young people are more interested in their boyfriends or girl friends than in what the minister is saying and prove it by whispering.

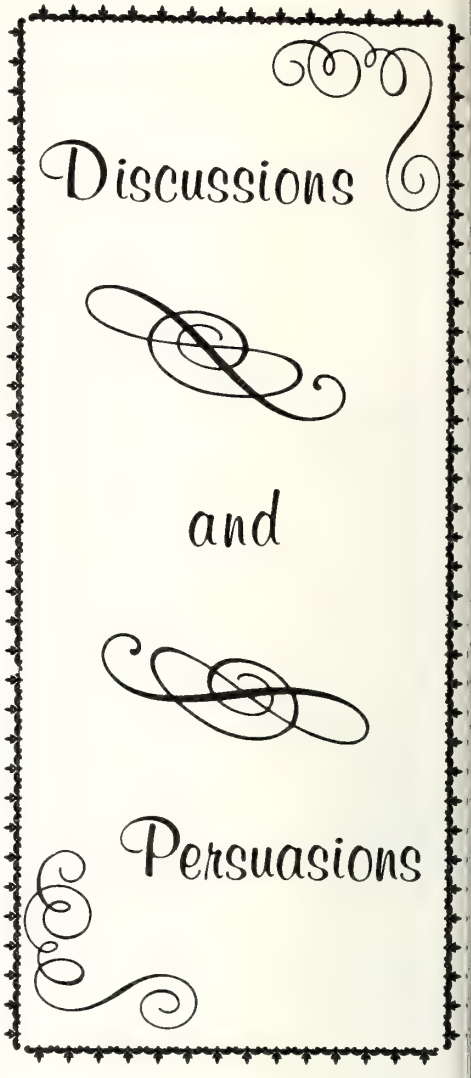
They might never come to church again. . . if they see Sister Agatha straining to get a good look at that hat Hortense is wearing; if Rebecca scorns Gertrude for singing off key; and if the head deacon glances at his watch every ten minutes, trying to hasten the noon hour.

They might never come to church again. . . if the organist puts the same amount of enthusiasm into her playing for the worship service as she does for a funeral; if the choir director flips through the book three times before he can find the hymn; if the members of the choir sing like tired old ladies and then carry on eye conversations with those in the congregation.

They might never come to church again. . . if the pastor preaches on compassion but does so with an air of coldness and unconcern, and if he speaks of Jesus casually but doesn't proclaim Him as the All-in-All; if there are sighs of relief when the final hymn is announced, and impatient coughs invade the sanctuary when more than two verses are sung; if at the "Amen" of the benediction people scurry out nearly trampling under foot the feeble and the very young, not really caring that no soul was saved today.

They might never come to church again. . . if at the door the minister speaks out of duty but not out of desire and makes his handshake something less than friendly; if the people stampede to their cars so eager for dinner that they neglect to wish them well and invite them back; if the sign on the lawn reads "Welcome," but the people don't say it.

They might never come to church again, and it could be our fault!



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The Christian Family Of the 70's

by
ELMER L. TOWNS and RAY BENSON

What are the strengths and weaknesses of today's evangelical families? This article reports the findings of a nationwide survey, and they are both surprising and disturbing. Neither the authors nor the editors endorse all that is said in this candid sampling of personal opinions.

* * * * * *

Every parent should read this article!

* * * * * *

GEORGE PARKSON, age sixteen, with medium-length hair and long sideburns, rebelled at attending Sunday school. "You can't make me go," he yelled one Sunday morning. His crushed parents were faithful church attenders who believed in God's supernatural ability to answer prayer. "I won't go to another Mickey Mouse meeting and be insulted," announced young Parkson. He has kept his promise for eight months.

Is this incident an average occurrence in evangelical homes? How often do teens rebel against their parents' faith? How effective is the modern Christian family in communicating its faith?

Statistics on teens who drop out of Sunday school are conflicting. Some say 80 percent, others report 50 percent, and still others claim that 25 percent of the children whose parents attend regularly d r o p o u t of S u n d a y school.

What does it mean to today's evangelical families to be distinctively Christian? How are today's Christian families changing to keep pace with the times while remaining grounded in eternal truth? Answers to a poll taken by "**The Sunday School Times and Gospel Herald**" reveal interesting, informative, and puzzling data concerning the thinking of evangelical families today.

1. **"What new ideas have you used to make family devotions more meaningful?"** we asked Christian families from the Atlantic to the Pacific. In a day of change and creativity, one could expect the Christian family to be innovative, to use new ideas to tell "the old, old story." But the old motto, "The family t h a t prays together stays together," still is the basic guideline. Nearly half of those interviewed either offered no new or creative ideas for family devotions or simply left the space on the questionnaire blank.

Some new approaches were suggested, however. "We use skits and flannelgraph stories occasionally," replied the John Bromburgh family, of Lincoln, Nebraska. Two other families reported reading, in their devotions, articles from Christian magazines or biographies of great Christians.

The Elton L. Mobley family, of Savannah, Georgia, found that a change of time was helpful to them. "Instead of haphazardly having devotions before bedtime," the father pointed out, "we have them immediately following the evening meal around the table."

The Rev. T. Dring wrote that having devotions at mealtime was a total disaster in his family. He suggested five approaches that he and his wife have used to encourage their children's spiritual growth:

(1) The "hear all, tell all" approach. Since children are usually compulsive talkers and especially like to share their experiences, Dring encouraged them to talk about the meaning of God in their day's activities.

(2) The "it's mine" approach. Children treasure every piece of mail addressed to them, so Dring subscribes to religious periodicals that are sent in the children's names. This personalized approach inspires the child to read and thereby grow in spiritual knowledge.

(3) The "vanity, all is vanity" approach. Dring uses this technique to bolster the egos of the children, especially the older ones, who are placed in a position of responsibility. He tells them, "You're mature enough to help the younger children."

(4) The "indirect" approach. A n y topic being considered in school or other areas of life becomes the launching pad for discussing a spiritual solution to the problem.

(5) The "Mitch Miller" approach. Dring believes that everyone loves to s i n g, especially children. So he concludes family devotions with a hymn sing, a prayer, and a few verses from the Bible.

Are these methods new? No. They simply apply old ideas in new ways to the modern family. What works in one family may fail in another. Genuine creativity and sustained interest are the key to continued spiritual growth. One thing is certain: The vast majority of families who seem to be unconcerned are the losers.

2. **"What do you do to protect your children from sinful influences?"** we asked. The question was left open purposely. This survey was more concerned with **how** a family protected its impressionable young from sinful influences rather than with **what** the family considered to be sinful influences.

Can the simple exhortation, "Don't play with bad children," protect t h e young? One father, most interested in this question, quoted the old proverb, "As the twig is bent, so grows the tree."

Mrs. Merlyn Raikes, of Walton, Indiana, reflected the typical answer the mothers gave in stating, "I have given them Bible references as to why they shouldn't do certain things." Most families said they used the Bible as an authority to decide what is right or wrong for their children. But there was a problem: Many families who said that they use the Bible's influence to protect their children didn't have family devotions! Is this a contradiction, or do the children get Bible knowledge elsewhere?

Most families made reference to restrictions placed on their children. "We don't allow them to dance," said one mother. We agree that certain restrictions ought to be imposed; but what

(continued on page seven)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Writer

THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

Influence of the Church in Our Lives

In our last meditation we thought about the effect upon our lives of a faithful keeping of our Church Covenant. Let us now pursue further the thought of the blessings that come to us through the church. This time, however, we will consider the matter more from the angle of what the general influence of the church and its program may have in the molding of our lives to conform to the will of God. We shall hope to convince our readers that the warm atmosphere of church fellowship can foster a richer, fuller, spiritual life.

The text to which we would direct your mind now is found in 1 Corinthians 6:20: "For we are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

We must forever put away the thought that our bodies are our own to do with as we please. This philosophy is the mother of selfishness, and a feeder of lust and intemperance. It fosters self-indulgence and a disregard for the standards of clean society.

Our bodies are not our own. We are bought with a price, and that which has been purchased must glorify the purchaser. That which was the house of sin, has been purchased to become the temple of the Holy Ghost. It has been cleansed from sin, through the washing of regeneration, and made ready to become the dwelling place of God. It is our sacred duty to guard the doors of the house we have sold to God to keep evil from entering into it. Any evil spirit that enters into our bodies after we are saved, trespasses upon God's property. If we permit, by the yielding of the will, any evil to come in and use our bodies, we become parties to the trespassing of evil upon the property of God.

This is a lesson which many Christians seem to find hard to learn. Here in the text, Paul seems surprised, almost shocked, to find that the Corinthian believers did not know this great truth. "What?" he asks in surprise, "know ye not that your body is the temple of the Holy Ghost?" They should have known this in the very beginning of their Christian experience. Had somebody failed in giving the proper instruction to these Corinthian Christians?

We read in Genesis that when God breathed into the first man's nostrils he became a living soul. In many places in the Bible the word soul refers to the whole of man—his life. This, we think, is the meaning of the word soul as used in the passage we are now discussing; for in Verse 25, Jesus says that we find life by the giving of life; that is, by using our lives for the Lord, we find the real joy and substance of living.

The alternative to using our lives for Christ is spending them in the pursuit of worldly gain. Here we learn that it is not possible to obtain from the world anything of equal value to the saving of our lives by giving them to Christ. Though one might gain the whole world, he would still be the loser—there would be no profit in this kind of living.

The question, "What shall a man give in exchange for his soul?" is usually taken to mean, "What would one give to have his soul redeemed from hell after he has passed through this life and found himself eternally lost?" But it might well be thought of as applying to this life only. When men have come to the end of life and look back over a misspent and worthless existence, most of them would give up everything they might possess to be allowed to go back and live their lives over again. Many an aged person, finally coming to understand the real purpose and value of life, has wept bitter tears over his failure to redeem his life for God. We may conclude that there is nothing of too great value to be given up for eternal life; and there is also nothing of greater value than a righteous life lived here upon the earth.

WHY GO TO CHURCH?

By John Alexander

More and more college students questioning the validity and releva of the local church. Many are q point-blank in asking, "Why should I tend?" May I suggest a few reas why I do?

The first reason is to blend my v ship with those of other people in porate worship of the Lord Jesus Ch To be sure, I can worship Him priva anytime, anywhere; and He is enti to this. But He is also entitled to ceive "music" produced by sympho and choirs—worship which can be duced only by groups.

Those of us in the college world c assemble as students and faculty on Lord's Day for this, and I realize many college people are tempted t so; however I believe worship is b balanced if the group includes peopl all ages and from a diversity of v tions and outlooks. A local churc more likely to produce such dive than is a group of collegians. So first reason deals with what God rece Accordingly, the first test of a ch service is not, "What did I get ou it?" but rather, "What did the Lord out of it?"

Second, I attend church service order to receive something f r o m Lord, to be fed from Scripture, t ministered to by His Spirit: instruc encouragement, balm for bruises, rection, and numerous other minis which the Lord provides. I know t can receive some of this privately, experience shows that I am better for having received some of this in church meetings.

Third, I go in order to give at some encouragement to brothers anc ters in Christ who also will be the

Fourth, I receive encouragement other ministries) from other belie who are there. Moreover, it often been my privilege to assemble with ple whom I genuinely enjoy seeing being with.

There is possibly yet another re (although I have little evidence to p it): my attending a local church ma a silent witness to some of my fe citizens.

Doubtless you can think of other sons, but these five may serve thought-starters. — The General Ba Messenger.

'THE LIGHT' – ON OR OFF

by Mrs. Hersel Bowen
Winterville, N. C.

E pastor of a certain church was telling about the lights going off ng a church service, and they had to h the service by candlelight. As I d him make this statement I won- d if the **Light** was really going off ur churches today.

r. Jones prepares a wonderful pro- ; the ladies of the church prepare refreshments for the young people's tian auxiliary; but John, Jim, and have to play baseball; Mary and ey are having a pajama party and can't come. Some of the other boys have to see the baseball game; and of the other girls are invited to ajama party. They all call and say, be we can be there the next time." **Light** goes out and darkness seems darker. Did the young people turn **ight** off?

we miss Sunday school because were too sleepy or for some other n? Were we going on a trip? Was one sick? Yes, we do sometimes good reasons for not attending the ces of our church. But when we do ave a good reason, did we turn the off? You might say that we need ght in the daytime. The **Light** I am king of is Jesus Christ, God's own The Bible tells us that where two ree are gathered in the name of ord, He will be in their midst. If one did as I do, would there be a to have the **Light** in our midst? e are we on Sunday and other times there are services in our church? are we doing?

the **Light** went off in our church , would we as Christians be willing t it stay off? The storm of life, n is sin, can put the **Light** out in churches today. Lightnings of sin strike so quickly that we cannot what is coming until it happens. The s of the sin storm blow us all now and then, and my friend, e will you land? on the Rock of Sal- n or on the sands of destruction? s raining all around us and on us. we going to stand out in the storm n, or will we come into the shelter od's love? We can close the door st the storm of sin. Christ has the shelter of love where we can be secure; and the **Light,** the Lord Jesus Christ, will burn on into eternity.

If today Christ should close the door and turn off the **Light** in His wonderful shelter of love, how could we ever get out of this storm of sin? Dare we turn the **Light** off in our churches by not being there when we can! If Christ should take a rest, a vacation, or was too busy working to have time for us, I'm sure the earthquake of sin would surely be felt in our souls. Christ loved us enough to die for us; do we love Him enough to live for Him?

We are either helping keep the **Light** burning in our church or we are turning it off.

Are we trying to serve God by candlelight—just enough light to get by with? My friend, stand up for Christ and the world of sin will step aside to let you pass. Do you know where you are going? Sin is blind, but the **Light,** Jesus Christ, will keep your pathway bright through all the trials of the sinful world. We must commit ourselves to a task worth living for and a cause worth dying for. When we let Jesus live, love, look, speak, and act through us, then His **Light** will shine forever through the windows of our hearts and in our churches.

NO 'BAPTIST' JULY 29

In order to maintain our schedule of not printing but 50 issues of "The Free Will Baptist" per year, we have to skip two issues each year. The first issue to be skipped will be the one of July 29. The next "Baptist" you will receive will be dated August 5, 1970.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

PAY ATTENTION!

Below are some illuminating facts that will startle you into believing that Jesus is coming sooner than you think. This information is reprinted from "Steeple People," July 8 issue, an organ of the First Free Will Baptist Church, Wilson, North Carolina, the Rev. C. F. Bowen, pastor.

Arrests of young people for murders increased 56 percent in 1967 over 1960. Violence is particularly prevalent today among young people. Vicious juvenile gangs terrorizes the slum sections. It has been estimated that every minute another car is stolen. More than half a million cars were stolen in the United States last year.

The divorce rate becomes more alarming. One man said, "In the old days, marriages were more permanent because when the wife got up in the morning and washed her face, she was the same girl the husband had married the day before!" Get it? If not, look at the painted beauties on the street tomorrow.

Russia's population is 235 million. Its auto-to-people ratio is less than one car for each 235 persons; the U. S. ratio is one for each 2.4 persons. Where are we going in such a hurry?

Airline pilots always know when they are approaching New York without any flight map. Because New York City throws into the air 3,200 tons of sulphur dioxide, 280 tons of dirt, and 4,200 tons of carbon monoxide daily. New York City is a city where 1,500 cars a week are stolen and where robberies increased 50 percent in 1968 over 1967. Murder increased by 21.3 percent. New York is a city where 325 million gallons of raw waste still pour everyday into the surrounding rivers and ocean. This is only a part of America's pollution.

Barbara Streisand, in early 1969, signed a contract with a Las Vegas hotel, giving her an estimated $500,000 (plus stock in the hotel) for **four weeks'** work a year! Harvard Business School graduates now begin their working lives at an average $12,000 a year. Many truck drivers last year earned more than $15,000. In some cities, garbage collectors earn more than schoolteachers or preachers. Speaking of preachers, 90 percent of all ministers still earn under $10,000 a year, yet are on duty 24 hours a day.

Aristotle Onassis has a 325-foot yacht with gold-plated faucets in the bathroom, a 500-acre island in the Ionian Sea, a shipping fleet of about 100 vessels, and a personal fortune estimated at $300 million.

News & Notes of DENOMINATIONAL INTEREST

Earl Glenn Now Serving Goldsboro Pastorate

The Rev. Earl Glenn accepted a call to the First Free Will Baptist Church in Goldsboro, North Carolina, and began his pastorate June 15. He came to Goldsboro from Saint Mary's Free Will Baptist Church in New Bern, North Carolina. Other North Carolina churches he has served include: Tippett's Chapel, Clayton; First church, Smithfield; and First church, Wilson. He writes "The Intermediate Sunday School Quarterly" as well as the junior vacation Bible School materials for the Press.

Mr. Glenn was born and raised in Durham, North Carolina, where he graduated from high school. He attended Free Will Baptist Bible College, Nashville, Tennessee, and graduated from Duke University, Durham. Mr. Glenn is married to the former Marie Gilbert from Cordova, Alabama. Mrs. Glenn also attended Free Will Baptist Bible College and is currently writing literature for the Press, "The Little Folks' Quarterly" and "The Little Folk's Teacher."



The Glenn family consists of three daughters: Linda, age 20, who attended Mount Olive College, Mount Olive, North Carolina, last term, and will enter East Carolina University, Greenville, North Carolina, this fall; Holly, age 15, who is a freshman in high school; and Jan, age 13, who is in the seventh grade. The Glenns reside in their new home at 3506 Patetown Road.

C. M. Coats to Hold Mount Tabor Revival

Mount Tabor Free Will Baptist Church, Creswell, North Carolina, announces revival services beginning Monday evening, August 3, and continuing through Sunday evening, August 9. The services will begin each evening at 7:45 with the Rev.



C. M. Coats of Smithfield, North Carolina, serving as guest evangelist. A cordial invitation is extended to the public to be in attendance for this series of services.

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Choir Recognition Day Observed at Spring Branch

On Sunday, July 5, Choir Recognition Day was observed at the Spring Branch Free Will Baptist Church, Walstonburg, North Carolina. Also, in observance of Independence Day, patriotic songs were used throughout the service. To open the service, Mrs. Peggy Gay, organist, and Mrs. Joyce Beaman, pianist, played "America the Beautiful" as the choir and congregation stood. The choir then sang "Whisper a Prayer" for the call to worship. After the Scripture lesson, taken from 2 Chronicles 5:11-14, the Rev. E. C. Morris, pastor, gave tributes and special recognition to those who had served faithfully over the years to make the worship services more meaningful through their help with the church music.

Mr. Morris expressed the feelings of all the church members when he commended all the choir for their faithfulness and willingness to work. A special "In Appreciation" certificate was presented to Mr. Alvin Dildy for his many years as choir director, and Mr. Morris expressed appreciation from all the church members. A special "In Appreciation" certificate was also presented to Mrs. Joyce P. Beaman, pianist-organist, for her work with the choir and other phases of church music over the years. Mr. Morris thanked her in behalf of all the church members. The anthem, "Battle Hymn of the Republic," was sung by the choir, and Mr. Morris presented the message, "Place of Music in Worship." A choral benediction, "Blest Be the Tie," was sung by the choir. This concluded the service which proved to be an inspiration to all.

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Cragmont Assembly Treasurer's Report for June, 1970

Mrs. Fountain Taylor, treasurer of Cragmont Assembly Inc., Black Mountain, North Carolina, reports as follows for the month of June, 1970:

Balance May 31, 1970		$5,090
Receipts		
Churches	$377.41	
Sunday Schools	15.00	
Sunday School Conventions	80.00	
Unions	58.27	
YFAs	51.00	
Total Receipts		58
Total to Account For		$5,67
Disbursements		
Floor Covering for Kitchen	$430.00	
Roofing	58.25	
Insurance	79.05	
Operating Expense	30.89	
Total Disbursements		59
Balance in Checking Account June 30, 1970		$5,07

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Walter Carter to Conduct Maysville Revival

The Rev. Walter Carter of Rockingham, North Carolina, will begin a series of revival services in Maysville, North Carolina, at the Free Will Baptist Mission. The meeting will begin August 3 and will continue through August 8. The time for the services is 7:30 p. m. Assisting will be the Rev. Victor Riggs, pastor of the mission. The public is cordially invited to attend.

The Christian Family Of the 70's

continued from page three)

itive means are being used to moti- children to despise sin and to flee n evil? Perhaps there is a clue here he negative attitude many youngsters e toward the Bible and Christianity. would not be fair, however, to im- that those who use the Bible in ex- ning why certain things are wrong er entirely as a group from those regularly have family devotions. and Pat Rychik, of Palo Alto, Cali- ia, felt that their explanations dur- family devotions were the most ef- ve.

e survey "Inside Evangelical Teens" **The Sunday School Times and Gospel ld"** of February 15, 1969, showed -agers positively responding to the nples of their parents. The parent reflects a Christian life of discipline, positive and negative, will help to his child from experimenting with

"What have you taught your chil- about narcotics?" we asked. The king answer most often received ved Christian parents to be ostrich- with their heads buried in sand. bstantial number replied: "Does not y," "Haven't counseled," or "Child young." Are Christian parents naive ssuming that narcotics do not pose oblem for Christian youth? National stics on drug abuse and addiction to s—spanning all religious and socio- omic backgrounds — are fearfully

e parent asked, "Can you tell me good book written from a Christian pective on drugs that I could give y junior high school boy?" She re- d a negative answer. Perhaps tian publishing houses should pro- such literature.

"How do you handle the problem hildren's not wanting to attend ch services?" we asked. Most par- have the problem of how to get children to **want** to go to church. parents have given up **making** their ren go to prayer meeting or to even- ervices. A Raleigh, North Carolina, olteacher felt that his own son d stay home and do his homework. fifth-grade teacher reasoned, "God's s that my son get an education, not n church." A Deerfield, Illinois, ewife said in Sunday school class, "Do I have the right to **make** our son attend evening service if the service is dead and doesn't help him grow?" No one in the Sunday school class suggested **reviving** the evening church service!

The largest percentage of people interviewed stated that they attend four services per week. Perhaps those who didn't care didn't fill out the questionnaire; but a considerable number of people reported attending five services per week, and slightly fewer attend only three services. When asked how they handle the problem of their children's not wanting to attend church, most parents responded that church attendance is no problem with their children. The parents just demanded attendance, and the children complied. But those few who had problems were so vocal that it would appear that motivation for church attendance is a bigger problem than most Christian parents realize.

5. **Families were asked if the mother's working outside the home has had any effect on the children.** Most evangelical families have long felt that the mother belongs in the home and that it is the father's job "to bring home the bacon." The usual reasons given were: (1) the mother's need to be home to influence children; (2) scriptural model; and (3) the woman's role of looking after the man of the house, who bears the pressures of life.

Mrs. Shirley A. Franke, of Milwaukee, Wisconsin, replied, "I have often felt that the term 'working mother' is misused. I have not worked since my children were born, but I have become so involved in church and other activities that I grow tired and cross with the children." It would seem from this comment that one cannot draw a black-and-white picture of the "working mother" situation.

Other Christian mothers expressed the opinion that staying home results in fatigue and boredom, which put as much strain upon their relationships with their children as does working outside the home. One California couple felt that the working mother could have a positive influence on the family. Mrs. Roland Rempel, a part-time nurse working two nights per week, said, "This provides Roland time alone with the children—time that he wouldn't ordinarily have." The Harold Emmons family, of Valparaiso, Indiana, indicated that the mother's working gives her a break from housework and that the children appreciate her more on her return.

6. **"How have you counseled your teenagers concerning 'going steady'?"** we asked. When high school students "go steady," as much of a problem is usually caused for the parents as for the teenagers. Parents were asked what guidance they gave for this situation.

Most parents, rather predictably, were against "going steady" or the prolonged dating of one person. Many said that "going steady" was not a problem with their children. Those who **did** have to confront the issue gave differing responses. A Southern mother said, "I tried to advise my children to keep dating around, but public practice overruled me. I regret this."

An optimistic outlook was voiced by Mrs. Warren Parry: "We feel that as long as they are interested in a Christian kid, the Lord will take care of these things." Other parents were equally cheerful, believing that if the children concerned are Christians, the issue is sanctified. But the fact that both teens are Christians does not remove the temptation to explore, to seek new intimacies, and to narrow the social outlook to one partner rather than have the growing influence of many friends.

7. **Parents were asked if they restrict their children's selection of playmates or friends.** Most parents responded that they place no restrictions on their children. However, some interesting restrictions came to light in other responses. Mr. and Mrs. Martin Zimmerman, of Logansport, Indiana, do not allow their children to visit in homes where the parents drink. Carl Blosdel, of Akron, Ohio, said, "Their friends must be brought home and must be honest and not use foul language."

Some parents expressed feeling the need to be positive in supplying friends who would be good influences on their children. Melvin A. Jones, of Lincoln, Nebraska, said, "We send our children to a Christian school, so their friends in school and church are just naturally Christians." A Christian school is certainly an ideal atmosphere and a natural answer to the problem. But not all Christian families live close to a Christian school.

One parent sees nothing wrong with playmates who have bad habits. This Wisconsin mother wants her child to be a witness and a positive influence on unsaved children. She was asked, "What if the reverse happened? What if your boy were corrupted by a playmate who

(continued on page ten)



SUNDAY, JULY 26

THE MYSTERY OF TRUTH

Scripture Reading—1 Peter 3:9

In the Christian life we must lose to gain; we must give to obtain; we must be last to be first; we must be humble to be exalted; we must be least to be greatest; we must die to live.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

In the Christian life there is a lot we have to face and a lot we have to give up, but someday we will get our reward for living for God.

MONDAY, JULY 27

PARABLE OF THE VACATIONISTS

Scripture Reading—Ephesians 5:30

Now it came to pass, as summer drew nigh, that Mr. Church Member lifted his eyes unto the hills and said: "Lo, the hot days come and even now are at hand. Come, let us go unto the heights, where cool breezes refresh and glorious scenes await."

"Thou speakest wisely," quoth Mrs. Church Member. "Yet three or four things must we do before we go."

"Three things I can think of, but not four," responded Mr. Church Member. "We must arrange for the flowers to be watered, the chickens fed, and the mail to be forwarded, but the fourth eludes my mind."

"The fourth is like unto the first three, yet more important than all. Thou shalt dig down into thy purse and pay thy church pledge, that the good name of the church be preserved, and that it may be well with thee, for verily I say unto thee, thou hast more money now than thou wilt have when thou dost return."

And it came to pass that Mr. Church Member paid his pledge for the summer, and the treasurer rejoiced greatly, saying, "Of a truth, there are those who care for the Lord's work." And it was so.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Our duty as a Christian is to pay our tithes. We must not neglect to do this.

TUESDAY, JULY 28

LISTENING

Scripture Reading—Isaiah 48:17

I once heard Dr. A. T. Pierson say that he called upon a clergyman who was laid on his back for six months. The doctor said to his friend, "You are a very busy man. It may be that God had something to say to you, but you are too busy to listen, so God had to lay you on your back, that you might hear His voice and receive His message."

As he was leaving the house it struck Dr. Pierson that he himself was a very busy man, and did not give much time to listening for the voice of God. So he determined to practice what he had preached. "And from that time," said he, "I have sat at the close of each day for an hour in the quiet of my study—not to speak to God, but to listen to what God has to say to me, and to lay the day's life and work open to the gaze of God."—*Knight's Master Book, Eerdman's Publishing Company.*

PRAYER THOUGHT

A lot of times we are telling other people what is right and what is wrong, but have we ever stopped to see if we are doing the right things ourselves?

WEDNESDAY, JULY 29

A LITTLE INDIAN GIRL'S PRAYER

Scripture Reading—Matthew 10:32

In "Memories of Yesterdays," by Isabella M. Alden, is related a story which Mrs. Alden heard Dr. Maud Allen, a missionary to India, tell. Nonine was a girl rescued among the famine sufferers, and cared for in the mission. The little girl was very fond of jewelry, and she yielded to the temptation to take some flour from the mission's supply and trade it to a peddler for a shiny ring. Finally, she confessed with great bitterness of soul, and Mrs. Alden said: "Finally, we kneeled down to pray, and that little girl, just one year removed from the lowest depths of heathenism, prayed these words: 'Oh, dear Lord, my Jesus, do make me care much less about jewels for my body, and much more about jewels for my heart.' "—*Mrs. I. M. Alden, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We need to be concerned about our souls and not about the worldly things of life.

THURSDAY, JULY 30

UTTER SURRENDER

Scripture Reading—Romans 6:13

Let us give up our work, our thoughts, our plans, ourselves, our lives, our loved ones, our influences, our all, right into His hand, and then, when we have given all over to Him, there will be nothing left for us to be troubled about, or to make trouble about.—*J. Hudson Taylor, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When we surrender completely to there is nothing else to worry about.

FRIDAY, JULY 31

"CROWN HIM LORD!"

Scripture Reading—Romans 12:1

Friends at the bedside of a noble aged missionary noticed her lips feebly. Bending low, they caught faintly uttered word, "Bring!"

Asked they, "Bring what? Your cine?" Then, with smiles wreathing face, the missionary said with her breath, "Bring forth the royal diadem crown Him Lord of all!"—*Knight's M Book, Eerdmans Publishing Company*

PRAYER THOUGHT

Let us as lowly human beings ourselves worthy to crown the Lord the royal diadem and make Him our sonal Saviour.

SATURDAY, AUGUST 1

DEDICATION

Scripture Reading—Psalm 51:17

Lord, can I dare sit idly by
And watch the millions Christless die;
Doing nothing to save the lost,
Afraid of what might be the cost;
Like Peter, warming at the fire—
Sheltering under the church's spire?
Dare I sit and waste the years,
Sharing Thy joys, but not Thy tears;
Unheeding Thy low, tender plea,
"Take up thy cross and follow Me";
While Thy footprints leave crimson st
In city streets and country lanes,
As Thou dost carry Thy cross anew,
Seeking the lost as I should do?
O Lord, forgive. I weep in shame,
I love Thee truly; in Thy name,
I turn my back upon the past
To wholly follow Thee at last!

—*William Anterton, in Moody Monthly, Knight's Master Book, Eerdmans Publishing Com*

PRAYER THOUGHT

As Christians we need to get out help bring the lost to church.

(NOTE: "The Free Will Baptist" wi be published next week; therefore, you select Scripture readings and devo thought on your own—but keep it up!

= = = = =

Greatness lies not in b strong, but in the right us strength.

= =

Love will find a way, and i ference will find an excuse.

= = = = =

Liberty is one thing you ca have unless you give it to oth

MISSIONS

PROGRESS REPORT OF CAPE FEAR MISSIONS

by Taylor Hill

Progress is being made by the Cape Fear Conference Missions Board as this picture reveals. Here you see the new sanctuary of the Christian Chapel Free Will Baptist Mission near Lillington, North Carolina, which is approximately



half completed. Also a good well of water has been dug and a pump installed. The money spent so far is approximately $4,000 with about 25 percent coming from the mission's treasury, and the balance from Pleasant Grove Free Will Baptist Church (the mother church) and the Cape Fear Missions Board. The mission is at the present out of funds and needs approximately $4,000 additional to complete the structure. The mother church is obtaining a loan in order that the work may continue; however, they would appreciate any assistance from any church, individual, or group that would like to help this worthy cause. All contributions should be sent to the Cape Fear Conference Mission Board, Mr. H. T. Hinson, Route 2, Dunn, North Carolina 28334, earmarked for this project.

The Christian Chapel mission has approximately 30 members and they are furnishing the labor for the construction of this new building. Friends, yours truly has been abreast with every phase of this work, and has found it to be very dedicated and orderly; therefore, I recommend that you give it your moral and financial support as I am doing. This work is under the direction of the Rev. Edward L. Pointer, Route 3, Dunn; Jerome Pope, assistant director; the Rev. W. O. Lassiter, pastor; and E. J. Woolard, treasurer of the mother church.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

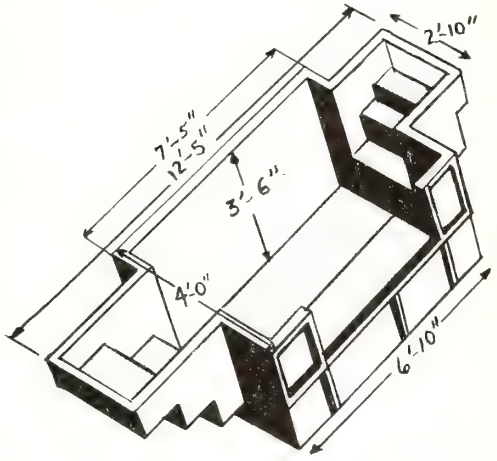
The Rev. L. E. Ballard of Greenville, North Carolina, who for the past two years has been making himself available on call to supply for pastors who are ill, or for other reasons need to be away from their pulpits, announces that he has accepted a call as interim pastor of St. Mary's Free Will Baptist Church in New Bern, North Carolina, and for the next several weeks will not be available for pursuit of this "pinch-hitting" ministry. He expresses gratitude to the pastors and churches who have been so nice to him, and hopes to resume this type of ministry as soon as a permanent pastor is installed at St. Mary's.

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The Christian Family Of the 70's

(continued from page seven)

swore?" This university graduate mother said that the continuous influence of their Christian home would be greater than the casual influence of some friends.

Some Christian families indicated a willingness to have their children play with "bad" children to learn to cope with the world. These progressive parents know that their children will have to adjust to sin in the lives of others when they are grown, so they believe that their children should learn discipline by playing, when small, with non-Christian children. None in the survey indicated a desire to have his children play with children of questionable behavior. One mother said, "That means give your child mumps so he won't get sick when he grows up. No thanks! There is too much risk. I'd rather have them vaccinated for their protection." In later conversation, she indicated that a spiritual "vaccination" came through the family altar, church attendance, and old-fashioned rules.

8. **"What are the major problems your children face because they are Christians?"** we asked. Some Christian children are out of step with the crowd because of their convictions. These children may appear to be odd to unsaved children. How does a Christian parent deal with the fact that his children by Christian commitment are different from others?

"Our major problem has been with teachers who completely disagree with our position," said Mrs. F. H. Bresson, of Sussex, Wisconsin, reflecting a problem mentioned by several parents. A North Carolina mother added that teachers who differ with the stand of Christian parents are definitely biased against the children. Most parents stated that the major problem their children face is non-attendance at certain school activities. Only one specified movies, while others specified dancing.

A Wisconsin mother reflected the feelings of several other mothers: "The kids miss the social cliques because of living a separated life." Another mother pinpointed the major problem as "social isolation." One thing seems clear from these responses: A number of children from evangelical homes are really upholding the standards of their homes while they are in school. They are holding these convictions at a time in their lives when peer pressure is intense and when the desire to be accepted is at a peak.

Other problems are faced by Christian children in school—problems because they won't share their papers and because other children do not respect Christian parents' curfew restrictions. A different sort of response was received from parents who send their children to Christian schools. Captain and Mrs. J. R. Mitchell, of Sunnyvale, California, reported no problems in school because of the stand of their children and said that public school had been annoying "because of mostly undisciplined children."

9. **"How do you discipline your children?"** we asked. In an age of permissiveness and lack of discipline on every hand, it was interesting to study the replies to this question. Virtually unanimous recognition of the need of and basis for discipline was noted. However, the **methods** of discipline used and the **reasons** for using the particular method differed greatly. Most parents proceed along the line of a Nebraska doctor and wife who said, "When they were young we punished by spankings; as they grow older, by withholding privileges." So as the child grows older, the form of punishment should change, all would agree. But on what basis do parents change their methods of discipline? Not all Christian parents spank or administer other corporal punishment. Mrs. Bernard Stauffer, of Lincoln, Nebraska, spoke for the majority: "I feel that physical punishment only causes rebellion after a certain age. By taking away privileges or 'campusing,' we are able to relate the punishment to the misdemeanor." Another viewpoint was expressed by a Valparaiso, Indiana, parent who wrote, "Neither child has ever been spanked or hit in any way. Being thankful they are able to think and reason, there is no need to use physical punishment. They are loved **into** good behavior because of their love for us and Christian training." Connie L. Small is motivated to discipline her children "so they will not be a disciplinary problem for others." Eliot Woodward and his wife, of Palo Alto, California, punish as they do because "it is the way **we** were brought up." But the problem of discipline led to a deeper question.

10. **"What is the basis for punishing?"** Those who punish by spanking or some other form of physical force claimed without exception that physical punishment is **scriptural,** and that they are following the biblical command. On the other hand, those who decided against physical punishment invariably did **not** claim scriptural precedent or support for so doing, but punish on the basis of what they think is beneficial for the child or of what seems to work best. The crucial question, it would seem, is: When a child gets "too old to spank," must we then cast ourselves off from scriptural support? Parents will need to reinterpret the age-old proverb, "Spare the rod and spoil the child."

The issue of sex education in public schools is explosive. The common argument used against public school sex education is that this is the responsibility of the home. The questions we asked are, "Is the home providing sex education?" and "What is the attitude of the Christian home to sex education in the schools?"

11. **"Do you feel obligated to disagree with the public school on the issue of sex education?"** Only three of those answering the questionnaire agreed with the sex education given in the schools. Their children were getting in school sex education that was being supplemented at home. The children thus were getting the proper perspective.

Most answers were positive. Mrs. Charles Thompson, of Milwaukee, Wisconsin, said, "Yes, I disagree. I believe sex education is coming solely to break down our morals." A contrasting attitude is seen in the response of Elton Mobley, of Savannah, Georgia. He said, "No, I do not feel obligated to disagree with the public schools. Our children usually discuss the films and discussions with us and we try to put God in sex."

Most families felt that the home is the best place for sex to be discussed. But is the Christian home discussing it, and is it doing a proper job? Mrs. Bill L. Small replied, "There are many who will not carry out their responsibility." Another parent felt that the classes in sex education should not be "mixed." Charles Day observed that where sex education is taught, "it must be taught by mature moral teachers. This is difficult in a non-Christian environment."

The Christian family should be the focal point of local church evangelism. The family is rooted in the neighborhood and is identified with others at a basic level. Therefore God ought to be able to use a family as a means of reaching others. But are Christian families evangelistic

(continued on page eleven)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "Without ther, without mother, without descent, ving neither beginning of days, nor d of life; but made like unto the Son God; abideth a priest continually" ebrews 7:3). Who is this Melchisedec? **Mrs. Kathern Slade, Whortonsville, rth Carolina.**

Answer: When Abraham was called m Ur of the Chaldees and later from ran to go into an unknown land to n and be the father of a godly nation, was because that the people in gen- l had left off worshiping God and had en themselves over to idolatrous wor- p. "And Joshua said unto all the peo- , Thus saith the LORD God of Israel, ur fathers dwelt on the other side of flood in old time, even Terah, the her of Abraham, and the father of chor: and they served other gods" shua 24:2). This does not mean, how- r, that everybody had become idola- us to the extent that there were no lly people, for there were; and this lchisedec, in his loyalty to God, is one the beautiful exceptions to the gen- l rule.

When Abraham went to Gerar to es- e the second famine, the one follow- his visit to Egypt, and there halfway represented Sarah his wife, calling his sister, the king of Gerar, Abime- , rebuked him. (See Genesis 20:1- Abraham's reply to Abimelech in- tes that he thought all the people, uding this king, disregarded God and standards, but he was mistaken in . "Then Abimelech called Abraham, said unto him. What hast thou done us? and what have I offended thee, thou hast brought on me and on my dom a great sin? thou hast done s unto me that ought not to be done. Abimelech said unto Abraham, What est thou, that thou hast done this g? And Abraham said, Because I ght, Surely the fear of God is not his place; and they will slay me for wife's sake" (Genesis 20:9-11).

elchisedec was the priest of the Most High God. This identifies him as a descendant of Shem. Shem, probably the oldest of the three sons of Noah, was the appointed ancestor of all priests under the Noachian covenant, the only covenant between man and God that was valid after the flood and before Abraham was called. The Canaanites, who had a God-given right to possess Palestine, were descendants of Ham. Under the Levitical system, the only priestly system valid after the Children of Israel came out of Egypt, was the Levitical priest.

All these, priest and the priestly system of which they were a part, symbolized the Lord Jesus Christ, who being God was without beginning and without end. This Melchisedec of Hebrews 7:3 only comes on the scene once; therefore, whatever the Bible has to say about him afterward points to him as he is represented in Genesis 14:18-20. (See Psalm 110:4; Hebrews 5–7.) The fact that we see him only once in history and serving in the capacity of king priest as he did where he appears in Genesis 14, makes him the most perfect type of Christ of any character of figure presented in the whole Bible; hence, we have this said of him in Hebrews, which points out some of the prefect features of his person that fit the correct description of Christ in His role of King priest.

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The Christian Family Of the 70's

(continued from page ten)

Are they using creative means to reach unsaved neighbors for Christ?

12. **"What do you do as a family to try to win the unsaved to Christ?"** we asked. One father said that his family "prayed and looked for opportunities." Too many families either gave no response to the question or admitted that they did nothing. This is the greatest age in the church for evangelism, yet little is being done. Perhaps church leaders are at fault for not teaching families to be evangelistic.

The most common method used in evangelism is to take others (usually children) to Sunday school or church—a place for Christians to gather! The next largest response came from those who said that they witness for Christ by their lives. Few in the survey said that they do personal witnessing. None of the responses indicated any kind of **corporate** plan for a family to lead others to Christ. The best that was suggested was personal witnessing on an individual basis. But what can the Christian family do to evangelize the lost? The following suggestions did not come from the survey, but are effective.

Some Christian families have started small group Bible studies in their homes. The example of a father or mother try-

(continued on page thirteen)

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STORIES

for our youth



LARRY KEEPS HIS PART OF THE BARGAIN

MATILDA NORDTVEDT

LARRY'S heart pounded furiously as he jabbed his fork into the apple pie. He had better ask Dad now and get it over with. He looked across the table at the large man who was his father.

"Dad, may I go to Christ's Crusaders at church tonight? We make things and learn things and—"

Mr. Kirby did not let Larry finish his sentence. He banged his fist down on the table. "No! I've told you before that you're not going to church any more. And that's final! There's nothing to religion, and I'm not having a son of mine being associated with it. You hear me?"

Larry nodded, gulping hard to keep back the tears. How could Dad say there was nothing to religion? Why, before Larry had believed in Jesus and received Him as his Saviour, he had been the worst boy in town. But Jesus had changed him. He wasn't disobedient and sneaky any more as he had been.

Mr. Kirby stormed on about the hypocrites in the church until the meal was over. Larry was glad to slip away to his room by himself. If only Dad would let him go. He had been elected president, and everyone would be expecting him. He had not dared to tell Dad that.

Faintly Larry heard the phone ring. A few minutes later his father appeared at the foot of the stairs. "Your mother and I are going to a party. You stay right here and take care of things." He slammed the door shut.

Larry waited until the car had backed out of the driveway and zoomed away. Slowly he shuffled down the stairs and wandered through the empty house.

Dad and Mom will be gone all evening, he muttered to himself. Why can't I go, too? Suddenly he brightened. Why can't I? he thought excitedly. They won't be back until after midnight, and Christ's Crusaders just lasts an hour and a half! They will never know the difference!

The bright smile faded from Larry's face as quickly as it had come. He shook his head and sank into a chair. No, being sneaky and disobedient were part of his life before he turned himself over to Jesus. He couldn't act like that now. Jesus wouldn't want him to.

What was that verse he had learned at Christ's Crusaders last week? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Mr. Woods said that meant obedience to God and parents.

"O.K., Jesus," Larry murmured. "I'll stay home like Dad ordered and keep my part of the bargain. But please, God, make Dad change his mind about my going to church."

Larry ambled into the kitchen and fixed himself a bowl of his favorite cereal. Propping his new library book on the table in front of him, he read while he ate. Suddenly he looked up and sniffed. Did he smell smoke?

Just because I'm reading about a fire in my book, I imagine I smell smoke, he mused. He laughed at himself and continued his story. Soon he looked up again. "That smell is more than imagination!" he exclaimed aloud.

Flinging down the book, Larry ran about the house sniffing. His nose led him to the basement. Sure enough, smoke was pouring out of the west wall where all the wires were.

His heart pounded furiously. Larry ran for the phone, dialing the fire department with trembling fingers.

"We'll be right there," the man at the firehouse said briskly and clicked down the receiver.

Larry looked about him wildly for a minute. What should he do? The smoke was coming up the stairs now. He shut the kitchen door, then ran into his parents' bedroom. He knew Dad had important papers in the desk. He pulled out the top drawer and ran out of the house with it. He had just deposited it on the front lawn when two fire trucks roared up.

In the confusion that followed, Larry did not notice that his parents had returned until his father put his arm around his shoulder.

"I think they've got it licked now, son. Good thing you were home taking care of things or the whole house would have burned down."

"I was afraid it might," answered Larry shakily. "I took your top desk drawer outside. I was going to drag out more stuff, but I got so excited when the firemen came I forgot all about it."

Mr. Kirby patted his son's shoulder clumsily. "You did right, Larry. Don't worry. Everything's going to be all right."

"It could have been much worse, much worse," rumbled Mr. Kirby, surveying the blackened basement wall. "Our insurance will fix it up. Now, if the whole house had gone—that would have been another matter."

"Wouldn't it have been terrible?" agreed Larry's mother tearfully. "It hadn't been for Larry—" she turned and gave the boy a hug.

"I fully expected Larry to go out tonight to that church affair. He never used to obey me when he could get away with it."

Larry strained to hear his mother's answer, but he couldn't make it out.

"Church, you say?" boomed his father. "Do you think that's what changed him? Well, maybe so. Maybe I should let him go after all."

Larry bounded up the stairs two at a time, his heart pounding for joy. He knew all along that if he kept his part of the bargain, God would keep His! My Pleasure.

= = = = =

Satan laughs at our toilin mocks at our wisdom, but trem bles when we pray.

The Christian Family Of the 70's

(continued from page eleven)

g to win neighbors to Christ must have a tremendous impact on the children.

Others have used the gift of hospitality to witness for Christ. Unsaved ghbors are invited for an evening al. The conversation around the table d in the living room is centered on rist.

One mother makes a practice of witsing to each playmate brought home her children. Another housewife ps Christian literature (tracts, gospel tions, and booklets) at the door to tribute to salesmen, delivery men, and ting friends.

Another Christian family used the istmas holiday as a time of going oling. They dressed warmly, went the home of friends, sang a carol, told ir friends of their faith in Christ, and hed them a merry Christmas. This ndly approach opened later opportities to witness for Christ. Two ghbors asked to attend this family's l church.

nother father and mother participatin their church's visitation program. y left the church each Tuesday with e assignment cards and tried to see three families. "Friendliness and itual concern" were their motivas. But the thrilling part occurred n the father and mother told their dren of their soul-winning efforts the owing morning at the family altar. the family would use their prayer for "evangelistic out-reach through rcession."

hristian families attend services in local church without much regularity. t do they expect from the church, what have they received from the ch in the past that motivates them ontinue to attend?

3. **Families were asked what help had received from their church.** The cal answer listed studying the Bible, g fed from God's Word, and listento sermons as ways in which the ch is helpful to them. These were eviated answers, and nothing speciwas mentioned. It would appear that e average family member is getting n of anything from church, it is prettfficult to specify what it is.

lt in spite of the fact that these ies couldn't articulate their expecns, they are solidly for the church. None would be without its influence in their lives.

14. **Parents were asked to state what they felt was the most important way in which they had influenced the values of their children.** Almost every parent said that his own personal example was the most important factor. Next came exposure to other people in Christian work. Mrs. Akins, of Asheville, North Carolina, stated, "If you want to grow a great Christian, you must expose him to great Christians." This belief led her to enroll her children in a Christian high school.

An important element probably overlooked by many parents was mentioned by Mrs. Dean Cernek, of Valparaiso, Indiana. She stated that the most important influence in her children's development is the "constant change of our own attitudes toward them and others—our personal spiritual growth."

Parents want to influence the values of their children so that their little ones will believe and act as they do. They don't want their children to perpetuate the sins and mistakes of the older generation, and they do want their children to live by the biblical standard. The key to keep young people from backsliding is their parents' warm, vibrant love for Christ.

Mrs. E. B. Forbes, of Bemidji, Minnesota, is a grandmother, and her children have long since left home, but she attributes the influence of visiting ministers and missionaries in her home as one of the main positive influences in the lives of her children. She indicated that many times it was inconvenient to offer hospitality to the traveling ministers, but she did so for her children's sake.

The strongest factor in the molding of a child's life is his relationship with his parents. Because of this awesome responsibility, all parents ought to strive to attain a wholesome home life.

The characteristics of a good home have been studied by social scientists. Malm and Johnson list the following factors as being most important: (1) affection, (2) democracy, (3) lack of conflict, (4) comradeship, (5) good personal adjustment of parents, (6) growth of parents with the child, (7) interest in the child, (8) firm, consistent, fair, and objective discipline, (9) wholesome attitude toward sex and sex instruction, (10) gradual release of responsibilities to the child, and (11) freedom for the adolescent to take on the obligations of adulthood as fast as he can handle them.

These characteristics are good, but at best they are secular in scope. Christian parents need to reread and to restudy the following Scriptures in order to arrive at a distinctively Christian standard for their homes: Deuteronomy 6:4-7; Joshua 24:14-17; Proverbs 1:7; 7: 1, 2; 22:6; Ephesians 6:1-4; Colossians 3: 18-21; 2 Timothy 1:4-7; 3:14-17.

What makes a home a Christian home? The mere fact that both parents are saved does not do it; Christians can (but shouldn't) live by worldly principles. Christian homes have deeper significance. They reflect the Lord Jesus Christ.

Christian education begins earlier than we think—actually before the child can talk or listen to words with understanding. He catches attitudes and mimics parents' expressions. A child learns to pray by praying his parents and learns to love the Bible by reading it with his parents. A child learns to appreciate the church by identifying with parents who desire to be in the house of God.

The following principles should be reflected in the Christian home: (1) a recognition of Christ as the Head of the family and the authority in all of its decisions; (2) a desire to glorify God in all that is done; (3) a constant atmosphere of Christian love; (4) a desire to present an exemplary Christian witness in community, school, and church responsibilities; (5) Christian education of children in the Word of God by example and experience; (6) a positive outreach into the homes of the unsaved in the neighborhood.

Pressures of life in the seventies are intense and will attempt to draw the family away from God. The family must maintain a local church relationship. **There are only two institutions established by God—the home and the church. Both must support each other if both are to continue their influence.**

In the Christian family of today there are weaknesses and blind spots caused as much by the Christian s o c i e t y in which we move as evangelicals as by the secular world in which we are merely pilgrims and strangers. But there are also points of comeliness and strength: concern and dedication on the part of Christian parents for the spiritual welfare of their children and a commendable degree of faithfulness to parents' ideals and standards on the part of the children.—Gospel Herald.

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR AUGUST 2



THE FRUIT OF HATE

Lesson Text: Genesis 4:1-15

Memory Verse: 1 John 3:15

I. INTRODUCTION

The significance of Genesis 4 is best seen as we compare it with the previous chapter. In Genesis 3 we saw the beginning of sin as it appeared in individuals. In Genesis 4 we witness its spread into family life. In Genesis 3 we read of the first prophecy of the coming Redeemer and the establishment of enmity between the righteous seed of the woman and the evil seed of the devil. In Genesis 4 we see how this conflict between good and evil results in murderous hate. With the death of Abel at the hands of the hateful Cain, the devil scored the second time against God, the first being when he tempted our first parents to sin. He was not to win a third victory, however, before the Lord scored: Seth was born (Genesis 4:25) and took up the lineage Abel would have started. Through this lineage the Christ would come.

Hate is as old as the human family. It reaches its tenacles of destruction into lives that might otherwise have been useful to God and man. It blights reputations, injures characters, and breaks up homes. It leads to other sins such as envy and jealousy and even murder. Hate hurts the hater far more than it does the hated. Many may never know they are hated, therefore cannot be affected by its venom. But always the one who hates carries this poison in his heart. At its best, poison weakens and sickens; at its worst, kills with excruciating pain. This sinful poison has no place in the Christian's experience. Our lesson today bears this fact out.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. God puts men into various occupations, but from each He expects unreserved dedication (Genesis 4:1, 2).

B. God is well aware of whether one's worship grows out of faith or out of hypocrisy (Genesis 4:3, 4; cf. Hebrews 11:4).

C. Persisting in self-will brings about a progressive moral deterioration (Genesis 4:5).

D. God's Word warns the sinner to put away his rebellion and to come to Him in faith (vv. 6, 7).

E. When a man's heart is full of jealousy, he soon will show it by his actions (vv. 8, 9).

F. God observes and takes note of the sinner's evil deeds (v. 10).

G. Since God is infinitely just, He never imposes a more severe punishment than a wrongdoer deserves (vv. 11-13).

H. Although sinners deserve to bear the burdens of their transgressions, the God of grace is still merciful to them (vv. 14, 15).

III. ADDITIONAL TRUTHS

A. Where does sin begin? That is the question! In this day of brutal killings with no apparent motive, one wonders what prompts such cruel and evil deeds. Jesus taught that sin begins in the human heart. Of course the word heart as used in the Bible means the center of a person's intellect, emotions, and will. Nowadays we usually think of these as centered in the head rather than the chest, so we answer the question with a head.

Jesus made it clear that adultery begins with lust and that murder begins with anger. Today's memory selection confirms that idea, for it says that anyone who hates his brother is a murderer. In other words, the act of taking human life is motivated by hate in the killer's heart.

Cain harbored jealous hatred for Abel, and soon that hate issued in the sin of murder. There is no reason to believe that sin ever occurs in any other pattern. First comes the evil thought and then follows the sinful action.

Perhaps the most difficult area in which a Christian must exercise self-control is the area of his thinking. thought are often thought to be sins," but thoughts cease to be when they bear evil fruit in acti man is not necessarily what he he is, but his thinking makes hir he is.—Standard Commentary.

B. "I am responsible to act as a being and to have respect for for they too are created in God ness. The way I live ought to be mony with the way I pray and tl I worship, else my worship is not able to God. Unless I have love brother in my heart, I do not kno Am I my brother's keeper? Unles how can I ever hope to approa acceptably?"—Selected.

= =

FOR AUGUST 9

Judgment and Pror

Lesson Text: Genesis 6:5-8, 13, 1 4, 5; 9:8-13

Memory Verse: Hebrews 11:7

I. INTRODUCTION

Our lesson for today deals w sinful conditions that existed or before the Deluge. It will give us portunity to consider some of th complications that come to hun ciety through great increases in tion. When the number of me dwelt on earth were few, life re very simple; but when they becam life became more complex and troubles were multiplied. The g crease in population served to men abroad, and then, even a when men took up their abode in places, they showed a marked te to depart from the convictions fathers and to adopt the custo practices of the land wherei dwelt.

God has always demanded t people be a separate people; fo they, who profess to be children mingle with those who are oper dren of the world, they are ce be contaminated by the associati separation was not maintained people who professed to be follo God, and ere long, they had bec hopelessly intermingled with the of the world that it was impos distinguish one from the other.

Our text for today's study e selections from the Book of Gen signed to give us an insight int conditions that existed on earth

deem it an act of mercy to de- the ancient world.—Teen-Age (F.W.B.).

'S THAT HELP

he argument that "everybody is " never excuses or minimizes sin s sight, for His standards do not (Genesis 6:5; cf. Malachi 3:6).

me people think of Deity as a influence, but the God of Scrip- a Person, One who can be griev- esis 6:6, 7; cf. Ephesians 4:30).

your life an exception to the gen- valence of sin in society today? 6:8).

d may not take Christians out of ons in the present life, but He a safe journey through them in Genesis 6:13, 14; cf. 1 Corin- 0:13).

was true of Noah's message, the rings death to some and salva- others (Genesis 7:1; cf. 2 Corin- :16; 2 Peter 2:5).

h overrules the seeming unrea- ess of biblical prophecy (Genesis

d often brings a word of com- r a trial (9:8-13).

—John Danilson.

TIONAL TRUTHS

rainbow is a familiar sight, but e mindful of the significance of tiful "bow in the cloud." Our xt makes it clear that the rain- visible sign of God's covenant h and with us.

we see a rainbow, it should re- that God has made an agree- h humanity. Recalling the ex- of those who were destroyed reat flood, we should consider ow a warning of certain pun- or sinners. The rainbow ex- as to be a visible sign of God's hat He would never again de- hly life by a flood of waters.

s made several covenants or s with His people through the e Old and New Testaments are God's two "wills."

hent for sin will not come water, but, according to the ament, the wicked will be ed with fire.

us expects to find a pot of e end of the rainbow. But et the terms of God's new cove- hall inherit a city of gold, the rusalem."—Standard Commen-

ung man came home from a theological school to visit his aged grandmother. To have a bit of fun at her expense, he said, "Grandmother, the Bible that you say you believe was written in Hebrew and Greek. It had to be translated by great scholars into our language. How do you know that those who translated it got it right?"

"Ah, Jamie, lad," she answered, "never mind the great men; I have translated a few of them promises for myself. I know that they are true."

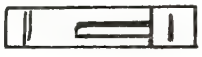
Have you tried the promises of God in your life? They are like checks, worthless until they are presented to the bank. The promises of God are worthless to you until you present them to heaven's bank by giving them a fair trial in your life.—Intermediate Quarterly (F.W.B.).

C. A beautiful story is told of the martyrdom of some Christians in Madagascar in the early days of the church. As they were being burned they were heard to pray, "O Lord, receive our spirits, for thy love to us hath caused this to come to us; and lay not this sin to their charge." They prayed as long as they had any life, and then they died —softly, gently; and the story goes on: and there was at the time a rainbow in the heavens which seemed to touch the place of the burning.—Advanced Quarterly (F.W.B.).

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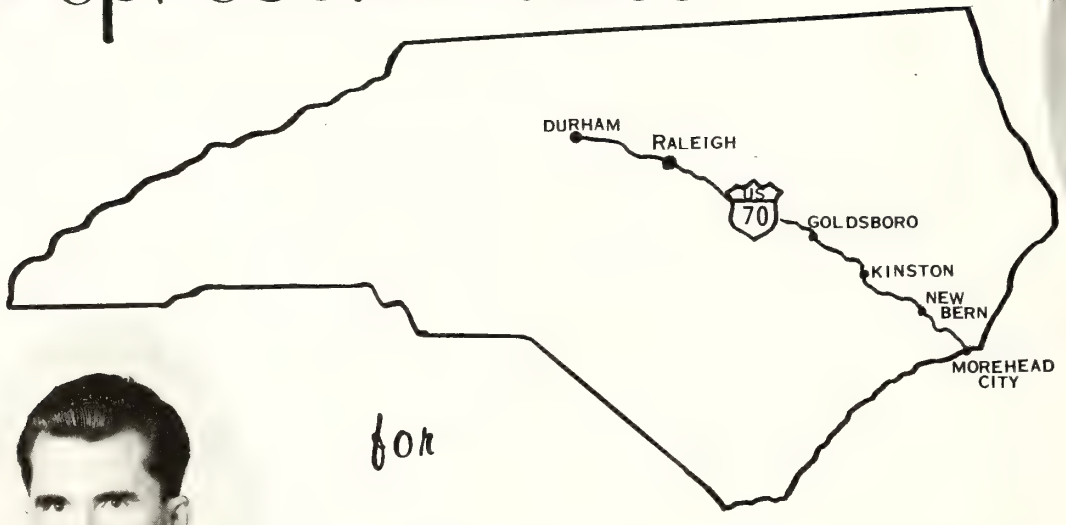
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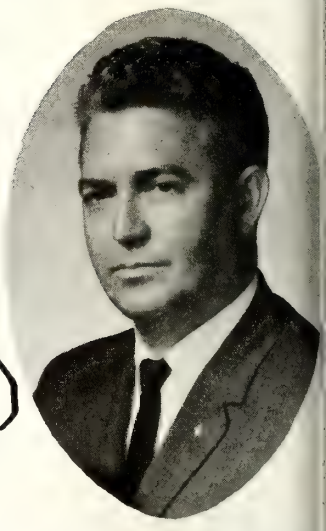
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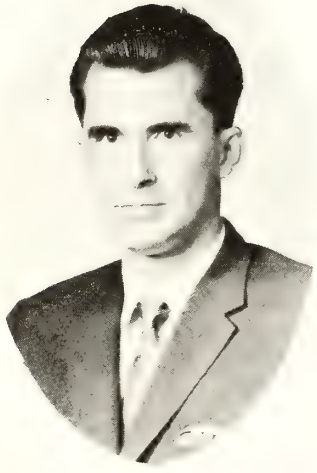
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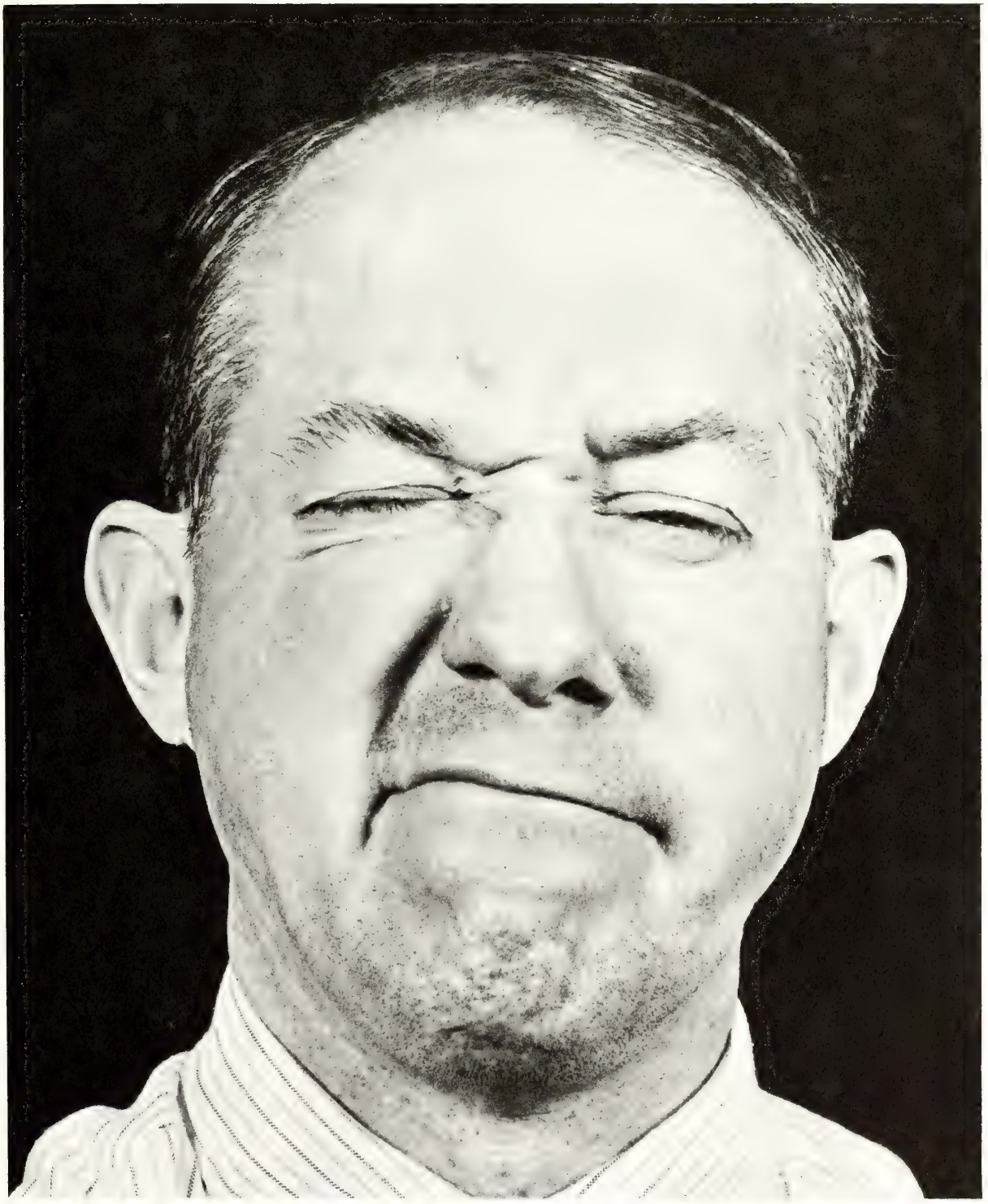


The Rev. Everette V. Harper
Deep Run, North Carolina

Area: South of Highway 70

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 5, 1970



YOU DON'T OWE ANYBODY A THING?

Cover Photo by Ed Carlin

YOU DON'T OWE ANYBODY A THING?

You can live any old way you choose, do what you want to do despite whom it hurts, go where your itching feet take you, or just sit down and do nothing and go nowhere. It's your business what you do and when you do it. It shouldn't concern anybody else. After all, you're your own boss, aren't you? And you're an individual, aren't you? Well . . .

You don't owe anybody a thing. After all, what did anybody ever do for you? Who cared when you were down? Who gave you help when you needed it? Who went out of his way to cheer you up, to give that needed boost when your heart was heavy and your shoulders drooped under their weight of care? Who helped you to find your way out of the darkness of despair so that you could again be on your way? Nobody? Well, then you don't owe anybody a thing! Is this the philosophy that you're living under?

Well, slow down just a minute. Didn't you have a mother and father? Didn't they give you shelter and food and clothing—and love? If they didn't, somebody did! If they're still living, don't you perhaps owe them just a little? Doesn't it matter just a little bit what they think? How their hearts must ache when you take this attitude!

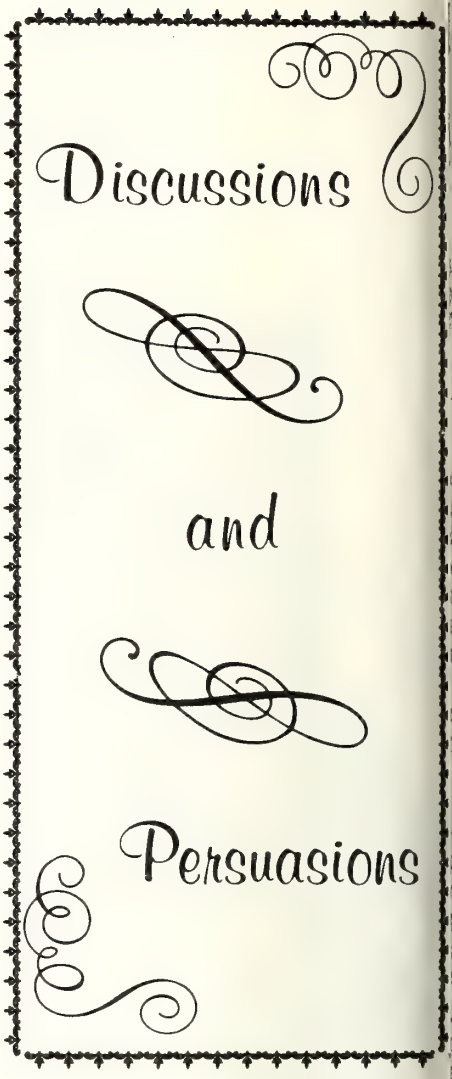
Doesn't it chide you just a little bit to know that their prayers have been with you and for you—up until this very moment; that their thoughts have been for what they hoped was best for you? Doesn't it concern you that your actions might hasten on for them an untimely death? Don't you see them growing old before your eyes, and perhaps because of you? Don't you consider the sleepless nights they've spent worrying over you, and the anxious breaths they drew until you returned home safely? And, if they're not living, don't you honor their memory enough to behave or conduct yourself in a decent manner?

So, you say you don't owe anybody a thing, huh? Like the dickens you don't!

There's a God in heaven too! You owe Him more than you could repay Him. He gave you life and the opportunity of making it everlasting. You're a big man, sure; or perhaps you're a big lady, and you don't want anybody preaching to you. But, just look at yourself. Look at what you have or what you've had, or what you have accomplished. Then you just dare to say that you don't owe anybody a thing!

You owe for every breath you take. You owe for every drop of rain that blesses the parched ground. You owe for every flower, for every blade of grass. You owe for every heartbeat and for every ounce of energy that enables you to get up and work—or protest.

You owe plenty—and much more. You owe nobody a thing, eh? Well don't you dare ever say that again! You ought to be ashamed of yourself for even thinking it!



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TOMMY MANNING, *Editor*

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N LOVING MEMORY OF ...

lane Vester and Penny Edwards
ragmonters from the First Free
ill Baptist Church, Wilson, N. C.

Sunday morning while most of
s were sitting in our fine church-
, Cragmont Assembly, Inc.,
lack Mountain, North Carolina,
ccumbed to the lingering illness
hich has been plaguing her for
any years. A complete autopsy
as not humanly possible because
her completely deteriorated phy-
cal condition; however, a partial
topsy revealed that a few caus-
of death were: lack of interest
the majority of North Carolina
ee Will Baptists, especially
ose over thirty-five; overpopu-
tion with no urban renewal in
ght; and malnutrition caused by
lack of greens in her diet.

When this sad news reached us,
any wonderful memories flooded
r thoughts. We remembered
e night a young man stood on
e side of the mountain and with
es full of tears told us that he
d been called to spread the gos-
l. We also remembered the nights we saw many young people gather at the altar to completely dedicate their lives to God's service. Never again this side of eternity will Cragmont witness such heart-warming experiences as these.

As Cragmont was laid to her final rest, we lifted our eyes to the hills where once she stood, and once more we seemed to hear her cries for help which has been ignored for so many years. Never again will she weep and plead for support because all of her lifelong dreams and desires were buried as her soul went to be made into a mansion to be with her Lord whom she served faithfully until her dying breath.

Could it be possible that our beloved Cragmont is headed for such a tragic end as this? When we consider that approximately only one half of one percent of the total income of the entire Free Will Baptist denomination last year went for the support of Cragmont, this illusion is not the impossibility that it may seem to be.



Inadequated Recreation Area in Basement

Hundreds of people visit Cragmont each summer, and we know they receive a blessing while there. It is hard for those who have never been to Cragmont to understand our deep love for it when they have not seen the tabernacle walls bulging with God's love and Spirit during one of our services, or gathered around a campfire at night to sing choruses and hear testimonies. Likewise, it is equally hard for them to understand how desperately Cragmont needs help without having seen its inadequate facilities. It is the purpose of this article to get across to the Free Will Baptist people how much Cragmont means to our young people, and how badly it needs your support. We would like for you to pray with us that the Lord will lay it on the heart of each individual and his church to increase their giving before these sad words become a reality:

"But this I say: He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Corinthians 9:6, 7).

The success or failure of Cragmont depends on **you!** Please don't let her down.



Crowded Classroom



Crowded Dining Area



Three Showers to Serve Forty Girls



ALONE on the tenement roof, he emptied the contents of the seven packets of heroin into the bottle cap, added water with an eyedropper, and lit a match under "the cooker." When the lethal shot was ready, William (Sonny) Cuesta plunged the needle into his vein and felt his knees buckle. Everything went black. He cried out, "O God, help me!"

That was eight years ago. Today Sonny lives with his wife and two small sons in Kettering, Ohio, where he is assistant manager of the Pittsburgh Plate Glass Company Paint Center.

Here is Sonny's story as he tells it.

"No one ever told me that God loved me—that He was what I needed to fill the emptiness inside me. My mother was a devout Roman Catholic. But I was very bitter toward the church. One thing did impress me, though—my mother was always praying. Many times I would awaken at night to find her on her knees. I wish she could have lived to see how wonderfully her prayers in my behalf were answered!

"There were six in our family. We lived in the heart of Spanish Harlem in New York City. Our beds were mattresses thrown on the floor. Our meals consisted mainly of powdered milk and powdered eggs—made even less appetizing many times by plaster falling from the ceiling.

"In my yearning to escape the roach-ridden rooms and the stifling filth of the hallways and alleys, I would sometimes go to the edge of the stretch of tenements and look out to what I thought must be another world. Com back through the streets inhabi by bookies and prostitutes, junk and winos, I imagined that the tivities of such persons must important means of access to t world.

"It was quite an advancemen thought, when I joined a str gang at the age of thirteen. initiation was to take a thorou lashing with a garrison belt and walk on the ledge of a roof bli folded. I didn't mind the dan —life didn't mean much, but be accepted was terribly importan

"At first we drank cheap w and sniffed glue and clean fluids. It was in a classroom the school that I was introdu to reefers (marijuana cigarette I took the first drag out in schoolyard with a friend who v a pusher. He was thirteen, t

"I soon began to lean on be high for everything — sch dances, gang activity, even c versation. Every facet of my had to be manipulated by a reef

"We committed crimes with reason. One summer night were hanging around a hallway seven boys and seven girls, all s teen or under. A gallon of w was passed around, followed reefers. When we began to f the effect of the mixture, sile fell over the group. Finally, boy stood up. He said that he h heard a voice tell him to go and kill. Some of the rest s they had thought of the sa thing. The girls got the weap from behind the stairway, and left.

"Some blocks away we drag a boy out into the street from dance hall. We stomped on hi flailed him with heavy chains, b him with a baseball bat, and th stabbed him.

"We were arrested for homici

"I was sentenced to the reform tory for three years. I was out bail when a rival gang caught with me and my girl friend night. I sent her home, and th took me down to a basement. Th said that I would never get alive.

"I had to walk the gantl That's two rows of men faci each other armed with swit blade knives, garrison belts, br

by FRANCES HANLIN HARRIS

ckles, and baseball bats. It ld have been nothing but the ereign grace of God that en- d me to walk (my head was ed, but not in prayer—I was ed) to the end of that line— armed!

It's a good feeling to be free n you've known the inside of walls, but for me being free nt only that now I could get a

Shortly after the conclusion of three-year term in the re- matory, I was introduced to fing heroin. Later I b e g a n nlining it into my arm.

We usually met in a basement urn on. We called it 'the shoot- gallery.' One night five or six s had gathered to take a fix. 'fell out in a nod' for a while. n we came to, there was one who didn't awaken. He was buddy. He was the type of who is carried on the shoulders victorious team after batting he winning run. Yet he lost life to heroin.

As time went on, what I called s and thrills in the beginning ed to frustration and complete llion against life itself.

My flesh screamed with the ing for more and more nar- s. I had an insatiable appe- for anything that would get high. I swallowed bennies, balls, and barbiturates, and I ed down cough medicines. My t was now costing about one lred and twenty-five dollars a In addition to burglary, I become proficient in purse ching, shoplifting, and mug- n.

ne burglary resulted in my g sent to Sing Sing prison for vo-and-one-half to five-year . That time I was thrown in- cell to kick my habit 'cold tur- I crawled over the floor of cell for sixteen days and ts without sleep. The convul- , the unnerving chills, a n d constant nausea were more I could take. It ended with attempting to hang myself a noose made from sheets.

served four years and was re- d on parole.

uring my terms of confine- , I tried hard to get help. I was labeled 'a hopeless case' in the files of the psychiatrist, the psychologist, the criminologist, and the sociologist. Each time, the final word was, 'There's no hope for you. You'll die in the street, or someone will put a bullet through your head.'

"It was in the winter of 1961 that I reached a decision. I had been wandering around in the cold with nothing but rags on my back. The soles of my shoes were gone. I was like a walking cadaver. Life was sustained only by reaching into trash cans for crusts of bread.

"How appropriate it would be, I reasoned, to take my life with the very thing that holds me captive! With this thought in mind, I went to the tenement roof and injected that final shot.

"When I awoke, I heard people praying. I thought, How could I be in heaven? I'm a sinner!

"I opened my eyes and saw a woman bending over me, crying. Someone had found me and had brought me to a mission.

"I felt the woman's warm tears fall on my face, and I began to feel strength coming into my body.

"I got up and made my way down the aisle to the front of the church. I fell down on my knees in gratitude to God.

"As I knelt there, I determined to dedicate what was left of my life to the One who had given me this second chance.

"A minister talked with me. I was so t i r e d and sick, a n d I couldn't sleep. He asked, 'Do you believe that God is able to make you sleep? Do you believe that if I pray for you, God will help you?' I wasn't too sure about that. But I said, 'Yes.' He prayed, and I went to sleep.

"At the suggestion of my friends at the mission, I attended a Christian rehabilitation camp. It was there that I accepted Jesus as my Saviour and learned to communicate with God through prayer. I began to feel personally related to Jesus and gradually learned to depend on Him for my needs.

"Day by day my desire for narcotics decreased as I read the Bible and believed God's promises."

After six months on the rehabilitation farm, Sonny joined the Damascus Christian Church and began witnessing to drug addicts and prostitutes on the street corners in New York City. He was twenty-nine then. Sharing his experiences with all who would listen, he was soon being invited to speak to different church and youth groups.

In March of 1965, a speaking engagement in Pennsylvania opened the door to Dayton, Ohio, where he served as one of the counselors at the Youth f o r Christ sponsored Lifeline Camp near West Liberty. He later joined the staff of the Dayton Youth for Christ.

For the past two years Sonny has been doing evangelistic work for church, school, a n d civic organizations and hospitals and correctional institutions in and around Dayton. On January 14, 1968, in the First Baptist Church at Centerville, Ohio, he was ordained for the ministry of preaching the gospel.

"To say that I'm happy to have wasted seventeen years of my life would not be true. But those years will not have been wasted if the story of my experience can be used to awaken someone t o t h e fact that God is alive," Sonny says. —Gospel Herald.

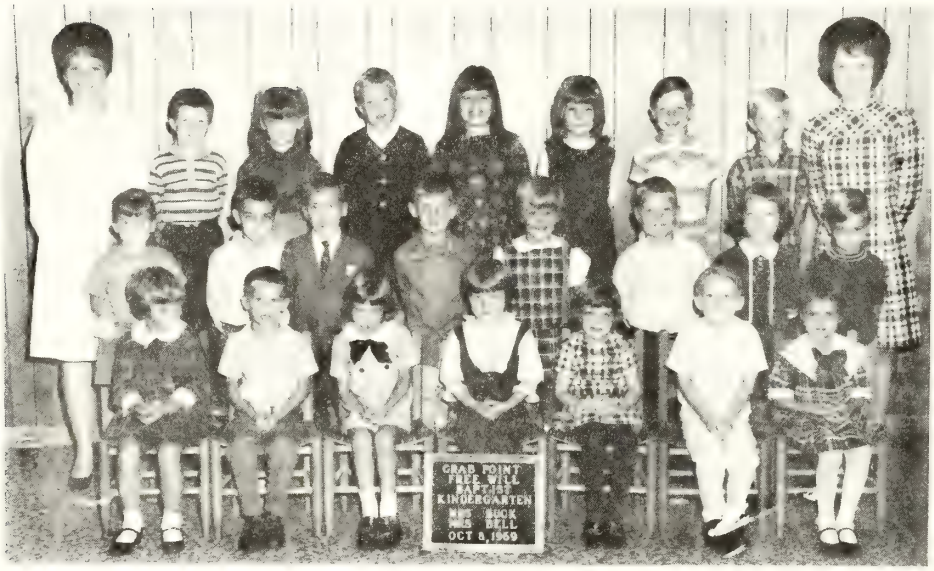
Jackson Heights Church Homecoming and Revival

The Jackson Heights Free Will Baptist Church located in the Jackson Heights section of Kinston, North Carolina, announces homecoming services for Sunday, August 9. The day's services will begin with Sunday school at 9:45 a.m., followed with the homecoming message at eleven. A picnic lunch will be served at the noon hour. Everyone is cordially invited to attend.

Beginning Monday evening, August 10, revival services will begin in the Jackson Heights church and will continue throughout the week. The pastor, the Rev. Ralph Sumner, will bring the messages each evening. The public is also invited to attend these services.

News & Notes of DENOMINATIONAL INTEREST

Crab Point Church Completes First Kindergarten Year



The Crab Point Free Will Baptist Church, Route 1, Morehead City, North Carolina, recently completed its first kindergarten year. The kindergarten was organized under the direction of the pastor, the Rev. Dewitt T. Cleve Jr., and began instruction on September 15, 1969. Mrs. Martin Smith, Mrs. Paul Garner, Mrs. Dewitt Cleve, Mrs. Tom Bennett, and Mrs. Davie Brinson served on the kindergarten committee. Mrs. Betsy Weeks was appointed secretary-treasurer. The director, Mrs. Leroy Buck, was assisted by Mrs. James Bell. The student enrollment consisting of twenty-two, represented six denominations.

Classes were held in the new fellowship hall in which air-conditioning, wall-to-wall carpet, and forced air heat contributed to a most pleasant and spacious atmosphere. The kindergarten program is sponsored by the church, but is self-supporting. It has been a new and rewarding experience for the church.

Graduation exercises were held on Friday night, May 22, 1970, before a large group of parents, friends, and church members. The program began with the class saying pledges to the American flag, Christian flag, and the Bible; after which Regina Newton led the students in praying the Lord's Prayer. Bible Choruses and songs were followed by several dramatizations—"Only a Boy Named David," "Indians," and "Old Mother Hubbard." The Clock Song and the Rhythm Song were played by the class on rhythm band instruments. The program closed with the presentation of diplomas by Mr. Cleve.

Members of the class are pictured with the teachers. Front row, left to right, are: Sharon Morris, Joseph Lewis, Regina Newton, Kelly Buck, Sherry Bell, and Meredith Jones. Center row, left to right, are: Shelley Helms, Craig Bennett, Paul Gancarz, Tony Turbeville, Beth Farmer, Rocky Buck, Wendy Smith, and Larry Long. Back row, left right, are: Mrs. Leroy Buck, Ti my Taylor, Leila Morgan, Robe McDonald, Pam Wilson, Tamn Adams, Roy Rice, Greg Tyner, a Mrs. James Bell.

= =

Otter's Creek Church Holds First Bible School

The Otter's Creek Free W Baptist Church near Macclesfie North Carolina, held its first vac tion Bible school the week of Ju 15-19 with classes each evening 7:30. The subject for the scho "Jesus Is Coming Again," prov to be most enjoyable and a bles ing to all students as well as wor ers and teachers. There was average attendance of 36 ea evening.

Directors for the school we Mrs. Darline Norville and Mrs. R. Etheridge. Mrs. Bell Hins served as pianist with Mrs. C. Ethridge as music director. T teachers were as follows: Int mediates, Mrs. Nannie Lee Owe and Mrs. Frances Wooten; junio Mrs. C. R. Etheridge and M Mary Wooten; primary, Mrs. E na Ruth Pittman and Mrs. Bet Lois Gay; preschool, Mrs. Les Moore and Mrs. Nancy Lock Serving on the refreshment co mittee were Mrs. Darline Norvil Mrs. Betty Lois Gay, Mrs. Jeane Hamilton, Mrs. Edna Ruth Pi man, Mrs. Frances Wooten, a Mrs. Wren Abrams. Mrs. Darli Norville served as secretary the week.

On Saturday afternoon follo ing the Bible school a weiner ro was held on the church groun and enjoyed by all the school. Co mencement exercises were held Sunday night with each stude taking a part in the program.

Mrs. Edna Ruth Pittman stat "Each person who took a part our Bible school received a gr blessing and all the praises go God. We are looking forward vacation Bible school time ag next year."

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

THE MOUNT OLIVE COLLEGE PHILOSOPHY



As a junior college, Mount Olive emphasizes a concern for each student as an individual and seeks to provide learning experiences that will challenge every student to achieve at the highest level of his ability. The College believes that many of the most important experiences of education grow out of the interaction of concerned students with each other and in small classes led by interested professors.

Mount Olive College regards learning as an intimate experience in which a student's opinions are encouraged and his ideas valued. As a learner in the academic community, the student is not an object for indoctrination, but a fellow learner with his professors in the pursuit of truth beauty, virtue, and excellence. Believe in the "free will" of man postulates that he is free to choose and accept responsibility for his beliefs.

The able and well-prepared students will find that the College has made provisions for independent study with honor work. Students whose educational backgrounds have not adequately prepared them for the demands and disciplines of higher education will also find special attention given to their needs through special courses and counseling services.

As a church-related College, Mount Olive seeks to assist each student in attaining his fullest potential as a child of God. The College was founded by the Free Will Baptist Church in order to provide a distinctive program of Christian higher education and a source for educational services appropriate to the needs and the life of the church. It is in its relationship to the Free Will Baptist Church that the College finds the historical reason for its existence and its continuing purpose for being.

Both the church and the College interpret this relationship in terms of belief in God as the Creator and Sustainer of the universe, including the life of man, belief in Jesus Christ as the Supreme Revelation of God, and a commitment to the Christian way of life. These beliefs are accepted as being the foundation for a philosophy of education which helps students to find the true meaning and purpose of human life.

= = = = =

A Prayer

Prayers for big and little things
Fly heavenward on "angel's wings"—
And He who walked by the Galilee
And touched the blind and made them see,
And cured the man who long was lame,
When He but called God's holy name;
Will keep you safely in His care,
And when you need Him, He'll be there!

—Helen Steiner Rice.

Bookstore Hours

*****

The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

Monday-Friday—8 a.m. to 5 p.m.

Saturday—9 a.m. to 12 noon.



SUNDAY, AUGUST

God's Good News

Scripture Reading—Matthew 7:22

A thief broke into a Buffalo, New York, church and got away with some valuable equipment and several dollars from a collection box. The next day the church's outside bulletin board carried the words, "If the person who burglarized this church will contact the pastor, he will receive important news." Interested, reporters called on the pastor. "What's the good news?" they wanted to know. Replied the pastor, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

If we will confess our sins the Lord will deliver us from evil, and great will be our reward in heaven.

MONDAY, AUGUST 10

As Bad As Others

Scripture Reading—Matthew 10:32

His name was Whittle, Major Whittle. He was a Major in the Civil War. He said, "When I left home, my mother sent me away with prayer. I was not a Christian. I was in frequent encounters and in one was wounded and had to have my arm amputated. My mother had given me a Bible. I started reading at Matthew and the more I read the more interested I became. I saw as plain as day the way of salvation, but I didn't have the slightest desire to follow that way or believe it. One day as I lay there the nurse came in and said, "There is a lad of 19 here dying and he wants someone to pray with him. You are the only one I know." I told her that I was just as bad as any of them. She replied, "I haven't heard you curse and thought you might know something about this. Won't you come and do what you can?" He was a lovely boy but the delirium was in his eyes and he was saying, "I can't die the way I am." Something within me said, "You kneel down and confess your sin and be saved and pray for that boy." I confessed my sins and believed on Christ and then poured promises into that boy's ears."—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

When someone is calling for our help will we be willing to go to their rescue even though we feel we are just as bad as they are?

TUESDAY, AUGUST 11

Not the Paintings, but the Visitors

Scripture Reading—Deuteronomy 31:26

There is no city in the world, perhaps, where the treasures of art are more appreciated than Florence, Italy. It is told that an American visitor to the Pitti Palace in Florence, after viewing some of the paintings there, said to his guide: "Are these the great masterpieces that everyone tells me about? I don't see much in them to arouse such enthusiasm."

"It is not these paintings that are on trial, sir," the guide answered, "but it is you, who view them."

So it is with the Word of God. Sometimes we run across scoffers, men who sneer at divine revelation, who say that they cannot get up much enthusiasm about the Bible. *But the Bible is not on trial.* Whether men believe it or not, it is the Word of God, "which liveth and abideth for ever" (1 Peter 1:23).—*Knight's Master Book, Eerdman's Publishing Company.*

Prayer Thought

The Word of God is true and we should all live by it. Remember, it is you on trial not the Bible.

WEDNESDAY, AUGUST 12

Where He Got It

Scripture Reading—Deuteronomy 30:11

Roger W. Babson, the statistician, sent to his customers a leaflet entitled, "Essentials of Business Success." They consisted entirely of the Ten Commandmenas plus the "new commandment" given by Christ. Among the letters of acknowledgment that poured in from all parts of the country was one from a Western businessman whose enthusiasm could hardly be restrained. "I have never seen," he wrote, "such a fine statement of the essentials for success. Where did you get it?"—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

If we all live by the "Ten Commandments," we have nothing to worry about.

THURSDAY, AUGUST 13

A Good Sermon!

Scripture Reading—1 Corinthians 10:13.

During the blitz an old London lady refused to move from the top front room, where she had lived for twenty years, to a safer place. Her explanation was: "I say my prayers to God every night and I goes to sleep. There's no need for us both to keep awake."—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

God will always have a hand of pro tion over us as we journey through life.

FRIDAY, AUGUST 14

That Most Discouraging Boy

Scripture Reading—Isaiah 54:13

Some years ago a manufacturer of S land told the Sunday school teacher o class of poor boys that he would get t each a new suit of clothes. The worst most unpromising boy in the class wa lad named Bob. After a few Sundays was missing. His teacher hunted him but found his new clothes torn and di The manufacturer gave him a second s but after attending once or twice, again absented himself. Utterly discou ed, his teacher reported to the manu turer that they must give him up. But wanted to try him once more, and g him a third suit if he'd promise to att regularly. Bob did promise, and atte ed faithfully, and later found Jesus as Saviour. The end of the account is that discouraged boy—that forlorn, rag Bob—became the Rev. Robert Morri the great missionary to China, who tr lated the Bible into the Chinese langu and by so doing opened the Kingdom Heaven to the teeming millions of country.—*Knight's Master Book, Eerdn Publishing Company.*

Prayer Thought

Each person has an opportunity to for Jesus. It is up to each of us to de which way we want to live.

SATURDAY, AUGUST 15

God's Second Best

Scripture Reading—Matthew 18:4

G. Christian Weiss tells how one while he was a student in Christian t ing, one of his teachers startled them class by saying, "I have lived most of life on God's second best." Following remark, instead of devoting the class pe to the lesson, he told them his story. had manifestly called him to be a miss ary in his younger days, but he tu aside from this course through marri In fact, he practically gave up Chris work and began a selfish business life cashier in a bank, with the primary pose of setting up a nice home and ma money. The Spirit of God kept dea with him, but there was no yielding. after a number of years one day t came a message to him at the bank. little child had toppled over in her chair, and was dead. It took that b experience to bring this Christian to place of surrender. After he spent a n alone with God on his knees, in tears agony, the surrender came. But it was late now to go to the mission field. a broken and contrite heart, he ple

(continued on page fifteen)

Our Church Auxiliaries

Attention General Conference Auxiliary Members!

The Woman's Auxiliary session f the General Conference was a reat success! We had a very ood attendance of delegates, min- ters, and visitors.

One of the main items of busi- ess voted upon was plans for a uiz program for our youth in the oming year. In fact the program r 1971 will be centered around ur youth and those who are in- erested in working with youth.

The playlet, "No Sweet Odor," ven by the Virginia Beach, Vir- nia, women challenged us to la- r for our Lord because He loves . The monologue, "Woman of acedonia," given by Mrs. Nerry all, Pink Hill, North Carolina, owed us the importance of con- nuing to tell others of Christ's eat love. The special music by the Rev. and Mrs. J. B. Starnes of Pikeville, North Carolina, and the Ard Family of Pink Hill, North Carolina, was both beautiful and inspiring.

Report blanks and registration fees are still coming in from the various churches. If you wish to send a late report, please feel free to do so. If you need a report blank, send me your name and address.

I feel that God is blessing us in our auxiliary work. I challenge you to pray with us in this great undertaking.

Thank you for your participation in your General Conference Auxiliary.

In His service,
Mrs. Norman Ard, President
Route 1
Pink Hill, North Carolina
28572

= = = = =

A prayer shortage means a power shortage.

NEW MEN'S DORMITORY

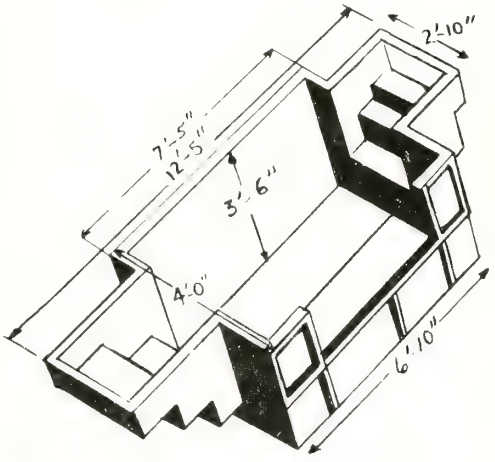


The new dormitory for men esently under construction at ount Olive College is scheduled be ready for the fall semester ich will mark the beginning of e College's seventeenth year in ount Olive. This modern struc- re will accommodate 126 men in housing which is designed to provide a conducive living and learning atmosphere. The three-story structure is air-conditioned for year-round use. Its design will help the College meet the needs of its male students.

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'LORD, HELP MY UNBELIEF'

By KATHERINE BEVIS

Two men stood one day looking at a painting. One of the men was an artist, the other a poet, and the painting they were examining was by Poussin, representing the healing of the two blind men of Jericho.

After looking at the painting for several minutes, the artist spoke, "And what seems to you the most remarkable thing in the painting?"

The poet thought for a moment, then answered, "I think everything in the picture is excellent. Look—the form of Christ, the grouping of the individuals, the expression on faces of the characters —all of these are outstanding."

The artist said, "All this is true. The picture is excellent. But look," and pointing to the steps of the house in the picture, "Do you see the discarded cane?"

"W-w-well, yes," answered the poet, slowly, "but what is important about the cane?"

"Don't you understand?" said the artist. "Look, on those steps the blind man sat with the cane in his hand; but when he heard Christ coming, he rushed to Him, leaving his cane behind. He believed beyond a shadow of a doubt that he would never need it again. What a dramatic way the artist has used to portray the faith he had in Christ!"

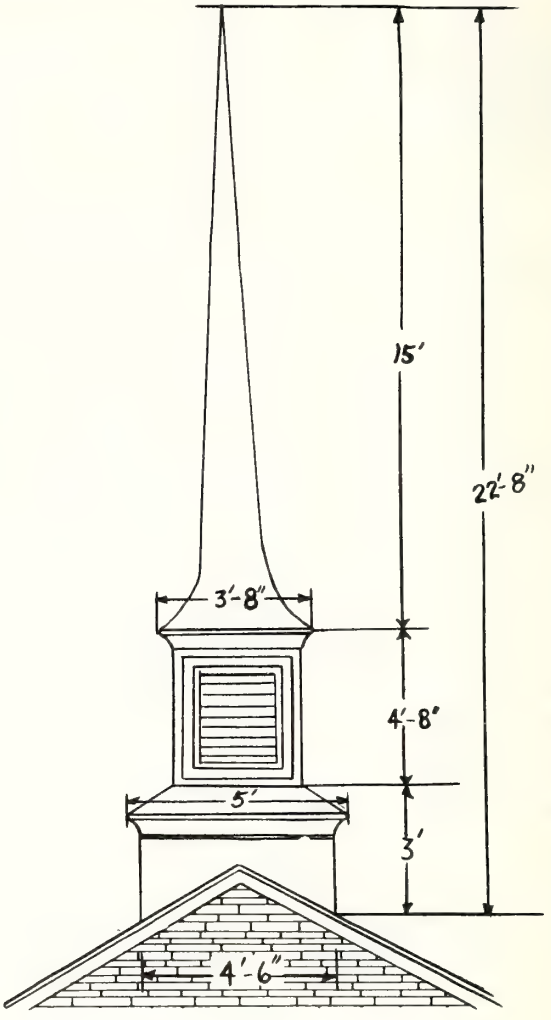
As I read this story I was made to ask myself this question: "What about my faith? Would I be willing to leave behind my cane, my crutches—all my worldly goods, all my material belongings, or would I be reluctant to leave it all, preferring to cling to all of it?"

And bowing my head, I prayed, "Lord, I believe; help Thou my unbelief."—Church of God Evangel.

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Man is born broken; he lives by mending; the grace of God is the glue.—The Christian Reader.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What became of saiah? Do we have an informaion concerning his departure from his life?—**J. R. T.**

Answer: We know but little of he circumstances of the life of saiah. We have Amoz pointed ut to us as being his father. This s not as some have presumed mos the prophet. The Prophet saiah's residence was in Jerusam and near the temple. He was married man and the father of wo sons. The first son was amed Shear-jashub, which means remnant shall return (7:3); the econd son was called Maher-shalalash-baz which means spoil speedth, prey hasteneth. Isaiah's wife called a prophetess (8:3). First, robably because she was the wife f a prophet; and second, because he cooperated with him, being his ife and also because she made ntributions that aided in clarifyg Jehovah's will to the people of er day.

George H. Sandison in his book, 1000 Bible Questions," Page 54, ys of Isaiah's wife, ". . . she was active sympathy with and had share in his spiritual vocation." "Davis Bible Dictionary," Page 8, states: "The time and manr of Isaiah's death are not nown with certainty."

Sandison says, Page 54, "There a tradition that he suffered artyrdom under the wicked King anasseh by being sawn in two, d the scene of his martyrdom is en pointed out under an old mulrry tree, near the Pool of loam."

Putting all the pieces we have gether spells out the fact that of now we cannot be certain how is wonderful man of God had his reer on earth concluded. The portant facts found in the Scripres place him before us as a man of God, that obeyed when God's will was made clear to him, and that God entrusted him with much needed information in his day; also, he was faithful in conveying it to those in need, orally and in writing it down for us of this and all times to come. God told him to invite those of his day to return to Him and He would take care of their needs. He also directs him to write for us: "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31). If you have not made a personal application of this, why not now? There will never be a more convenient season.

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Question: Who was Balaam?—**R. S. C.**

Answer: The first time this false prophet is mentioned in the Bible is in, "He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me" (Numbers 22:5). He lived in Mesopotamia and belonged to the Midianites. He seems to have lived a long way off considering the mode of travel of that time. He said that he had been brought from Aram out of the mountains of the east (see Numbers 23:7). The historian Josephus speaks of him as a diviner (soothsayer), a man having great skill in predictions and magic. Balak used language in Numbers 22:6 that meant to flatter him and persuade him to comply with his wishes. The story that appears in Numbers 22 and the next three chapters seems to indicate Balaam had knowledge of the true God and appears to me to indicate that he may have at sometime in the past been a prophet of God in a land, or among a people that were fast deteriorating spiritually, and that perhaps evil spirits had begun to influence them and Balaam to perform in their behalf; but God intervened in a protective hand favoring His covenant people, Israel.

The Edomites and Midianites were descendants of Abraham and the Moabites descendants of Abraham's nephew Lot; so they under Abraham should have been serving the true and living God, but apparently had gone over to idolatry; whereas, they could not persuade Balaam to curse the Israelites in their final effort, and under the power of the devil, they used the young women of the Moabites to attract the young Israelite soldiers into whoredom and caused God's wrath to fall upon them for this adulterous act that destroyed 24 thousand of the Israelites.

Balaam was gifted as a poet and as a prophet through which he may have been God's medium for much good; but like some preachers of our day that are endowed with much talent and power from God, they were allowed to attend liberal or modernistic schools and thereby allowed the devil's angels of light to bring disaster to their never dying souls.

I have known more than one young Christian called of God and filled with His holy zeal to succumb to liberalistic teaching in a high powered, ungodly, atheistic school.

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"The Christian can draw no line between what is God's business and what is beyond His concern. We claim the whole world for Christ, and we shall maintain our freedom to speak on any question that has anything to do with the spiritual, mental, or physical life of people."—Bishop Gerald Kennedy.

STORIES

for our youth



BETTER THAN MEDICINE

by Chester Shuler

ALL of the nurses as well as the patients in Ward 7 agreed that the little girl in the third bed was unusual.

Old Miss Grady told her nurse, "She makes me feel better when I hear her talk. I call her 'Little Sunshine.'"

Nurse Henry added, "She is a very good patient. Although she suffered intense pain for several days after her operation, she was a very brave little girl."

"I know it. I've been watching her. She tried so hard not to cry."

Just then the nurse reached the woman in bed 4. She was wrapped in bandages and had one leg strapped in an uncomfortable position. The patient said, "Nurse, you're likely to lose your job one of these days."

The nurse knew she was smiling underneath the bandages. "And why?" Nurse Henry inquired, as she shook down a thermometer to take the patient's temperature.

"If Little Sunshine stays here awhile longer, she will have all of us well. Then you won't be needed. How about it, Sunshine?"

Little Sunshine had indeed tried very hard to be patient and glad throughout her long illness. Now that she was feeling much better, she tried to share her gladness with others. "We couldn't manage without our good nurse," she said brightly. "And besides, I couldn't fix your broken leg!"

The injured patient replied, "You surely can fix a person's spirits. Oh, look at the pretty flowers!"

Nurse Jensen entered with a lovely bouquet of roses. "They're for Little Sunshine," she announced. "Aren't they gorgeous?"

"To Gertie from Uncle Charlie" was written on the card.

"Dear Uncle Charlie!" Little Sunshine exclaimed. "Now we'll all be much happier."

Just as the nurses finished their duties in Ward 7, visiting hours began. A group of young girls about Gertie's age entered. They were members of her Sunday school class, The Gleaners.

"It's so nice of you to remember us," Gertie said. "See, aren't our roses beautiful?"

The girls also had brought lovely flowers for the little patient. They had kept them hidden until now. "Oh, how sweet!" Gertie cried. "We have more pretty flowers!"

"The table's almost too small," said Nurse Henry, who had come in to help arrange the blooms.

"Please place them by that little girl's bed for a while," Gertie asked. "She's so ill and has no flowers. You won't mind, will you, girls?"

The Gleaners didn't mind in the least, and the sick girl's pale face broke into a smile. For a time she could almost forget the pain and loneliness.

"And, nurse," Gertie went on, "if it won't be too much trouble, maybe you'd divide the other roses and place some with Mrs. Dodson. She is so fond of flowers."

While the nurse was doing this, Gertie smiled at the girls. She said in a low tone, "You see, I receive many flowers, and some of these people never get any. It makes them happy when I share mine. And I feel happy to see them smile again. Really, it's better than the doctor's medicine."

"Gertie's smile is a real tonic for all the patients on this ward," remarked the doctor the next morning. "I think we'll have to take her on our staff." He smiled. "What is your prescription for that smile, Little Sunshine?"

Gertie was thoughtful for a moment. "I suppose it's something I learned in Sunday school. You know the Bible says, 'A merry heart doeth good like a medicine' (Proverbs 17:22). And it's true. My teacher told me that a kind heart that loves to make others happy is also a good medicine. Jesus gave me a new heart one day. He took away the sad, sinful feelings I used to have."

The doctor smiled. Then he passed down the corridor. But he did not forget the words of his little patient. All day long he kept remembering them. Unconsciously he was more kind. His touch became more gentle as he ministered to others.

Although Little Sunshine did not know it, the influence of her kind words, bright smiles, and unselfish deeds while in Ward 7 extended to many homes and many persons. None of the patients failed to tell about their "little doctor" when they reached their homes. And they, too, tried to be more kind and cheery when they remembered Little Sunshine.

The little girl herself became all the more sunny after her experience in the hospital. She never forgot how much it helped **her** just to do good and comfort others.—Gospel Herald.

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SERMONETTE

It is true that we ought to practice what we preach. But if any one were to preach what he and most people practice, he would incur severe censure.—The United Evangelical.

the lighted pathway

Originated by the Rev. W. L. Moretz

"Thy word is a lamp unto my feet, and ght unto my path" (Psalm 119:105).

Writer
THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

Attending Church Services

". . . he came to Nazareth, . . . l, as his custom was, he went o the synagogue on the sabbath , . . ." (Luke 4:16); "Let us w near with a true heart . . . forsaking the assembling of selves together, . . ." (Hebrews 22, 25).

ur Lord Jesus Christ set many mples for us during His so- rn upon earth. Some of them t Christians endeavor to fol- closely; in the following of ers many Christians are care- and inconsistent. Perhaps no mple of the Lord is ignored, or half-heartedly followed, more n the example of attending by ular "custom" the services of church.

ome careless Christians may ie that they attend the church vices according to their "cus- "—at times when it is conveni- to do so. But nobody will ar- that such a "custom" is con- ent with the "custom" of ist, who never made His ac- s conform to His convenience. t a blessed example our Lord for us!

nother Sabbath Day! A day est and gladness! A day of er memories, of holy inspira- s, of sweet friendships and lov- devotions! The church bells ring around the world, from dawn until dark, from shore to shore, from continent to continent. From the towers of great cathedrals, they chime forth in beautiful harmony, at the hands of a master. From the belfry of the little country church on the hill, or beside the road in the valley, they ring perhaps falteringly, as the bell rope is pulled by the aged hands of a dear old deacon who has lovingly performed this little task for many, many years.

It is the call to worship! The devoted ones lay aside their busy plans, their weary ways, and go with longing in their hearts to the house of prayer and praise. There the ears that are not too heavy with sin and selfishness still hear the same voice that the simple people of Nazareth heard on that Sabbath of long ago, when they marveled and asked, "Is not this the son of Joseph?" He still speaks today with the voice of the scholarly, consecrated, doctor of divinity; and He speaks just as truly with the voice of the humble, devoted, perhaps unlearned preacher of the little country church.

It is the duty of all Christians to go out to hear the message of the Lord. It should be considered a wonderful privilege also.

How many of us can make the words of Psalm 42:1 our words? "As the hart panteth after the water brooks, so panteth my soul after thee, O God!"

We can imagine the psalmist temporarily debarred access to the temple at the hour of prayer. There crept over him an intense longing for the house of the Lord. Perhaps he was carried on the wings of memory to the day when, as a shepherd, he saw many thirsty deer seeking to satisfy their thirst at refreshing springs.

Some people seem to find it easy to stay away from the house of the Lord; but others find it hard. They delight in the services of the sanctuary, and love the fellowship of other Christians in worship.

A dear aged Christian, who all her life had been a faithful worshiper in her church, until the infirmity of age and sickness made churchgoing impossible, once said, "Sunday is one of the hardest days of the week for me to be happy and contented. From the window of my room, I can hear the church bells ringing on Sunday morning, and I can look out and see my friends and neighbors going on their way to church. Nobody knows how I want to go! It is only when I pray until I become conscious of the fact that Christ is present in my room just as much as He is in the little church, that I can settle down to spend the hour in lonely, silent worship, and in enjoying the memories of the days that used to be."

Love for church attendance is something that grows on the Christian who makes it a habit to attend the services. The flame that glows in other hearts will set fire to his own. Parents who love their church and long for its assemblies, will instill that love and longing into the hearts of their children. Parents who only drag themselves out to the church on occasion because they think it is something they must do, will find that their own reluctance will slow up the steps of their children toward the house of the Lord.

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When you get something for nothing, remember that somebody else wound up with nothing for something.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Nerry T. Wall was licensed to preach by the Christian Chapel Free Will Baptist Church this past April. Any church desiring his services in the absence of their pastor or as an interim pastor may contact him by calling Pink Hill 568-6721, or by writing Route 1, Pink Hill, North Carolina 28572.

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR AUGUST 16



THE DIVISIVENESS OF PRIDE

Lesson Text: Genesis 11:1-9

Memory Verse: Proverbs 16:18

I. INTRODUCTION

The great ages of man's history, biblically speaking, have been divided conveniently into dispensations. There are seven of these dispensations as we understand them.

The first was **Innocence** (Genesis 1:28). Man was created innocent and God dealt with him as such. Man failed this first dispensation, as he would fail those that followed.

The second was **Conscience** (Genesis 3:23). Man knew right from wrong and God dealt with him through his conscience. This he also failed.

The third was **Human Government** (Genesis 8:20). God allowed man to govern himself as nations began to take form on the earth. This failed with the confusion of tongues at Babel. It is in this dispensation that our lesson today takes place.

The other dispensations are: **Promise,** under Abraham; **Law,** under Moses and up to the coming of Christ; **Grace,** with the death of Christ and the establishment of the church; and **Kingdom,** beginning with the Second Coming of Christ and including the millennial reign of Christ on earth.

Some of these dispensations overlap. For instance, human government still goes on even though two dispensations lie between it and grace. Promise continues also because His promises never fail. For our purposes let us remember that we are now living under grace, ever looking for the blessed appearing of our Lord.

Our lesson today will show how man failed the official dispensation of human government and will prepare us for the coming of Abraham in next Sunday's lesson. —Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. A high degree of civilization existed before and at the time of the building of the Tower of Babel.
2. The people had become very wicked and were leaving God out of their lives completely.
3. Observe some of the forms of pride that existed in the people: pride of ability, pride of possession, and pride of independence.

B. Man Had One Language (Genesis 11:1, 2)

1. Man had one language because this is the way they had been created originally.
2. Civilization was moving from east to west in the land of Shinar.

C. The People Made Plans (Genesis 11:3, 4)

1. Sinners usually encourage one another in their work.
2. They wanted to build a name for themselves.
3. They left God out of their plans altogether.

D. The Lord's Reaction (Genesis 11:5-8)

1. The Lord came to look upon man; He is interested in man's affairs.
2. The Lord saw their unity and their wickedness.
3. The Lord decided to confound their language and bring to naught their evil plans.

E. The Name of It Is Babel (Genesis 11:9)

1. The Tower of Babel is nam
2. The northern territory v given to Japheth and descendants.
3. The middle territory was g en to Shem and his desce ants.
4. The southern territory v given to Ham and his scendants.

—Bible Teacher (F.W.

III. ADDITIONAL TRUTHS

A. When the idea of buildin tower "whose top may reach u heaven" was conceived in minds of men, they were guilty some of the same sins of wh people are guilty today. The r of their transgression lay in th personal and group pride. T were thrilled with the discovery what ingenuity, initiative, group effort could accomplish. stead of praising God for the g of keen minds, useful bodies, effective communication, they clared their independence by c sidering themselves self-sufficie They were certain that their s ish ambition to "make us a nar could be realized without div approval or assistance.

These attitudes can be rea recognized in the lives of s who would build Christ's chu Though these sins seem to bec more conspicuous when Christi endeavor to build a material ho for the church, temptations ward pride and arrogance must resisted daily as we strive to b up the **spiritual** body of Chris

For the builders at Babel, th sins added up to division. The ligious world of this century segmented some three hund times as a result of the same s As the chorus exhorts, Let us " and shine," but "give God glory."—Standard Commentar

B. More than one hundred y ago, Thomas Macaulay, an Eng essayist and historian, wrote phetically concerning the Un States, "Your republic will be laged and ravaged in the twent century, just as the Roman pire was by the barbarians of fifth century—with this dif ence. The devastators of the man Empire, the Huns and V dals, came from abroad, while

(continued on page fifteen

FAMILY FIRESIDE

(continued from page eight)

the Lord to take up the tangled
ds of his disobedient life and make
he wreckage whatever He could.—
ht's Master Book, Eerdmans Publish-
Company.

PRAYER THOUGHT

e we living the life that we want to
doing our best, or are we living "on
s second best" in life?

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t. Claire Bible Class

ntinued from page fourteen)

arians will be the people of
own country and the product
our own institutions." Does
disturb you? If it does, there
ope for us. Let us pray and
k for the salvation of those
would destroy our nation
within—or without.—Ray O.
s.

A milliner says that one day a
an came into the store, and
ted the trimming on her new
changed, saying it had been
med on the wrong side. "But,"
the saleslady, "the trimming
the left side. That is where
ght to be." "It doesn't make
difference where it ought to
. . it's got to be on the church
" "Church side!" gasped the
nished girl. "Yes, I sit next
e wall. I want it on the other
so the whole congregation can
t." And that hat applies to
other things, in men as well
omen, that distract from the
hip.—Sunday School Times.

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My idea of sympathy: Everybody suffering with me!

My idea of a sinful man: Those I personally dislike!

My idea of a meek man: One who yields to me!

My idea of a contentious man: One who disagrees with me!

My idea of a wise man: One who listens to me!

My idea of unity: Everyone agreeing with me!

My idea of a good sermon: One that hits everyone but me!—1010 Illustrations, Poems and Quotes.

= = = = =

Friends

The world is filled with pleasures
And things both good and kind,
But when I scan its measure
This simple fact I find:
From out its hoard of treasure,
No joy that living lends,
Is equal to the pleasure
Of simply being friends.
—The United Evangelical.

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ANYTHING BUT INDIFFERENCE

One of the most graphic indictments in the Word of God is that of the risen, glorified Christ directed toward the lukewarm, self-satisfied Christians in the church of Laodicea. Here it is: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:15, 16).

God wants His people to love Him passionately, devotedly, and supremely. The Christian's relationship to his Saviour is intimately personal. As in every personal relationship, a capital sin is **indifference.**

The best-known poem of the controversial Anglican chaplain of World War I, G. A. Studdert-Kennedy, was entitled, "Indifference." In it, the poet contrasted the brutal treatment of our Saviour on Calvary with the indifference He found when He came to Birmingham, a British industrial city.

"When Jesus came to Golgotha,
They hanged Him on a tree;
They drove great nails through hands and feet
And made a Calvary;
They crowned Him with a crown of thorns,
Red were His wounds and deep;
For those were crude and cruel days,
And human flesh was cheap.

"When Jesus came to Birmingham,
They simply passed Him by;
They never hurt a hair of Him,
They only let Him die;
For men had grown more tender,
And they would not give Him pain,
They only just passed down the street,
And left Him in the rain."

The terrible sin of indifference! Little wonder that the poet declared in the concluding stanza that "Jesus crouched against a wall and cried for Calvary." Observing the lukewarm, halfhearted devotion of many of His followers, the glorified Christ cried out, "I would thou wert cold or hot." God himself seemingly prefers active opposition to mild, patronizing indifference!

Just why is indifference such a devastating sin in personal relationships, either between God and man or between man and man? Is it not that it reflects the depersonalization of the one to whom it is directed? Is it not what Martin Buber, the Jewish philosopher, described as the capital sin of "thingizing" a person? Is it not a denial of the "I—thou" relationship—so crucial in a genuine personal relationship?

Beyond the truths of Christian theology, there is the wonderful personal relationship between God and man which theology is designed to conceptualize. When Jesus summarized the great commandment, on which hung all the law and the prophets, He declared it to be a supreme love of God and an unselfish love for others. Above all, He wants us to love Him totally, with all of our being, for His own sake. He alone is completely worthy of our highest devotion and enduring fidelity.

Satan's ancient question about Job was, "Doth Job fear God for nought?" (Job 1:9). In other words, Satan was asking, "Is there love, devotion, and service for God which is not motivated by selfishness?" Job's lived-out answer was, "Job loves and serves God for His own sake. Job serves God because He, alone, is worthy of such unselfish devotion." This is the kind of personal and warm-hearted love which our Lord was yearning to find in His followers at Laodicea. It is the kind of devotion which will save each of us from the awful sin of indifference.—Paul T. Culbertson.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

BOOK REVIEWS

by ELIZABETH HILL

HABITATION OF DRAGONS b
Keith Miller. Word, 1970, 18
pages, $4.95.

Another bestseller on the way i
Keith Miller's "Habitation o
Dragons," a book of hope abou
living as a Christian. The title i
from Isaiah 35:7: "And the parch
ed ground shall become a pool, an
the thirsty land springs of water
in the habitation of dragons wher
each lay, shall be grass with reed
and rushes."

The author is encountered wit
personal dragons such as lonel
ness, a sense of insecurity, frustra
tion, anxiety, guilt feelings, fea
resentment, critical attitudes, pr
judice, mixed motives, and dishon
esty in relationships.

Out of these encounters emerge
hope for a kind of inner Christia
life which leads one to an involv
ment with other people. To kno
that others are struggling wit
these shameful dragons make
them not quite so fearsome.

Divided into forty-two sele
tions, this book is designed to
read one day at a time—either b
individuals or study groups wh
are hoping to be led beyond then
selves to love others. Very simp
is the format. It will help th
reader to examine self and perha
redirect his life.

Keith Miller turned to writin
after a successful career in the c
business and several years
graduate study. "The Taste
New Wine," his first book, pu
lished in 1965, became an ear
bestseller. In 1967, "A Secon
Touch" was published. He is al
an outstanding lecturer and bus
ness consultant.

FR , P. O. Box 1
Ayden, North Carolina.)

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 12, 1970

LETTER FROM TOMORROW

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AUG 13 1970
DURHAM, N. C.





Cover Photo by Ed C

LETTER FROM TOMORROW

I am tomorrow. You do not really deserve me. I am a free gift from yesterday. I am alone, and I might very well be the last of my kind that you will ever see; so you had better make use of me. Do not enter me in a carefree manner, for life will be very serious when you get here. I'll welcome you as best I can. . .

Bask in my sunlight if you must. Get a good look at the sunshine before it is hidden by the clouds of smoke and dust. Catch it when it breaks through the smog and try to hold onto it. It will all too soon slip away. Breathe the free air while it lasts and try to avoid the clouds of pollution that threaten to fall upon you. When the way is clear, breathe deep and long. It might be minutes or hours before a fresh breeze comes by again; and if you should have forgotten your mask—well just don't dare forget it!

A little squirrel and a songbird are rarities now. Get as close to them as you can if you come upon them. They will probably be the last of the species. A blooming flower? They haven't been growing for a long time now. And, you'll see no "Keep off the Grass" sign. There is too little grass to worry about.

If you stumble over a person lying in the street, don't be too alarmed. You'll just know that he has been overcome by the air (or the lack of it) or that his oxygen tank needs refilling. There is a possibility also that he has made his final escape—that he is one of the lucky few.

You might see a store specializing in pill babies, but you'll notice that the business is dropping off considerably everyday. Who wants a baby anyhow, when he has nothing to look forward to except pollution and certain death? You will be made to wonder also as to whether these babies are living souls or chemical compositions.

You'll see a few cars rushing down the thoroughfare. These are the ones with antipollution devices. No others are allowed on the street. Oxygen stations have a booming business. People stand in line hour upon hour, hoping that their tanks will last for awhile longer. Those who haven't the money are turned away mercilessly, though they pant for breath and beg. Water is bottled for drinking and can be bought only once a day. Every person hoards his last drop as though it would be his last—and often it is. You will see men fighting, not because they have differences; but they will be fighting over those few remaining drops of water in a bottle, or those which have spilled on the ground. . . in hopes that they haven't had time to get contaminated. They will be fighting for the preservation of life, not the destruction of it.

How will we like tomorrow, if we reach it? Many of us have been frightened about the ultimate destruction that scientists have predicted is coming our way. They warn us of this impending crisis daily, and only recently have we begun to take it and its consequences seriously. The air stinks, and the sky is seldom as blue as it once was. A deadly haze is engulfing us. If we tend to be worriers, we could worry ourselves to death. Yet, the Scripture tells us to take no thought for the morrow, for it shall take care of itself. Anyway, God is somewhere out there; and if we know Him, we don't really need to be so concerned about tomorrow!

Discussions and Persuasions

The Free Will Baptis
AUGUST 12, 1970
Volume 85 Number

TOMMY MANNING, *Editor*

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Portrait Unveiled

A TRIBUTE TO THE MEMORY OF ELDER J. C. GRIFFIN SR.

by
MRS. NELSON SIMPSON

TE: This portrait unveiling and a tri- to the memory of Elder J. C. Griffin took place in the Bridgeton Free Will tist Church, Bridgeton, North Carolina, last pastorate of Mr. Griffin and the e of his membership, on Father's Day, 21, 1970.)

ODAY as fathers throughout the land are being honored, here at Bridgeton Free Will tist Church, Bridgeton, North olina, feel that it is fitting and ropriate that we pay tribute to memory of Elder J. C. Griffin (May we bow our heads for a ment of silent prayer in his nory.)

his morning we shall turn back pages of time to June 22, 1879, Nash County, North Carolina. us try to visualize a baby son to the parents of William F. Malda Dixon Griffin. This grew to young manhood and called by God to preach the pel. In June, 1910, just a few s before his birthday, he was ained to the ministry in the ginal Free Will Baptist De- ination. After this divine call, ther Griffin saw the need to her his education, so he attend- Eureka College and the Free Baptist Seminary at Ayden, th Carolina. It was during time that he met a young lady, tha Dail, and fell in love with Months later they were mar- and in due time became the d parents of eight children. Griffin was a kind father who d his family and provided well them, with the aid of his dear , who through the years was often referred to as his "right arm."

From the time that he accepted Christ as his Saviour and was called into Christian service, Brother Griffin loved God and always abided in what he felt was God's will for him to do; oftentimes having to leave his wife and children alone to go to various other places, even other states, to conduct evangelistic meetings where the need to spread the gospel was great.

During the fifty-seven years that he was a minister, he pastored twenty-eight churches; did evangelistic work in the states of North and South Carolina, Tennessee, Alabama, Mississippi, Florida, and Texas; even going to Alaska when he was around eighty years old to help organize a church there. Scores of persons were won to Christ as a result of his labors. He preached numerous funerals and performed many marriage rites through the years.

Elder Griffin served in some of the highest offices in our denomination. He was moderator of the Eastern Conference for eight years; moderator of the Cape Fear Conference for four years, and president of the Free Will Baptist State Convention. He held membership on the Board of Trustees at the Children's Home for five years; and served in various capacities at the Free Will Baptist Press, having been the author of "Notes and Quotes" for more than forty years. Almost every Free Will Baptist was familiar with this weekly article.

For twenty years he was a member of the Board of Publications and Literature of the denomination, and in 1962, out of appreciation for distinguished service to the Free Will Baptist Denomination for more than fifty years (at that time); a scholarship was established at Mount Olive College in his honor. This scholarship is to help ministerial students enrolled there. Rev. Griffin gave unselfishly of his time and finance to the college.

Perhaps several volumes of books could be written of his life and service for the Lord, many of which we believe will be revealed in heaven. Truly he took up his cross and walked daily in service for the Master. Even in old age, when his frail body was not able really to keep going, you would find him still visiting the sick in homes or in the hospital. He literally gave his life for Christ and His cause. It was not unusual for him to visit places and to witness for Christ that perhaps many would not have gone. No man's hand was too dirty or greasy for him to shake; and there was no place where he was ashamed in a person's behalf.

While visiting in the hospital his visits were not just confined to his church members, but to anyone that he happened to know who was sick; sometimes even those that he did not know. How many times did one hear the statement from those not of his church, "So-and-so is my preacher but Brother Griffin is my pastor!"

We here at the Bridgeton church know that Mr. Griffin lifted high the blood-stained banner of the Cross, and that Christ was first in his life. He often quoted the words like the Apostle Paul of old: "For to me to live is Christ, . . ." (Philippians 1:21). This was proven by words and deeds. A favorite passage of Scripture Brother Griffin quoted often, especially during sickness, was Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

It was during the year 1918, not long after this church was organized, that Brother Griffin, who was only 39 years old, was invited to come and conduct a revival for the people. The members were impressed with his preaching. They soon found out that he was a man of God, enthusiastic and zealous

(continued on page sixteen)

the lighted pathway

Originated by the Rev. W. L. Moretz

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Writer

THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

THE CHRISTIAN'S WORSHIP GUIDE

"God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:24).

Worship expresses how and what we think of Christ and God. It is not in any particular way tied up with a place or time, but may take place at anytime and anywhere. Whenever you feel that the Spirit of God is near you, and your heart responds to that presence, you are at worship. This may be quite different from a formal worship service, or it may be in such a service.

Many returned soldiers from the last world war gave testimony to the fact that there were times when they felt God very near to them while they were in foxholes, or in some other place far removed from any church. They often talked to God and praised Him. These were worshiping just as truly as we did in our church or at the last public service.

We all know what it means to tune in a radio. Worship is very much like this. Through worship we tune in Christ and our spirits may commune with Him. Prayer establishes a connection with the Lord, and we feel His nearness to us as we praise Him. Some may be interested in the dictionary definition of worship, so we turn to **Webster's New World Dictionary** and find these among other definitions: "Church service or other rites showing reverence or devotion for a deity; religious homage or veneration; extreme devotion; intense love; to show religious devotion or reverence for; to adore or venerate as a deity; to perform an act of religious devotion; to offer prayer, attend church services, etc."

Set aside a definite time for worship. Did your mother teach you to say a prayer at night before you went to bed? Maybe that was a long time ago, but you should never get too grown-up or old to follow this example. The bedtime prayer should not be merely asking God for something. It should include thanksgiving and expressions of love and adoration for the One who has protected through the day, and must be depended upon to give rest and sleep and protection during the night.

There are many fine daily devotion books for those who feel that they need something to go by in their private or family worship. Most Christian magazines have departments devoted to helping Christians maintain regular daily devotions or worship. Some timid Christians start out by using these helps, but soon find that they have grown in grace to the place where helps of this kind are not needed.

All Christians should attend worship services of their chu and take part in the wors There are many ways you can t part. All can give themselves prayer and to silent praise of G Most everybody can join in singing of the hymns of wors In many morning services a sponsive reading from the Bibl made a part of the services, principle reason being to give the people an opportunity to h part in the worship. Join heartily. Perhaps you think are too poor a reader to read p licly, but if you make mistake reading the responsive read very few people will notice th Continuing to join in this part the service will afford you ex lent practice in reading.

The most important thing ab our worship is not the time nor place, but the spirit in which worship. Jesus said to the man of Samaria, "God is a Spi and they that worship him m worship him in spirit and truth." These words imply t worship is only acceptable if of ed in the right spirit and in cerity.

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Whatever makes men g Christians makes them good c zens.—Daniel Webster.



NORTH CAROLINA WOMAN'S AUXILIAR CONVENTION TREASURER'S REPORT

The following is a report from Mrs. Raymond T. Sasser, treasurer the North Carolina Woman's Auxiliary Convention, for the first quar of the fiscal year, May 1, 1970—July 31, 1970. Please note the total ceipts of this report include the convention offerings, registration fe and per capita dues. The total disbursements include the offerings a allocations made by the convention. For an itemized list see the Fina Committee's report in the convention minutes.

Balance in Bank April 30, 1970	$2,133
Receipts	
Convention General Fund	$ 502.24

omotional (CSF)	136.27	
nominational Enterprises	2,888.60	
Total Receipts		3,527.11
Total for Which to Account		$5,660.83
Disbursements		
nvention Expenses and Allocations	$ 461.18	
nominational Enterprises	2,888.60	
Total Disbursed		3,349.78
lance in Bank July 31, 1970		$2,311.05
Summary of Bank Account Balances		
neral Fund		$2,079.88
erest		231.17
Total		$2,311.05
Banks		
gecombe Bank and Trust Company		$1,579.88
rboro Savings and Loan		731.17
Total		$2,311.05

	Itemized	Received	Disbursed
me Missions	$	$ 412.54	$ 412.54
eign Missions		225.37	225.37
ssions (Designated)			
Mexico	10.00		
Mexican Institute	50.00		
Mexican Missionary Salary	135.00		
J. E. Timmons	8.45		
Central Conference Missions	25.00		
Christian Chapel (Lillington)	10.00	238.45	238.45
Harold Jones		100.28	100.28
Faye Barrow		267.92	267.92
unt Olive College			
General Fund	133.49		
Alice E. Lupton Scholarship	18.50		
Books	5.00	156.99	156.99
e Will Baptist Children's Home			
General Fund	288.55		
Clothing	50.00		
Dishwasher	110.00		
Mother's Day Offerings	277.10		
Children's Allowance Fund	42.00	767.65	767.65
erannuation			
General Fund	43.50		
Widows and Ministers	6.00	49.50	49.50
gmont Assembly, Inc.		79.83	79.83
e Membership Fee (Mount Olive College)		20.00	20.00
U Fellowship Center		25.00	25.00
istian Service Fund			
Missions	136.27		
Mount Olive College	136.27		
Children's Home	102.20		
Cragmont	102.20		
Superannuation	68.13	545.07	545.07
Totals		$2,888.60	$2,888.60

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Nerry T. Wall was licensed to preach by the Christian Chapel Free Will Baptist Church this past April. Any church desiring his services in the absence of their pastor or as an interim pastor may contact him by calling Pink Hill 568-6721, or by writing Route 1, Pink Hill, North Carolina 28572.

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The Rev. James Gay, Smithfield, North Carolina, states that he is available for evangelistic work or community-wide revivals anywhere the Lord may lead. Mr. Gay has complete equipment for revival work, including 600 chairs, an organ, platform, and a truck for hauling the equipment. He is a member of the Cape Fear Conference of Original Free Will Baptists.

Those interested in securing him for services or revival work may contact him by writing P. O. Box 1122, Smithfield, North Carolina 27577.

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Prayer Request

The Rev. E. C. Morris, pastor of Spring Branch Free Will Baptist Church and Howell Swamp Free Will Baptist Church in Greene County, North Carolina, underwent surgery Monday, August 3, at the Wilson Memorial Hospital, Wilson, North Carolina. Mr. and Mrs. Morris request your sincere prayers for his speedy recovery and that the Lord's will might be done.

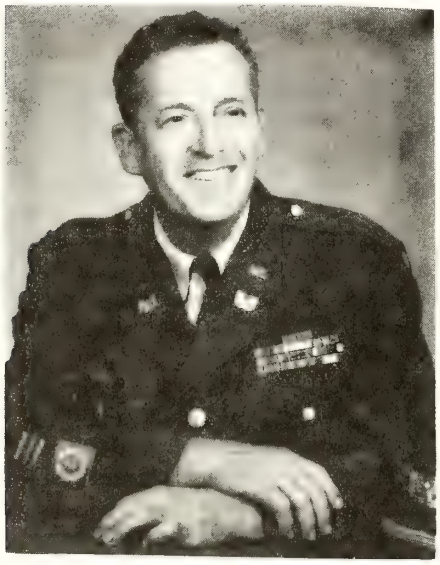
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Love is the divine secret of unity, the God-given lubricant guaranteed to overcome friction in human relations.—Burris Bulter.

News & Notes of DENOMINATIONAL INTEREST

Ernest Frank Crary "Churchman of the Year"

The First Free Will Baptist Church of Kinston, North Carolina, has selected Ernest Frank Crary as its "Churchman of the Year."



"Mr. Frank," as he is affectionately known, was baptized and became a member of the Kinston church in 1928. Since that time he has served the church as deacon, chairman of the General Board, trustee, Sunday school teacher, Boy Scout Institutional Representative, and most recently as a licensed minister.

While serving the church in official capacities, "Mr. Frank" has found time each week to visit the sick and shut-ins in the hospitals and homes, to assist the pastor in ministering to the bereaved, and has supplied as minister to several churches in the absence of their pastors. Wherever he saw a need, he faithfully and unselfishly rendered assistance.

Mr. Crary was ordained to the gospel ministry July 23, 1970, by the Ordaining Council of the Eastern Conference. He can serve churches on either Sunday in the month, provided arrangements are made in advance. Mr. Crary's mailing address is P. O. Box 1236, Kinston, North Carolina 28501; telephone 527-1287.

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Hickory Chapel Church to Observe Homecoming and Revival Services

The Hickory Chapel Free Will Baptist Church near Ahoskie, North Carolina, will observe homecoming, Sunday, August 16. The day will begin with the Sunday school lesson taught by the Rev. Robert May, pastor, followed by the morning worship service, during which time the message will be brought by Dr. W. Burkette Raper, president of Mount Olive College, Mount Olive, North Carolina. Immediately following the worship service, lunch will be served.

The afternoon service will consist of a reading of the church history, special singing by visiting and local groups, and a memorial service.

Revival services will begin at Hickory Chapel, Sunday night, August 16, at eight o'clock, and will continue through the week. The speaker for this series of services will be the Rev. Willis Wilson, pastor of the Reedy Branch Free Will Baptist Church, Winterville, North Carolina.

The pastor and the church membership extend a cordial invitation to the public to be in attendance for these special meetings.

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Change of Address

The Rev. Eddie Jordan states his change of address from 706 Belmont Drive, High Point, North Carolina, to Route 2, Box 231-F, Morganton, North Carolina 28655.

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Worship is to Christian living what the mainspring is to the watch.—L. R. Axelson.

Final Reminder

Attention all woman's auxiliar members! August 17-22 is th week for the Woman's Auxiliar Conference at Cragmont Assem bly, Inc., Black Mountain, Nort Carolina. If you are planning t go, be sure to notify Mrs. Lilli Mae Sasser, Route 2, Goldsbor North Carolina 27530, as to wher you will board the bus; and sh will send you a bus schedule. D this immediately! Time is flying

= = = = =

My True Companion

I love to talk with Jesus,
My counselor and friend,
He is my true companion
Through to journey's end.

I place upon His shoulders
My problems large and small,
He will solve them for me
And free me from them all.

We have a friend in Jesus,
With friendship staunch an true
And all He asks is faith in Him
And love from me and you.

Then on the day of reckoning
We shall met Him face to face,
And all who followed in His steps
Shall share in His embrace.

—William F. Delbert

= = = = =

SON OF GOD

His name is Jesus
His title is Christ
His position is Lord.

—The Plea.

Bookstore Hours

*****
*
* The Free Will Baptist Pres
* Bookstore, Ayden, North Caro
* lina, is now observing the fol
* lowing hours:
*
* Monday-Friday—8 a.m. to 5 p.m
*
* Saturday—9 a.m. to 12 noon.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

COST OF OPERATING CHILD - CARING INSTITUTIONS

The following article is a reprint of an article published in the 1969 annual Duke Endowment Report. Since this is an unbiased report showing the general trends of the cost of operating child-caring institutions, it should be of utmost importance to all Free Will Baptists. The Duke Endowment has given our Home thousands of dollars over the past many years. Their contribution to us in 1969-70 was $16,298.37. Their contribution to 43 child-caring institutions in North Carolina and South Carolina last year amounted to $806,-774. Our Home is most grateful for their generous support. Those who care and share make our home possible.

Any head of a household today is confronted with ample evidence of the effect of inflation—week after week—upon the cost of feeding and caring for a family. Such evidence of the upward spiral of living costs is even more of a problem for those responsible in a child-caring institution—not merely for an average American family of 3 or 4 people—but for a group of perhaps 50, 100, or even 200 youngsters! Providing food, clothing, heat, light, and all the many other ordinary items of a household budget represents, in an inflationary economy, a particularly dramatic challenge to those who endeavor to provide good business management and "pay the bills" for a child-caring institution.

As in the case of nearly every other service or commodity, the cost of child care has been rising at what definitely is an accelerated rate. Very rarely do those involved in supporting child-caring programs have an opportunity to stand aside and analyze the extent and causes of this increase.

Some rather startling comparisons are immediately apparent when the costs for the group care of children in 1960 and 1969 are studied. The United States Labor Department's Consumer Price Index showed an increase of more than 25% during this ten-year period. Expressed in another way, it took nearly $129 to purchase in 1969 what $103 would buy in 1960. The financial reports available to the Duke Endowment for each of these years indicate that the amount spent for the group care of children has increased more than 60% during the decade. The yardstick that is generally used as a measure—the cost per child per year—has shown an even sharper rise. This indicator has increased more than 80% as the cost went from $1,189 to $2,151 per year. Some of the reasons for this increase should be examined.

New Goals in Child Care

The goals of many child-caring programs has been altered significantly in the last ten years. In 1960, most children's homes in North Carolina and South Carolina provided care that could best be described as one of a "holding action" in nature. Children being admitted, more often than not, would remain until graduation from high school or until some arbitrary age limit was reached. The children presented few problems to the staff of the homes and those who did summarily were discharged. Now, however, these same homes not only accept responsibility for a child's care, but they also do all they can to provide whatever help is necessary for the child's family so that its unity can be maintained or reestablished and the child returned as soon as possible. For those unable to return home, efforts are made to develop meaningful relationships with other relatives. The earlier turmoil in an unfortunate family situation and the anxieties of separation from familiar surroundings often result in the child having a difficult time adjusting to group life. For a good many children, this period of adjustment is often characterized by disruptive behavior and patterns of distrust for those trying to help them.

The development of techniques and professional approaches to cope with such problems is expensive. Each effort, however, by a children's home to do a better job of working with families to resolve such problems results in more children benefiting from a better and more normal home environment. Nevertheless, any such commitment means that personnel costs necessarily will increase. Additional staff members are needed to do the counseling, home visiting, and the professional study and evaluations that each case demands. Such people must have better training and they deserve salaries commensurate with both the professional know-how and the human compassion with which they do their important jobs with and for children and their parents.

Homes Need Social Workers

The increasing costs of the past decade are one of the effects of these changing goals of group child-caring programs and their new personnel requirements. In North and South Carolina, the number of social workers employed by children's homes has risen dramatically in the '60's. In 1960, there were 26 social workers in only 12 of the 43 institutions assisted by the Duke Endowment. Today, this number has increased to nearly 70 in 29 of these same homes. The responsibilities of the social worker begin when a request for help is received from a family

(continued on page ten)



SUNDAY, AUGUST 16

THE SAFE COMPASS

Scripture Reading—Psalm 19:7

A country lad, who was about to leave his Sunday school and friends to go up to the Metropolis to take a situation there, was accompanied to his starting place by a Christian friend, who kindly said to him: "Now, my boy, recollect you are going to launch your craft on a dangerous ocean."

"Yes, I know it," said the boy; and taking a Bible out of his pocket, and holding it up, he added, "but you see I have got a safe compass to steer by." The guide of young Timothy is still the best guide of youth (2 Timothy 1:5; 2:1).—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

As we journey through life, do we have a safe compass (Bible) to steer by?

MONDAY, AUGUST 17

THE DIFFERENCE: JESUS CARES!

Scripture Reading—Psalm 104:24

"When you've met some disappointment,
And you're tempted to feel blue,
When your plans have all been side-tracked,
Or some friend has proved untrue;
When you're toiling and you're struggling
At the bottom of the stairs,
It will seem a bit like Heaven,
Just to know that Jesus cares!

"Oh, this life is not all sunshine,
Some days darkest clouds disclose
There's a cross for every joy-bell,
And a thorn for every rose,
But the cross is not so grievous,
Nor the thorn the rose-bud wears,
And the clouds have silver linings
When we know that Jesus cares!"

—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When we begin to feel down in the dumps, we should ask God to help us and to guide us because He cares!

TUESDAY, AUGUST 18

NO INTENTION OF OBEYING

Scripture Reading—John 4:24

A young man at college had been discussing biblical Christianity with another student, a young man of exceptionally keen intellect. Finally, he said to him: "Look here! I am no match for you in argument. But suppose that I could prove to you beyond the shadow of a doubt that Christ is what He claims to be; would you then be willing to acknowledge Him as your Lord?" The immediate response was, "No! Certainly not!" And this is the end toward which human intellect moves. It is not that the knowledge of God cannot be maintained against all the attacks of a false science, but that there is no desire to retain such knowledge.—*Moody Monthly, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Some people have no intention of serving the Lord. They think they can do without Him; but one day they will be sorry that they did not serve Him.

WEDNESDAY, AUGUST 19

"MY RULE FOR CHRISTIAN LIVING"

Scripture Reading—Psalm 27:1

Dr. J. Wilbur Chapman had this which he called "My rule for Christian living": "The rule that governs my life is this: anything that dims my vision of Christ, or takes away my taste for Bible study, or cramps my prayer life, or makes Christian work difficult, is wrong for me, and I must, as a Christian, turn away from it." This simple rule may help you find a safe road for your feet along life's road.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Are we as Christians able to turn away from something that we know is wrong when it comes our way?

THURSDAY, AUGUST 20

PALACE BEAUTIFUL

Scripture Reading—Psalm 111:1

The finest name ever given outside the Bible to the church is Bunyan's "Palace Beautiful." Yet the churches with which he was acquainted were only the Baptist meetinghouses in Bedfordshire. No better than barns they seemed to common eyes, but in his eyes each of them was a "Palace Beautiful," because, when seated on one of its benches, the eye of his imagination would look up through the dingy rafters and descry the gorgeous roof and shining pinnacles of the church universal. Love to God, whose house it is, can make the humblest material structure a home of the Spirit.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

It isn't the kind of church building you have, but it is the kind of people in the church which counts. With the right kind of people in attendance a shack can become a cathedral.

FRIDAY, AUGUST 21

THE SECRET

Scripture Reading—John 14:16

Earl Granville, who was a promi figure in British politics in the latter of Queen Victoria's reign, once asked Countess Cairns (wife of Earl Cairns, Lord Chancellor), "Can you tell me it is that no matter what business is on matter how he may be pressed, your band always come down to the House Lords) so quietly and so full of vigor power?"

"Oh, yes," Lady Cairns replied, "I tell you; he always spends a time a with his God before he goes into House."—*Knight's Master Book, Eerdm Publishing Company.*

PRAYER THOUGHT

We should all spend time alone God sometime during each day.

SATURDAY, AUGUST 22

HOW MUCH DO YOU SUFFER FOR HIM

Scripture Reading—Proverbs 28:1

He came walking up the aisle on l fat, brown legs, with serious determina in his eyes. I stopped speaking and congregation was quiet as death. " asked me what I would have done if I been in the crowd when Jesus fell un the weight of His cross." He looked ea estly up at me. "Please, sir, I would h helped carry it." He was a Mexican eight years of age. His father was a mi and his mother was an outcast from dec society. I had been preaching on Sim of Cyrene; and when I asked the audie to determine in their own hearts their re tion to that scene, little Pedro moved ward me. . . . I lifted my arm and cri "Yes, and if you had helped Him to ca His cross, the cruel Roman soldiers wo have beaten down across your back w their whips until the blood ran down your heels!" . . . He never flinched. M ing my look with one of cool courage, gritted through clenched teeth: "I d care. I would have helped Him ca it just the same." Two weeks later, at close of the service in the same building stood at the door, greeting people as t left. When Pedro came by, I patted l affectionately on the back. He shrank fr me with a little cry. "Don't do that. back is sore." I stood in astonishment. had barely touched his shoulders. I t him into the cloak room and stripped shirt from his body. Crisscrossed from neck to his waist were ugly, bloody we "Who did that?" I cried in anger. "Mo er did it. She whipped me because I ca to church."—*Knight's Master Book, Ee mans Publishing Company.*

PRAYER THOUGHT

How many of us would be willing take a beating just because we wanted go to church? The time may come wh this is required of us!

GREAT MOVE OF THE EV. EDDIE JORDAN OR THE LORD

by Miss Pansy Ruth Bradley

God called the Rev. Eddie Jor-n of 706 Belmont Drive, High oint, North Carolina, to the pas-ral work of the Morganton Free ill Baptist Church, Morganton, orth Carolina. He began his storal duties the first Sunday in ne (June 7, 1970).

During the years the Lord has riously blessed the Morganton urch spiritually and financially. r. Jordan, though only with us a ort time, has really fed the urch with rich, good seasoned, iritual food from God.

One of the great blessings of the urch is the beautiful new par-nage at Route 2, Box 231-F, rganton, in the Whispering nes section. However, the Jor-ns were not able to move into e parsonage until August 1.

Sunday, July 26, the church d open house. Going through e beautiful parsonage was a love-tour. On this tour the Jordans covered a special gift, a beauti- mailbox given them by Mr. and s. Bob Souther.

On Monday, July 27, the church d a telephone installed in the sonage. Also, this Monday ning, the ladies of the church aned the parsonage and lined kitchen cabinet drawers and lves with shelf paper. Then on ursday night, July 30, the rch brought 46 items of gro-ies and put these in the cabi-s. On Saturday morning we eived 10 more items of gro-ies, making a total of 56 items.

Moving day, August 1, arrived ch was an exciting and enjoy-e day for the Jordans as well he church. The ladies received welcomed the Jordans in their home. They were very happy discover a new telephone ready use, the house cleaned, the lves and drawers lined and ked with groceries, and a deli-us lunch ready to be served by good ladies of the Morganton rch.

This was a great moving day for the Jordans and the Morganton church. We thank God for keeping His guiding hand about the Jordans as they were traveling down the highways. Also, we thank God for all of these many blessings. We pray that this great moving day will be the beginning of many glorious work days the Lord has in store for the Rev. and Mrs. Eddie Jordan and family in the Morganton church. May God's richest blessings be upon each one of God's people. But most of all, we want to be soul winners for Christ.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Organizational Meetings for College Dinners

Austin Carter, director of development at Mount Olive College, has announced that organizational meetings are being planned for the 1970 Mount Olive College dinners as follows:

Wilson County, Saratoga church, September 1 (tentative date), 7:30 p.m.

Beaufort County, Free Union church, September 2, 7:30 p.m.

Duplin County, Beulaville church, September 3, 7:30 p.m.

Onslow-Hanover Counties, Folkstone church, September 4 (tentative date), 7:30 p.m.

Sampson, Harnett, and Cumberland Counties, Shady Grove church, September 8 (tentative date), 7:30 p.m.

Wayne County, Goldsboro church, September 10 (tentative date), 7 p.m.

Craven County, St. Mary's church, September 13, 3:30 p.m.

Edgecombe - Halifax Counties, Peace church, September 14 (tentative date), 7:30 p.m.

Jones County, Whaley's Chapel church, September 15, 7:30 p.m.

Washington, Martin, Tyrrell, and Pasquotank Counties, Mount Tabor church, September 18, (tentative date), 7:30 p.m.

Lenoir County, First church of Kinston, September 21, 7:30 p.m.

Greene County, Hull Road church, September 22 (tentative date), 7:30 p.m.

Nash County, Flood's Chapel church, September 24, 7:30 p.m.

Pamlico County, Mount Zion church, September 24 (tentative date), 8 p.m.

Pitt County, First church of Greenville, September 27 (tentative date), 3:30 p.m.

Johnston-Wake Counties, First church of Smithfield, October 1, 7:30 p.m.

= = = = =

What Think Ye of The Christ?

Youth: Too happy to think—time yet.

Manhood: Too busy to think—more gold.

Prime: Too anxious to think—worry.

Declining years: Too aged to think—old hearts harder get.

Dying bed: Too ill to think—weak, suffering alone.

Death: 'Tis too late to think—the spirit has flown.

Eternity: Forever to think—God's mercy past.

Into hell I am righteously cast,
forever to weep my doom.

—Copied.

CHILDREN'S HOME

(continued from page seven)

and do not end until the child no longer needs the support of the institution's services. Included in these responsibilities is an evaluation of the family's needs to determine whether or not placement in group care is appropriate. The family is encouraged to take a constructive role in the life of their child while in care and, at the same time, the available resources of the community and institution are focused on meeting the family's needs. With the incidence of mental illness on the increase and the steady erosion of established family values, the demand for trained social workers by children's homes will both continue and increase.

With the changing philosophies of child care, additional needs have developed for trained people in areas other than social work. As mentioned earlier, many children with disruptive behavior patterns are being accepted now into group care. Such children and their frustrations require adult associates and "parent figures" who can encourage and be a part of an atmosphere of human warmth and freedom rather than one of regimentation and force.

Training Available

If mature attitudes of self-esteem and self-control are to be developed by children, many of the traditional patterns of institutional care must be discarded—and this often proves to be a costly process. No longer is the houseparent responsible merely for seeing that the cottage is clean, that the children go to bed on time, and that they behave in accordance with generally accepted standards. Today a houseparent must actually be equipped to contribute to the child's emotional development. The ability to play such a sensitive role can be attained by educational resources; such as, in-service training, short and long term workshops, and, where available, accredited college courses covering early childhood development and adolescence.

The time and effort spent in such training, coupled with adequate supervision, gives the houseparents confidence as they become certain of what is expected of them and what they may expect day after day in their work with children.

As houseparents acquire a knowledge of human growth and development, an understanding of personality traits, and some skill in group work, they also achieve a feeling of personal status and professionalism. They come to realize that theirs is an important, rewarding job and that it can be done well.

Smaller Groups—Higher Costs

Closely allied with the changing role of the houseparent is a physical or architectural transformation on the institutional campus that also is causing some of the increased costs. Experience has shown that the more disturbed child can best be served in smaller groups. While the total number of children cared for by the assisted institutions has decreased 10% in the past decade, the number of cottage units has been rising. In 1960, the average cottage group size was 16.4 children; today, there are 13.8 children per cottage. Many operating expenses are constant regardless of the number of children cared for; consequently, the cost per child rises automatically as the number of children decreases. With several institutions now developing cottage units for no more than eight children, the changing physical nature of the children's home will continue to exert a pressure on costs.

People concerned with child-caring programs of all types are constantly aware of these significant financial problems and trends. Despite these "dollars and cents" pressures, many of them are doing all they can to provide the special program innovations and enrichment which make sense in a society that recognizes, as never before, the long-term value of the best possible care for needy youngsters.

Among the child-caring projects assisted by the Duke Endowment during 1969, the following are illustrative of changing trends.

Projects Indicate Changing Tren

Episcopal Church Home, Yo South Carolina, received funds develop an intensive treatme program for emotionally distur ed children. Although serving o ly a relatively small number, th is the first such program for ch dren in the state operated by voluntary organization.

Thompson Orphanage, Cha lotte, North Carolina, was assist by the Duke Endowment in co structing buildings on a new ca pus site 10 miles east of Charlott The new buildings included fo cottages for children, a residen for the campus director, an acti ties building, and administrati offices. Each of the cottages designed and equipped to hou boys and girls in family groupin

The North Mecklenburg Chi Development Association was a sisted with a grant to provide e tra space and observation boot and equipment in a day-care ce ter in Davidson, North Caroli These special facilities, togeth with support from the Learni Institute of North Carolina, In the Mecklenburg County Depa ment of Social Services, and t Mary Reynolds Babcock Found tion have enabled the Associati as a volunteer, community-su ported enterprise to develop a operate a demonstration center early childhood development. C lege students, teachers, and chi care workers from a wide area a using the center as a place wh they can observe and experime with important, new methods u ful in the care and education preschool youngsters.

Adoption Services for Older Children

Funds were made available the Children's Home Society North Carolina, Greensboro, continue adoption services for c er children. During the most cent year, 35 such children were adoptive homes under the sup vision of the Children's Home ciety. This is the 20th conse tive year of participation by Duke Endowment in this progr

Training programs conducted the Group Child Care Consult Services were continued for

(continued on page fifteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Is there biblical basis r special respect to be accorded preachers?—**D. Davis.**

Answer: The Bible teaches that Christians should be respect- to each other under all condi- ns and circumstances and to all ficials, both those serving in ces of ecclesiastical and civil thority. "Let all bitterness, and ath, and anger, and clamour, d evil speaking, be put away m you, with all malice; and be kind one to another, tender- rted, forgiving one another, n as God for Christ's sake hath given you" (Ephesians 4:31, ; ". . . we beseech you, breth- , to know them which labour ong you, and are over you in the d, and admonish you; And to eem them very highly in love their work's sake. And be at ce among yourselves" (1 Thes- nians 5:12, 13); "Behold, how d and how pleasant it is for thren to dwell together in ty!" (Psalm 133:1); "Remem- them which have the rule over , who have spoken unto you the d of God: whose faith follow, sidering the end of their conver- ion" (Hebrews 13:7).

Now as to the attitude Chris- ns should exhibit toward secu- authorities, the Bible also aks in no uncertain tones, but lefinite in what it teaches con- ning God's servants. "Submit rselves to every ordinance of n for the Lord's sake: whether e to the king, as supreme; Or governors, as unto them that sent by him for the punish- t of evildoers, and for the se of them that do well. For s the will of God, that well do- ye may put to silence the ig- ance of foolish men: As free, not using your liberty for a e of maliciousness, but as the servant of God. . . . Honour the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward" (1 Peter 2:13-18); "And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. . . ." (Mark 12:17).

To get a better all-over view of our Lord's teaching on this very important subject read all of Matthew 13. The Christian who has subjected himself to the Holy Spirit's power and leadership will have no trouble in being obedient to the authorities whom God has set over him, for he will always accept them in this their proper role. Jesus paid tribute to Caesar and directed His followers to do the same (Matthew 17:27; 22:17-21). He commanded His disciples to do what they were commanded to do by the scribes and Pharisees, but not to do as they did (Matthew 23:2-6). They sought acclaim by those under them, but Jesus taught His followers to do to others as they would that these do to them if the conditions governing their relations should be reversed. Then I need to ask myself: If I were in the place of authority over my fellowman, would I tell him how I would like for him to respond to the orders or directives? and certainly I should honestly respond in that way without hesitating or objecting. On the other hand, if I should be placed in a position in his authority over me then I should accept directives as I would have him do were he under my command.

How few of us Christians are so consecrated to Christ as to do this? Jesus says that someday we shall be judged, having measured out to us in all details the judgment we have imposed upon all others. This being true we need to give heed to Peter's words ". . . what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3:11).

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God be in my head and in my understanding;
God be in my eyes and in my looking;
God be in my mouth and in my speaking;
God be in my heart and in my thinking;
God be at my end and at my departing.

—Sarum Primer, 1558.

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STORIES

for our youth



SOME FRIEND YOU GOT!

Virgie F. Shockley

THE minute Paul Wilker's feet hit the floor, he knew it was another very cool morning. He groped to shut off the alarm clock; then he dressed and slipped quietly out of the house, trying not to awaken the family.

His bicycle seat was cold, and the handlebars were cold, too. He rode to Bill Freeman's house as quickly as possible. He was eager to learn the paper route.

Bill was already rolling the newspapers in his garage. "Thursday the papers are always big—full of ads," Bill said as Paul joined him. "One thing you can say about the **Atlantic World**—they give you a lot of paper for the money. Three more days and you can have this route, and I get to sleep late."

Paul rolled papers, trying to get them tight. The rubber bands kept breaking and stinging his hands. They loaded the papers in the canvas bags, put them over their handlebars, and cycled off.

Paul tried hard to remember the route. Customers like the gas station, the Pizza Hut, and the big distinctive-looking houses were easy. The trailers in the park were hard. "Jesus," he prayed, "help me to remember these customers."

He didn't know he had prayed aloud until Bill said, "Praying won't help. I've been thinking about what you said—how you want a job because your dad hurt his back and can't work."

"He's going to be O.K., though, in another month or so. I wanted to help out."

"Your dad a good fellow?"

"The best!"

"You told me how you believe in Jesus. Yet He let this happen to your dad. Some Friend you got there!"

"Things don't always seem to make sense. But it's a great feeling when you finally realize that Jesus is Lord of heaven and earth. Then you love Him best of all—and trust Him. Jesus died on the cross to save us."

"A long time ago, maybe; but how does that help today?"

"Once He comes into your heart, things are better—even when they are rough."

They kept throwing papers, and the load got lighter. They were nearly finished when Bill threw a paper too hard, and a glass in the bottom of a storm door went out with a crash. "That's just great!" Bill growled as they wheeled around and took a look. Sure enough, the bulky paper lay in a nest of broken glass. He carefully picked the paper up and carried it over to the driveway. "Let's get out of here!"

"We better wake them up and tell them that you'll get it fixed—"

"Four dollars? Are you kidding?"

Paul biked reluctantly away. Four dollars was a lot of money to a paper boy. Maybe they had insurance. He remembered the old couple from the day they collected.

He bowed his head and asl
Jesus, and there wasn't any do
about the answer: "Go back!"

"Look, Bill, I prayed about tl
I'm going back."

The older boy wheeled arou
angrily. "O.K., and you can
for the window, Mr. Goody-Goo
Or maybe the dough will just
out of heaven!"

Paul got off his bike and kno
ed on the door. There was
answer. He knocked louder. "M
be they're in the kitchen," he s
He walked around the house
pounded on the backdoor.
sun was coming up, weak and p
and wintry. Old folks like thi
most old people—liked to get
early. The kitchen window
steamy and felt hot to touch.

"What are you boys doing
The deep voice right behind th
made both boys jump. They tu
ed around to face a big, bald-he
ed man standing in the doorv
of the next house. Stammerin
little, Paul explained about
storm door, and the other
smirked as if to say: "See w
trouble you got into, Mister Goo
Goody?"

The big man jammed his ha
in his bathrobe pockets and sl
ered. "My father and mother
there. I live next door. The
home."

"No answer, sir; and I knoc
real loud."

"I have a key to their hou
Hang on."

When he unlocked the fr
door, there was a gust of hot
hitting them in the face.
bald-headed man, with a burst
speed, ran to the bedroom. "The
unconscious!" he yelled. "Open
the windows and doors!"

In a few minutes the son
revived the old people, but he c
ed an ambulance anyhow.
furnace had been set too high,
the heat had caused the eld
couple to pass out.

The boys finished the route
were biking home late. Paul a
ed, "What if I hadn't asked Jes
What if we hadn't gone back?"

"Some Friend you got ther
There was no mockery now in
Freeman's voice. "You've sold
on Him! Tell me more tomorr
O.K.?"—Guide for Juniors.

CHILDREN'S HOME

(continued from page ten)

ond year. On-going courses of ying lengths are available to separents, houseparent supervisors, and administrators of children's homes. The Trustees of the ke Endowment appropriated ds for this program by means a grant to the North Carolina ld Care Association.

he whole field of child care dur- the '60's demonstrated that re were, just as in the case of nological and medical science, ntless discoveries and innovas that represent progress and ways of doing things. Here, ever, dedicated people are conned with the art and science of king and living with children helping them prepare for hapand useful lives.

= = = = =

nployees Needed at e Children's Home

he Children's Home is in need farm manager and a housemother. These persons should be istians and have a real genuine for children. They should not be prepared to do the work reed but also schooled in pace and understanding with a desire to help needy children. farmer's wife could also be loyed at the home if necessary. ou are interested and must until this crop is gathered bemaking a change don't hesito apply. Anyone interested ild ildren's



ents calling him, but he does not respond. He is so engrossed in what he is doing that he continues to play, ignoring the call of his parents. He hears, but he does not obey.

It is one thing to hear, but it is quite another matter to obey. We must be willing to listen to God speak to us, and then we must obey. True faith demands both attention and action.—Ray O. Jones.

= = = = =

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Steal Away and Pray

If we would steal away and pray
Just a little everyday,
Oh, how happy we would be;
Why not try it—you and me?

Jesus Christ will meet us there,
In our little word of prayer;
He will help us, that is true,
And open up a way for you!
—Author Unknown.

Prayer isn't a trick to change the mind of God, but a way to adjust ourselves to the mind of God. —William B. Ayers.

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PORTRAIT UNVEILED AND A TRIBUTE TO THE MEMORY OF ELDER J. C. GRIFFIN SR.

(continued from page three)

about the Lord's work. Sometimes later the same year he was called to pastor this small band of Christians. They had no church building and services were being held in rooms of an old store house that was not in use at the time. This building belonged to the late Brother John and Sister Minnie Oglesby. It was called Oglesby's Chapel. Even though the floors had been scrubbed well, the imprints from the molasses and vinegar barrels were still on them. The congregation sat on home made benches, but "they worshiped God."

Elder Griffin, as he liked to be called, had not pastored the church very long before he felt that the people should have a church building. His vision was great. He met with the ladies weekly in the "Ladies Aid Meeting" as it was called then. The women were shown the need of a church and were encouraged to begin to raise funds to purchase a lot for it. Their husbands soon became interested, and everyone worked toward this project. On December 17, 1920, the cornerstone was laid for the building. This year, 1970, is its fiftieth anniversary.

From 1918 - 1965 at various intervals, Brother Griffin pastored this church for 28 years; at first on a part-time basis and later full time. The last time he was called to pastor here, it was for life. This was an expression of the love and high esteem the people had for him. Approximately the last 1 1/2 years of this time, due to declining health, he was pastor emeritus.

We here at the Bridgeton church are grateful and happy that his twilight years were spent here, a place and people whom he loved dearly, and a place where he was loved and respected by them. It was a beautiful sight on Sunday mornings between Sunday school and church to see the little children gather around him. He always took time to speak to them and perhaps pat them on the cheek or shoulder.

In closing, I feel that Free Will Baptist people everywhere should offer praise and thanksgiving to God for having loaned Brother Griffin to our denomination for 57 years. We believe that it was made stronger through his influence and endeavors. Certainly our lives have been made richer, and we experienced a deeper spiritual life by having had the privilege of knowing and working with him in our church. He was faithful to every church meeting unless providentially hindered. Brother Griffin met with the ladies in their auxiliary meetings. He was an inspiration to all. Truly many pleasant memories remain.

We feel that no greater tribute could be paid to his memory than to say that he loved the Lord and always tried to live in the center of His will, as much as was humanly possible.

On September 8, 1967, at 3 p.m., God in His infinite love and tender mercy called our dear brother from this earthly home to the realms of glory; there forever to be with Him, and in due time receive the rewards which God has promised to those who serve Him.

Brother Griffin's mantle now rests on those whom he left behind. May we try to emulate his life and take up the work where he left off.

This morning we have a portrait of Brother Griffin to be unveiled. It was given by his friends here. By a motion and vote of the church, which was carried, it will be hung in the vestibule of the church.

You will be careful,
If you are wise,
How you touch men's religi
Or credit, or eyes.
—Benjamin Frankl

= = = = =

A room of quiet, a temple of p
The home of faith where d
ings cease;
A house of comfort where ho
given,
A source of strength to make
heaven;
A shrine of worship, a plac
pray—
I found all this in my church t
—Author Unkr

BOOK REVIE

by ELIZABETH HILL

DEVOTIONAL TALKS OUTDOOR OCCASIONS by ginia Whitman. Moody 1970, paperback, 63 pages,

Whenever people meet tog in the presence of God's na world, these short devotional will be useful in making the spiritually meaningful. These are also excellent for indoor ing assembly meetings. They vide inspiration for all ages for every occasion.

Such de: v

BR0.B7

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 19, 1970

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AUG 31 1970
DURHAM, N. C.

A FORMER DICTATOR IS SAVED!

Cover Photo by Harold M. Lambert

A FORMER DICTATOR IS SAVED!

A man who had imprisoned scores, caused the death of many others, had his first wife sent to a slave labor camp after divorcing her, and who in a confrontation with America, vowed that "we will bury you," walked down the aisle, stood before the huge crowd and testified of his faith in Jesus Christ, that he planned to follow Him and make whatever amends possible!

Unbelievable? Well, almost; but we have been taught from childhood that nothing is impossible. This occurrence is reported as true by an eyewitness to the happening. The little, stocky-built man, who not too long ago had scoffed at everything holy and religious, who had pounded his fists and waved his hands in the air and had struck the podium with his shoe in defiance to America and the democratic life, who had arrogantly lifted his head above the crowds to proclaim his way as best and his strength as superior, finally humbled himself to Christ and received Him as Saviour. "Hallelujah!" you want to shout; and "Amen," we say; for this man is the former dictator of Russia, the little but loud Nikita S. Khrushchev!

Not many people would have believed this possible, for in the opinion of some it is illogical for anything this consequential to happen in our day. Nevertheless, we were dismayed at Khrushchev's sudden and ill-explained dethronement; and as is often the case, we expected to hear of his sudden death. Apparently, he was of such international prominence that it would have been unfortunate for him to die a quick death; so he was conveniently retired to a comfortable villa where he could read and "enjoy" his remaining years in relaxation—though stripped of power, prestige, and Soviet honor.

Nikita Sergeyevich Khrushchev was born in 1894 and served as dictator of Russia from March 27, 1958, until October 15, 1964. He was the third dictator since 1917, following Lenin and Stalin, to hold the two top posts in the Soviet system: Premier and First Secretary of the Communist Party. He eliminated his rivals from top leadership by exiling, imprisoning, demoting, and as has been reported, by executing.

By personality, Khrushchev is described as a jovial man, liking to attend parties and to mingle with people. Mentally, he has been described as shrewd and calculating. Spiritually, he is now described as saved.

A lot could be said about him, but the most important thing now is that he has found Christ. This causes us to rejoice, but we somehow feel cheated as we contemplate that this might have happened during his dictatorship. What a profound effect this would have had on the world! God be praised, though, for this latter miracle! It renews our faith in His holy power!

Discussions and Persuasions

The Free Will Baptis
AUGUST 19, 1970
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Wests to Begin Work at Wilson Church



THE REV. WAYNE WEST

he Rev. and Mrs. Wayne West begin their services at the st Free Will Baptist Church, lson, North Carolina, on Sun-, August 23. They will move Wilson the week following his service at the Oak Grove Free l Baptist Church, Craven Coun- North Carolina, August 16.

heir Wilson address will be 5 McNair Street. This is a ne purchased for them by the rch, serving as sort of a second sonage.

Ir. West will serve as educa- nal director of the church, ose responsibilities include the rsight of the entire educational gram of the church, guidance promotional work with young ple, and assistant to the pastor, Rev. C. F. Bowen, in adminis- tive and pastoral matters.

Mrs. West will be director of music of the church and will supervise the entire music and singing program of the church, training and counseling with individuals and choral groups. Both will have office space in the new educational complex now being erected at the church.



MRS. WAYNE WEST

On Sunday morning, August 23, Mr. and Mrs. West will be officially installed by the church. Representatives of the various church organizations and choral groups will extend a welcome to them, including: the chairman of the board of deacons; Roman Lucas; superintendent of the Sunday school, Melvin Beaman; and the president of the woman's auxiliary, Mrs. Charles E. Sullivan.

At the close of the installation, Mr. and Mrs. West will be offered in dedication to the Lord by the pastor, after which the new educational director will bring a message to the people. Mrs. West will sing just before the benediction.

In the afternoon, a reception will be given in the fellowship hall from 3 to 5, when friends and members of the church may greet and welcome the Wests to the church and community. Mrs. Esley Wheeler has charge of the reception. Friends of the Wests from everywhere are invited to attend these services.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Something New at Mount Olive College: Cooperative Education

Something new is coming to Mount Olive College this fall. It's a new educational program called cooperative education. What is cooperative education?

Cooperative education integrates classroom experience and practical work experience in industrial, business, government, and service type situations. The work experience constitutes a regular and essential element in the educative process.

Cooperative education provides a live laboratory for experience in which skill development and the responsible application of knowledge and self to real problems are made possible.

The student who enters the cooperative education curriculum at Mount Olive College will have the traditional four semesters on the campus, and the additional two semesters in a job situation.

The advantages students receive from cooperative education are as follows:

1. Provides for Orientation to the World of Work

The cooperative plan provides a solid foundation for career planning and vocational guidance in the following ways:

Students have an excellent opportunity to test their interests and ability in connection with real jobs.

Students gain firsthand information for career guidance through cooperative employment.

Students are able to discover their strengths and weaknesses while there is still time to adjust their academic program accordingly.

2. Provides Useful Employment Contacts

The cooperative plan gives the student contacts which are useful in later occupational placement. For many students, it provides a **headstart** in salary and position in after-graduation employment.

3. Provides Financial Aid

Cooperative education which provides students with regular income-producing jobs to pay part of their college expenses, makes higher education possible and attractive to many qualified young people who could not otherwise afford to go to college.

In contrast to earlier periods of our society, youth now grow up with little or no contact with the productive and social forces of our culture. In effect, many young adults are displaced from their culture and from responsible contacts with adults. A great deal of learning, especially the process of maturation, has to take place outside the academic environment, and most naturally in the ongoing affairs of the working society. Cooperative education theory recognizes and implements the nonacademic experiences of the world of work so that the students benefit from their academic life to a far greater degree.

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Still Room for More Students

It was announced by Miss Ruth Gardner, director of admissions at Mount Olive College, that there is still room for some resident students and an unlimited number of commuting students to be accepted. The 1970-71 academic year which gets underway this fall has the potential of becoming a real milestone in the educational velopment of Mount Olive Col

"With new programs of ins tion and innovations in teachi be practiced and a student er ment approximately 15% la than last year, the year pron to be a rich experience for dents, faculty, administration, personnel," Miss Gardner stat

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Organizational Meetings for College Dinners

Austin Carter, director of velopment at Mount Olive Col has announced that organizati meetings are being planned fo 1970 Mount Olive College din as follows:

Wilson County, Saratoga ch September 1, 7:30 p.m.

Beaufort County, Free U church, September 2, 7:30

Duplin County, Beulaville ch September 3, 7:30 p.m.

Onslow-New Hanover Coun Folkstone church, Septembe 7:30 p.m.

Sampson, Harnett, and Cum land Counties, Shady G church, September 8, 7:30 p

Wayne County, Goldsboro ch September 10, 7 p.m.

Craven County, St. Mary's ch September 13, 3:30 p.m.

Edgecombe - Halifax Coun Peace church, September (tentative date), 7:30 p.m.

Jones County, Whaley's Ch church, September 15, 7:30

Washington, Martin, Tyrrell, Pasquotank Counties, M Tabor church, September 7:30 p.m.

Lenoir County, First church Kinston, September 21, p.m.

Greene County, Hull Road ch September 22, 7:30 p.m.

Nash County, Flood's Ch church, September 24, 7:30

Pamlico County, Mount church, September 24, 8 p.m

Pitt County, First church Greenville, September 27, p.m.

Johnston - Wake Counties, F church of Smithfield, Oct 1, 7:30 p.m.

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS
Managers
Black Mountain, North Carolina

YOUNG PEOPLE'S BIBLE CONFERENCE A SOURCE OF BLESSING

by
L. E. BALLARD

With ninety-six campers and counselors, plus visitors from time to time, in attendance, the Young People's Bible Conference held at Cragmont Assembly the week of August 3-8, proved a source of real blessing to many, according to testimonies given in final services. The conference this year was sponsored by the Carteret County Sunday School Convention with the cooperation of the Field Work Department of the North Carolina State Sunday School Convention. The majority of those attending were from the Carteret County area, but with a supplement of some young people from other areas. Mr. Sammy Weeks of Newport and the Rev. L. E. Ballard of Greenville served as codirectors, assisted by a staff of dedicated counselors from over the state.



The theme for the conference was "Youth in Step with Christ," and this theme was emphasized throughout the week in the various activities. Each morning, workshops dealing with the Sunday school, the YFA, the AFC, and the general youth opportunities of the denomination, were conducted by Mr. Ballard, Mr. and Mrs. Weeks, and Mrs. Julia Bennette. The Rev. Vance Link of Weldon served as the conference pastor, conducting devotional services each morning, and a "youth revival" each evening. A number of young people were saved in the evening services, and others made a new dedication of their lives to Christ. The minister's wife, Mrs. Mattie Lou Link, assisted him in the services, and also conducted a period each day called "Inspiration Time," designed to give encouragement and inspiration to Christian living.

Guest for the missionary emphasis service on Friday morning was the Rev. Jerry P. Ballard, director of communications for World Vision International, who took the opposite side of our theme and discussed the subject, "Millions Out of Step with Christ." Drawing upon his experiences and observations from extensive travel over more than forty countries throughout the world, many of them non-Christian, Mr. Ballard vividly pictured conditions among "out of step" people, especially with reference to the young people. He declared that what we call in America a "youth rebellion," is really a worldwide movement which crosses all national, racial, social, intellectual, and even religious boundaries. "But," declared Mr. Ballard, "this youth generation is not a hopeless generation, despite their hippies, their use of drugs, and their seemingly loose, moral standard. They are a seeking generation—and no one who is seeking is hopeless." He declared that, while many have seemingly lost faith in some of our conventional ways of giving out the gospel, millions will accept Christ if He can be presented to them in a way to reach their understanding. "They may not pay much attention to the 'preached' gospel," he declared, "but they will take note of the 'living gospel' they see in operation in the lives of truly dedicated young Christians. All young people throughout the world have basically the same desire within—the desire for a life that satisfies them," says Mr. Ballard. "If Christians can prove that they find that satisfied life in Jesus Christ, unsaved young people will accept Him, because they will want Him—and what people want, they will take."

Mr. Ballard gave our young people a fourfold missionary challenge: First, be a missionary to yourself by making sure that your

(continued on page sixteen)

News & Notes of DENOMINATIONAL INTEREST

Reedy Branch Church to Host Second Union Meeting

The Second Union Meeting of the Central Conference will convene with Reedy Branch Free Will Baptist Church, Route 1, Winterville, North Carolina, Saturday, August 29, with the Rev. Willis Wilson as the host pastor. The scheduled program which begins at 10 a.m. is as follows:

10:00—Hymn, "O Worship the King"
—Devotions, the Rev. L. B. Woodall Jr.
10:10—Moderator's Remarks, the Rev. J. H. Lehmann
—Welcome, Host Pastor
—Response, Mr. D. W. Barrow
10:20—Reading of Minutes of the Last Union
—Roll Call of Ministers and Churches
—Report of Denominational Enterprises
11:00—Business Session
11:20—Worship Service:
Hymn, "Jesus Saves"
Union Offering
Prayer
Special Music
Message, the Rev. L. B. Manning
Hymn, "Bless Be the Tie"
12:00—Adjournment

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Bethlehem Church To Observe Homecoming

The Bethlehem Free Will Baptist Church (Fountaintown), Duplin County, North Carolina, announces that it will observe its annual homecoming, Sunday, August 23. This will also be known as Children's Home Sunday, with the Rev. Edward Miles, superintendent of the Home, bringing the homecoming message. Following a picnic lunch served by the ladies of the church, an afternoon service with a spceial program by the local church, visiting choirs, and others will be given.

The pastor, the Rev. W. H. Willis, and the church membership invite all former members, pastors, and friends to worship with them on this occasion and enjoy the fellowship of the day.

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Union Chapel to Host Second Union Meeting, Western

The Union Chapel Free Will Baptist Church, Nash County, North Carolina, will host the Second Union Meeting of the Western Conference, Saturday, August 29. The scheduled program is as follows:

9:30—Devotions, the Rev. John Swain
9:45—Welcome, the Rev. Walton Parrish
—Response, the Rev. Joe Gerald
—Appointment of Committees, Moderator
10:00—Roll Call of Ministers and Churches
10:10—Reading of Minutes
10:20—Moderator's Remarks
10:30—Report of Children's Home
—Offering for Children's Home
10:40—Business Session
11:10—Intermission
11:20—Special Music
11:25—Report of Finance Committee
11:30—Worship Service, the Rev. Walton Parrish

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Walter Carter Conducts Revival at Maysville

The Rev. Walter Carter, president of the General Conference of Original Free Will Baptists, conducted a recent revival at Maysville, North Carolina, which met with good success. The Rev. Victor Riggs is in charge of the work at Maysville. He was licensed to preach at the East Rockingham church, Rockingham, North C lina, and was ordained by Piedmont Conference. He m to Maysville and began to Sunday school and preaching vices in an empty house, ha only his family and two chil of the community in attenda The work has grown to an ex that they now have twenty-s in Sunday school.

While Mr. Carter was in re with the Maysville people, he h ed them organize into a chu Membership of the church n bered ten before the revival. E more were received during the vival. The newly-organized ch is called the Maysville Free Baptist Church, and is locate Route 1, Maysville. The ch plans to ask for membership in conference in which it is loca It is expecting many bless from above!

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First Union Meeting, Western At Pleasant Grove Church

The First Union Meeting of Western Conference will meet the Pleasant Grove Free Will B tist Church, Pikeville, North C lina, Saturday, August 29. Be ning at 10 a. m., the sched program is as follows:

Morning Session

10:00—Opening Devotional, Rev. J. B. Starnes
10:15—Welcome, the Rev. J. Starnes, Host Pastor
—Response
10:20—Business Session
11:00—Morning Worship: Sermon, the Rev. Wa West
12:00—Recess for Lunch

Afternoon Session

1:00—Devotional, the Rev. C. Bowen
Subject: "Three Great vival Passages"
1:25—Business Session
2:15—Adjournment

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Woodington Church, Kinston To Observe Homecoming

The Woodington Free Will B tist Church, Route 5, Kinst North Carolina, will observe its nual homecoming, Sunday, Aug 23. The day's activities will

(continued on page ten)

AYETTEVILLE CHURCH HONORS PASTOR AND WIFE



ured from left to right: Hayes Dean Kennedy, chairman of the board of deacons, presents e Rev. Taylor Hill and his wife, Lois, a plaque in sincere love and appreciation for their tanding Christian service to the Fayetteville church and to their fellowmen.

He is everything that I could r want a pastor to be"; "I've er met anyone like him before my life"; "He is the finest man ave ever known"; these words e spoken to me today as I be- to write this article, and they n up the way our people feel but the Rev. Taylor Hill.

Mr. Hill, first and foremost, is a ld of God. He is a dedicated n of prayer, believing that each us must seek to know and do d's will to have God pleased with He does not believe in saying, o as I say and not as I do," but living a life that others might Christ lifted up.

The First Free Will Baptist urch of Fayetteville, North rolina, would not exist today d one man not had a vision, and en spiritually strong enough to ke that vision become a reality. is man was Brother Hill. He rted with nothing but faith in od and the belief that all things e possible. With God by his side d the help of dedicated friends, started a mission. At this time was just a layman. God had t yet called him to preach, but took charge of the services and arvelous things began to happen. e mission grew and became a urch, and Brother Hill grew and came a minister of the gospel as od led.

He loves the church. His life is one of service. He belongs to God and to his family, but he also belongs to us. Up until this year Brother Hill held another job in order to support his family since our church was only paying his expenses. Recently he stepped out on the arms of faith to become our full-time minister. He quit his job that he had held through the years in order to serve the church full time and became God's full-time servant.

He is a man of ideas. He has initiated many programs in the church and in our denominational enterprises, all of which serve God's purposes and help man. He helped to set up a program whereby ten percent of the church's offerings were set aside to be used for our denominational enterprises only. Then he saw a need for a loan fund in the church, so that any member who so desired could, almost immediately, borrow up to $125, interest free, for any emergency that might arise. Out of this grew a plan to develop a fund for the needy. This fund was to be used by anyone within or without the church who was in serious financial difficulty. We believe that it is through this leadership of thinking of and helping others that our church has always been financially secure as well as spiritually blessed.

It was through Brother Hill's leadership that our church paper was started. In the beginning he did the work on the paper by himself. As the church grew larger and the paper more time consuming and too large a burden to bear alone, he, out of his personal money, paid a secretary to write and publish the paper. At this time he was not receiving a salary from the church, just a small expense fee. Again he was giving of himself.

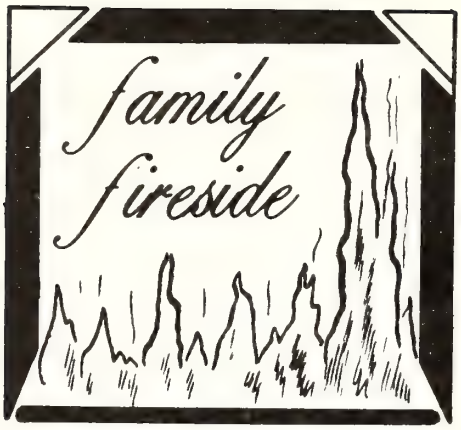
Mr. Hill loves and understands young people. During the past year he has done much to promote not only our local church youth program, but also to encourage and strengthen the youth program of the Cape Fear Conference. He encouraged our young people to be faithful in attendance and to participate and become a part—a willing and working part. His success in this endeavor is shown by the fact that three of the conference officers for the past year were from our church.

In 1968, Brother Hill served as assistant chairman of the Cape Fear Mission Board. He spent much time trying to make this a stronger organization. He is now serving as chairman of the board, and is hopefully revitalizing our home mission program in the conference.

Our church recently accepted, at Brother Hill's request, the opportunity of looking after and helping support a family of eight children whose father was in Vietnam. These people were not members of our church or denomination. They were first, people who need help; and in our city, Brother Hill is there many times when someone needs help. His charity begins at home, but it reaches wide. He personally, out of his own savings, has supported a family for a matter of weeks when the father had a heart attack. This was done in secret and only the ones nearest to him knew about it. Another time he gave of his own money and time to help a family when the mother was sick and doctor bills were so excessive that they began to feel the strain. He did not ask if it were needed, he just went and left it with them.

For years he personally has seen

(continued on page ten)



SUNDAY, AUGUST 23

LACKED GOOD HEALTH, YET GAVE GOSPEL TO MILLIONS!

Scripture Reading—Lamentations 3:23

Hudson Taylor, founder of the China Inland Mission, had a good Christian father, a happy and prosperous home, plenty of books and food, suitable clothing, a careful training, and above all, much love. But he was without one earthly blessing—good health. He was often too ailing to go to school until he was eleven, and then was absent because of illness much of the time, until the attempt was abandoned. He obtained a post as a bank clerk when he was fifteen. But in two years he had to relinquish it because of persistent inflammation in his eyes. Then he was converted, in answer to the prayers of his mother and sister, through reading a tract concerning the finished work of Christ. But how could such a frail little fellow be of much use in extending the kingdom of God?

When he was twenty-one he sailed for China, the only passenger on a cargo boat, to carry God's message of salvation to the millions of that vast land. Before he died of old age his God had used him to found the China Inland Mission, and lead out a thousand other missionaries to open inland China to the gospel.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Though we may lack good health, we can still tell people about the gospel.

MONDAY, AUGUST 24

JENNY LIND'S CHOICE

Scripture Reading—Psalm 49:16

The Swedish Nightingale, Jenny Lind, won great success as an operatic singer, and money poured into her purse. Yet she left the stage while she was singing her best, and never returned to it. She must have missed the money, the fame, and the applause of thousands, but she was content to live in privacy. Once an English friend found her sitting on the sea sands with a Bible on her knee, looking out into the glory of the sunset. They talked, and the conversation drew near to the inevitable question: "Oh, Madame Goldschmidt, how is it that you came to abandon the stage at the very height of your success?" "When, everyday," was the quiet answer, "it made me think less of this (laying a finger on the Bible)and nothing at all of that (pointing to the sunset), what else could I do?"—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Fortune and fame mean nothing if God isn't in your heart.

TUESDAY, AUGUST 25

COURAGE TO STAND FOR CONVICTIONS

Scripture Reading—Proverbs 28:1

A distinguished Christian lady was recently spending a few weeks at a hotel at Long Branch, and an attempt was made to induce her to attend a dance, in order that the affair might have prestige bestowed by her presence, as she stood high in society. She declined all the importunities of her friends, and finally an honorable senator tried to persuade her to attend, saying, "Miss B., this is quite a harmless affair, and we want to have the exceptional honor of your presence." "Senator," said the lady, "I cannot do it. I am a Christian. I never do anything during my summer vacation, or wherever I go, that will injure the influence I have over the girls of my Sunday school class." The senator bowed, and said, "I honor you; if there were more Christians like you, more men like myself would become Christians."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If we are real, true Christians, we will stand up for our Christian beliefs when trials and temptations come our way.

WEDNESDAY, AUGUST 26

"IT'S THE LIFE THAT COUNTS"

Scripture Reading—Matthew 7:24

If we would show decision for the truth we must not only do so by our tone and manner, but by our daily actions. A man's life is always more forcible than his speech; when men take stock of him they reckon his deeds as pounds and his words as pence. If his life and his doctrine disagree the mass of lookers-on accept his practice and reject his preaching. We must show our decision for the truth by the sacrifices we are ready to make.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We must live daily the life that is pleasing and acceptable to God.

THURSDAY, AUGUST 27

IS IT VISIBLE?

Scripture Reading—Psalm 119:9

A youngster, who gave his heart to the Lord Jesus Christ in a Child Evangelism meeting, hurried home afterward and said to his little sister: "I have a new heart."

"Have you?" she asked him, and quite naively, added: "Let me see it.'

A tree is known by its fruits. If w Christians, if we possess the new life we profess to have, the fact shoul visible to others. Conversion to issues in conduct that shows for the life in Christ.—*Knight's Master Book, mans Publishing Company.*

PRAYER THOUGHT

If we are sincere Christians, people be able to see it in our faces and i lives we live.

FRIDAY, AUGUST 28

SHOWCASES

Scripture Reading—Exodus 18:11

It has been well said that "God great and wonderful things to display finds suitable showcases." Are yo showcase for the Lord Jesus?—*Knight's ter Book, Eerdmans Publishing Compa*

PRAYER THOUGHT

Are you living a Christian life and s ing people how wonderful and good Lord Jesus Christ is?

SATURDAY, AUGUST 29

THE WRECKING CREW

Scripture Reading—Hosea 4:9

Two classes of people manifest t selves in every church. Some are structive and others are destructive. S are positive and others are negative. what a difference their attitudes mak the work of Christ!

The immediate occasion of this ho is the following which has just com my attention:

"A good thing to remember
And a better thing to do,
Is to work with the construction gan
And not the wrecking crew."

The wrecking crew is usually presen church business meetings. If a propos made by the board or by an individual, members of the wrecking crew are on t feet to oppose the measure. They n analyze a proposition constructively, simply assume that the plan is to be sisted. They are "born in the objec case and kickative mood." They are the deaf brother who used to cup his in a business meeting and call out, "I di hear what the brother said, but I'm ag it." To be sure, there are times in w we must oppose propositions and resist dividuals on scriptural grounds, but t is no necessity for opposing everything resisting everybody.—*Knight's Master B Eerdmans Publishing Company.*

PRAYER THOUGHT

Opposition in the church will c many hardships. Praying and discus things first provide a better solution.

Mender of My Heart

by Mrs. Hersel Bowen
Winterville, North Carolina

E summer darkness had just egun to fall about us, and the breeze of the night blew gent- hen all of a sudden a horrible ! Then total silence. I re- ber running and calling my hter's name over and over, da, Linda; oh God, please have y!" As I looked, there was a lying on the highway as if ely doll. Her long blonde were shining as gold in the ; the ready smile was gone her face, never to smile . I beheld her helpless hands her bare feet as her shoes gone, and her lifeless form still.

artbreak? Yes, my friend. other's heart was made by and it can be broken more once.

nce stood at the side of a bus, held back, as I waved my t son off to the army. Yes, ge crack was in my heart that But by God's mercy, my son back home. But it will soon me for another son to leave to e his country. Yes, again my t is aching and will be until he rns safely home again. I bly pray, "God have mercy on ur servicemen and women and g them back safe and sound if thy will." I'm sure all moth- and fathers have the same er in their hearts and on their as their sons and daughters way from home to serve their try.

course I think of my heart- s. But I must not forget some- whose heart was broken for and me. My friend, do you break His heart today? He my daughter home with Him to a beautiful place called heaven. But He came down to earth to suffer pain, heartache, and even a broken heart for us. How long has it been since we shed tears for Him? He gave His all; what have we given Him? He stood all alone that day, with no one to befriend Him. However, we have Him to stand by us in whatever befalls us. If I had not had Him to stand by me in all my trials and heartaches, I would not have made it. The next time you have troubles, sorrows, or disappointments, I am sure you will think of Him. But my friend, remember, He is watching over us even when we think we can get along on our own. There is **no** greater friend than Jesus. He gave up His own life that you and I might live. He has carried me over many a stormy sea. Yes, His boat of love rides gently across the rough waves of life; and in this boat there is room for all. Just remember, trouble will come to you and to me, but Jesus is always there to help us.

I would like to say to all mothers and others, God will give us the courage to bear that which comes our way if we will but only let Him. If we push the button of faith or pull the lever of trust, we will never be crushed under the weight of care. All our burdens will be discharged upon Jesus, for He said that He would gladly bear all our burdens.

"O' keep our eyes, Lord Jesus,
On thee, the spotless Lamb;
Thou all sufficient object,
Eternal great 'I am.'

"Our Refuge when in trouble,
Our Comforter when tried,
The Rock of our salvation,
Our Shepherd, Guard, and Guide."

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A Prayer for You

If the way seems long and dreary,
Thy night so very dark,
May the love of our Redeemer
Fill each recess of thy heart!
—Author Unknown.

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Man's life means . . .
Tender teens . . .
Teachable twenties . . .
Tireless thirties . . .
Fiery forties . . .
Forceful fifties . . .
Serious sixties . . .
Sacred seventies . . .
Aching eighties . . .
Shortening breath . . .
Death . . .
The sod . . .
God . . .
—Joseph Cook.

NOTICE TO ALL MEMBERS OF THE FREE WILL BAPTIST PRESS FOUNDATION

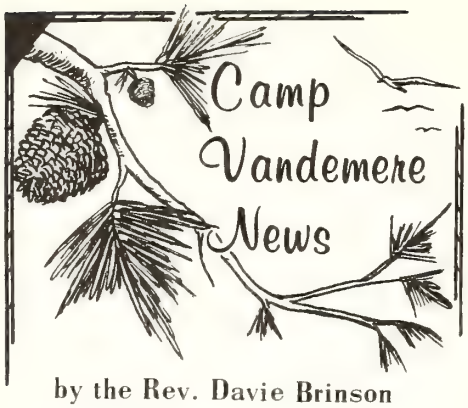
The annual meeting of the Free Will Baptist Press Foundation, Inc. will be held in Ayden, North Carolina, on Tuesday, September 8, 1970, at 10 a. m., in the new foundation building.

Each member is requested to be present. If you are unable to be present, please sign proxy below and return to me, Box 158, Ayden, North Carolina. The proxy will be used only if you are unable to be present.

Yours in Christian service,
Hubert Burress, Secretary
Free Will Baptist Press Foundation, Inc.

We hereby appoint D. W. Hansley, president; Hubert Burress, secretary; or _____ as our proxy for the annual meeting of the Free Will Baptist Press Foundation, Inc., September 8, 1970, at 10 a.m., Ayden, North Carolina.

Date_____ Signed_____



by the Rev. Davie Brinson

Two Additions Appointed by Camp Vandemere Board

Since our new official year, beginning July 1, 1970, there have been a bond representative and a public relations director appointed by the Camp Vandemere official board.

The Rev. David Charles Hansley is the new bond representative. He is the pastor of the Stoney Creek Free Will Baptist Church at Goldsboro, North Carolina.



The Rev. David Charles Hansley



The Rev. Davie Brinson

The Rev. Davie Brinson of the Arapahoe Free Will Baptist Church was recently appointed as public relations director.

These new additions mean a step forward for our camp. The success of Camp Vandemere completely depends upon the support given by the Free Will Baptist people. Give your support today!

For more information, phone 249-4601, or write: The Rev. Davie Brinson, Public Relations Director, P. O. Box 38, Arapahoe, North Carolina 28510.

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Fayetteville Church Honors Pastor And Wife

(continued from page seven)

to an elderly lady's having a doctor's care and food, and fuel for the winter. He has guarded and protected her as if she were his own mother. He has been both a helper and friend to numerous people, both in and out of our denomination; for he knows Christ would have it so.

Brother Hill supports all our denominational enterprises and he encourages the church to do the same. Whenever possible, he attends all denominational meetings and insists on all available members going along also. He has been asked in the past year to speak to several of these meetings and is always willing and ready to do what the Lord leads him to do.

Within his community, Mr. Hill has established a "Gospel Army." This army is composed of religious leaders of all denominations throughout the city for the purpose of preparing Christians for the coming of the antichrist, and to have a workable Christian organization to fight the forces of evil that dwell within our midst. This organization is young, but the response is good, and prayerfully someday will spread over the state and even the nation. During the spring of 1970, it was through this organization that Brother Hill helped spearhead a campaign to establish and put into force a Sunday closing law in our city and county. By working closely with the local city and county chants Association, city alde county commissioners, and churches he was successful i taining approximately 9,000 s tures on a petition that f brought about the success o campaign. In this case ap mately 150,000 people were fited through the success o movement.

Mr. Hill is married to the f Lois Radford, and it goes wi saying that had it not been f constant Christian devotion companionship, many of things could not have happ They have three children: J Kenny, and Lanelle. They h son-in-law, Bruce Basden, an wonderful grandchildren. His ily is our family, and we love dearly.—Submitted by the F teville Church Members.

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NEWS NOTE

(continued from page six)

gin with Sunday school at 10 followed by the morning wo service at eleven. The past the church, Mr. A. G. Smith, censed minister, will deliver homecoming message. Dinner be served on the grounds at and a singspiration will be tured in the afternoon.

All friends, members, fo members, and former pastor urged to be in attendance for time of inspiration and fellow

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Western District Youth To Meet at Wilson Church

The regular meeting of Youth Fellowship of the We District will be held Satu night, August 22, at 7:30, a First Free Will Baptist Ch Wilson, North Carolina. Eve is invited to attend.

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Where there is love, there mu faith;
And where there is faith, is peace indeed;
Where there is peace, there be God—
And where there is God, th no need.

—Author Unkn

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: In your opinion what of a person was Jacob's son, h? I have always admired and somewhat regarded him n ideal character, but in pre- g my Sunday school lesson ast Sunday I found that one mentary depicted him as being gant, boastful, and proud. d this view come from a cor- understanding of the Scrip- ?—**Mrs. M. S., Nashville, essee.**

Answer: I can see nothing in the tures that would lead us to ill criticism of his behavior r before or after he was sold slave and carried by the anites or Ishmaelites into t. Instead of that which you from the commentary being correct view, it was the dis- ient, rebellious brothers who him that displayed a wrong t or attitude; yes, even one of e and of arrogance. If they not already disqualified them- s by their sin in misconduct, one of his older brothers may been given the position that to Joseph's lot; that is, being to Jacob in authority, and at b's death the highest position he tribe or klan.

euben, the firstborn and first ne for the honored position, ualified himself when he com- ed adultery with his father's . (For this story see Genesis , 4; Genesis 35:22.) "And the that committeth adultery another man's wife, even he committeth adultery with his hbour's wife, the adulterer and adulteress shall surely be put leath" (Leviticus 20:10). It the Christlike love and mercy acob for his son Reuben that ed him to live after he had mitted this devious act of sin. evi and Simeon had both made themselves unfit in their deception of Hamor, and his son Shechem, when they covenanted with these heathen contrary to God's covenant with Abraham, Isaac, and Jacob, in a promise they made to Shechem and Hamor to add this heathen tribe to the people of the covenant. Just when the people of Shechem were physically disabled to resist military opposition because of the males just having been circumcised in an effort that these heathen had put forth to meet the requirements of the Abrahamic Covenant: "This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you" (Genesis 17:10, 11); Simeon and Levi came upon the city of Shechem and brutally slew all the men and boys and took all the women and girls for slaves and all the wealth as booty. (Compare Genesis 34 with Genesis 49:5-7.)

Judah disqualified himself (1) when he married Shuah, a Canaanite woman (see Genesis 24:3; 28: 1); and (2) when he committed adultery with Tamar, his two sons' widow—Er and Onan—that he had promised to cause to be wedded to his third son Shelah, but had not kept his promise. In the marriage contract between Tamar and Judah's sons, Judah also broke the covenant. (Read Genesis 38.) When Joseph was 17 years old he was placed in a position as herdsman with the sons born to Jacob and two of his slaves, and most likely as overseer of these sons of Bilhah and Zilpah. Bilhah was Rachel's personal maid whom Rachel gave to Jacob as a concubine or slave wife when Rachel was barren. Zilpah was Leah's personal maid that Leah gave to Jacob as a slave wife or concubine when she (Leah) quit bearing children. If Jacob had had no other children than those born by the slave wives, they would have filled the place as would the children of the wife of a man's choice; but since Reuben was the eldest son, and by Leah a wife of Jacob's own social standing, that gave him the preeminent place in the esteem of the heathen. But since his conduct had, according to the covenant, made him unfit, Joseph could be assigned the place as overseer when working with these half brothers whose mothers were slaves. Since such an arrangement was in keeping with tradition or custom, this would most likely have been accepted by the brothers if Joseph had not been such a strict one for honesty, justice, and integrity—virtues that in the estimation of his father he was justified since his father also possessed and condoned these virtues.

But since these evil brothers were void of such traits of character, they were tired of such a pest as Joseph appeared to them to be. Regardless of what Joseph knew of these brothers, whether good or bad, that and that alone was what would go into his report to Jacob, his father. This was just what a truehearted person like Jacob wanted of the son that he had placed in the position to give a report on his herdsmen, even though they were his own sons. So, as an unbiased reader may readily see, this trustworthiness merited distinction for Joseph. Therefore nothing could better symbolize such distinction and authority than the robe or coat of many colors which Jacob gave Joseph. This robe, translated "coat of many colors" in the King James version, is translated "a long coat" in Smith-Goodspeed's translation of the Bible, and in the Catholic version "a coat of divers colors."

Robert S. Candlish in his Commentary on Genesis, Volume II, Pages 116-119, praises Joseph for being unselfish to the degree that he told both of his prophetic dreams to both his father and his

(continued on page sixteen)

STORIES for our youth



The Sad-Eyed Hound and the Rivals

Bernice Ogden

WHEN Bob Barton saw the new family arrive at the vacant house next door, he was thunderstruck. From the living room window he and his sister Kate had watched the big van with the furniture back up toward the front door. Kate had wished there would be a girl about her age in the family, and Bob had hoped for a boy who would play ball with him and maybe even become a member of his Sunday school class. But his hopes took a sudden nose dive.

A roomy old car drew up next door, and from it a family of four dark-haired people and a basset hound emerged. Oh, there was a girl about Kate's size, all right. There was a boy, too, but he was Carlos Sancho, the pitcher on the Franklin School baseball team. Whether in baseball, football, or track, Franklin was Madison's strongest rival. Whenever the two played, there was trouble.

Bob remembered what had happened last week when he was up to bat. Every time Carlos had curved a ball over the plate, Bob's fans had ridiculed him so unmercifully that he became completely unnerved. He had fanned out, much to Franklin's glee but to his own team's chagrin. It was unthinkable for him to become friendly with anyone from that school.

A few days passed by, and he managed to avoid any encounter with Carlos. But when no one was in sight, he did talk to the boy's dog. The stocky, short-legged, long-bodied hound with the dragging ears appealed to Bob. When she pattered up to the fence that separated the two back yards and looked at Bob with her sad brown eyes, Bob could not help talking to her. He even reached through the pickets and patted her on the head.

Sometimes he heard Carlos calling "Triste, Triste!"

So Bob knew the dog's name. He asked his teacher at school what **triste** meant, and she explained that it was a Spanish word for "sad."

The following Sunday, various members of Bob's class reported on their efforts to win new members. When his name was called, he mumbled something about not finding anyone to invite. When his teacher remarked that he hoped the members were considering boys who needed the class rather than just those they happened to like, Bob felt a slight twinge of guilt.

The next afternoon when Bob was playing some records in the family room, Kate brought in the girl from next door and introduced her.

"This is Maria," his sister said. "She is going to join my Sunday school class."

"Hi!" Bob said, surprised that this pretty, dark-haired girl with the warm smile could be related to the despised Carlos.

"Hi," she replied shyly. "I wish my brother would go to Sunday school, too." She sighed. "My parents moved to this neighborhood to get him into better pany."

"Er—well, there are many day schools around here," stammered. And then, char the subject abruptly, he asked you want to hear my newest ord? See if you like it."

But Bob felt guilty. Maybe los did need the Sunday school his class surely didn't need C

A week passed. Then on S day morning there was a knock on the back door. Bob ed it. To his surprise and dis Carlos was standing there. skin was dark, but the expre on his face was even darker.

"Triste—where is she?" C demanded in one breath. H peared both to be worried ready to fight.

"Your dog?" Bob asked bla "How should I know? Isn't s your back yard as usual?"

"Come and see." Carlos down the steps and over to fence, Bob following him.

The enclosed yard looked empty without the sturdy animal pattering about.

"Are you sure she isn't in house?" Bob suggested. "M she's asleep under a chair or s thing."

"We looked everywhere and ed and called," Carlos decl "But she liked you. I saw hov wagged her tail when you close to the fence. Are you you don't know where she Now there was an anxious a in his troubled brown eyes tha minded Bob of Triste's sad o

"I am sure I don't know w your dog is," Bob said. "Bu you see that loose picket on th side? It looks as if that's w she got out." He hesitated a ment before offering, "I gue could go with you to look for because I like her, too."

"O.K.," Carlos consented.

They searched several of nearby streets, one boy on side. They looked into yards called. Then Bob remember small park not faraway. The searched every part of it.

It was evident that Carlos growing more and more dis aged. Finally Bob had an ide wonder whether Triste has

(continued on page fifteen

INFORMATION ABOUT

IREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

ICHENS AND WHY

e word home has many figu- e meanings. For many, the is only physical where one ns from time to time to clean fill up, tank up, and leave . For others the home is more meaningful—where finds love and protection. efore, the home should sym- e constancy and steadfastness e one feels supported and ac- d by those he lives with. In words one should feel that belongs" where he lives. Then ome must be something more physical. It is the testing atory where children learn t the realities of life and n. It is where one under- ds and is understood.

an has learned that he cannot ove upon the home God insti- l many years ago. Therefore, Children's Home is a substi- for a real home we would like ll of our children to have. If believe that, then we must e that the Children's Home d need to copy the ideal home osely as possible. Many times n large numbers are involved, end to set up rigid rules and lations so binding upon the l that he ceases to be an indi- al. He goes through one maze r another without seeing any on whatsoever. In other ds, the child gets lost in the d. In fact the best way for us ll if all are present is to count children at mealtime. Now know your mother didn't both- o count each of you at meal- e. You were an individual and e treated as such.

his brings us to the real ques- : Why install kitchens in all of old buildings? First of all the two new cottages have kitchens in them, so if need be the cottage can be a self-contained unit. We want kitchens in the old cottages so that all of our children will have kitchen privileges like your children. The housemother could teach her children "how to cook" in a family setting. The housemother could be more of a real mother by eating with her small group, letting them eat between meals, having family devotions at the table, etc. This way it would not be necessary for all cottages to eat at the same time. For example, some would sleep later than others, depending upon the day's activities. This would especially be true on Sundays. Another thing, our children could get up much later during the school year. We now have to get up entirely too early.

We conclude by saying that the cottage method is no more expensive. The truth of the matter is that 20 to 30 years ago many homes went to centralized kitchens in an effort to save money. They found that this was an error because of so much waste cooking on such a large scale. At the present time our kitchen needs a great deal of equipment and repairs, so why shouldn't we spend the money on individual kitchens instead of the one large kitchen? Last and most important of all, if your children are entitled to kitchen privileges then "your children" who live here are entitled to kitchen privileges.

About $1,200 will complete all the kitchens. We hope to complete this work during the month of August. You can help make this possible by your contributions

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. James Gay, Smithfield, North Carolina, states that he is available for evangelistic work or community-wide revivals anywhere the Lord may lead. Mr. Gay has complete equipment for revival work, including 600 chairs, an organ, platform, and a truck for hauling the equipment. He is a member of the Cape Fear Conference of Original Free Will Baptists.

Those interested in securing him for services or revival work may contact him by writing P. O. Box 1122, Smithfield, North Carolina 27577.

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The Wildwood Free Will Baptist Church near Newport, North Carolina, is seeking a pastor. Any minister interested in serving this church may contact the clerk, Mrs. Margaret Swindell, Route 2, Box 294, Newport, North Carolina 28570.

For Your

CHURCH NEEDS

come in to see us at

The Smithfield Bookstore

139 West Market Street

(Branch of The Free Will Baptist Press Foundation)

Store Hours

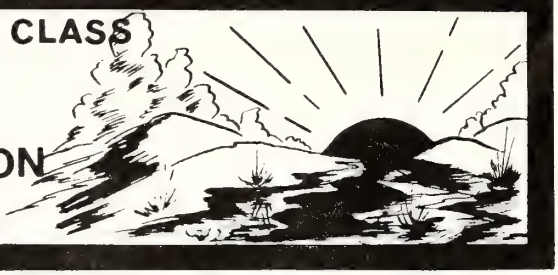
Monday—Friday: 9 a. m. to 5 p. m.

Saturday: 9 a. m. to 1 p. m.

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR AUGUST 30



Compromising with Evil

Lesson Text: Genesis 13:8-13; 18: 20-22; 19:24-29

Memory Verse: Romans 12:2

I. INTRODUCTION

Though our lesson for today is a continuation of our study of the ministry of Abraham, it deviates from the general theme to consider the personality and the activities of Lot, Abraham's nephew, who accompanied him on his journey to Canaan.

Lot, though closely related to Abraham and possessing a faith of sorts, differed from his uncle in many respects. He proved himself to be a man of selfish disposition, as well as one who would willingly compromise his convictions if it appeared advantageous for him to do so.

The sad experiences of Lot should serve to impress upon our minds the importance of making the right decisions as to the goal that we seek, the companions that we choose, and the convictions that we will form as the basis of our lives. His ministry serves to demonstrate how easily one can be conformed to the image of the world, and how difficult it it for one to extricate himself from this entanglement once it has been established.

The evil, personified by the cities of the plain during the time of Lot, is with us today; and unless we base our lives upon convictions that refuse to compromise with evil, convictions that are founded upon sound Christian principles and virtues, we will soon find ourselves, as did Lot, pitching our tents toward Sodom.

Lot, Abraham's nephew, was in that group that started to Canaan. Difficulties arose that could only be reconciled by separation. Lot, being given the opportunity by Abraham to choose the direction that he would go and the territory that he would claim, pitched his tent toward Sodom.

The purpose of today's lesson is to impress upon our minds the importance of making right decisions. — Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Since God's children are called to be witnesses, they should go out of their way to live in peace with all men (Genesis 26:17-19; cf. Romans 12:18).

B. It is better to forfeit a material advantage than to lose one's testimony for the Lord (Genesis 26:20, 21).

C. He who persists in seeking peace will find it eventually (v. 22).

D. If our conduct is worthy of divine approval, the Lord will soon let us know (vv. 23, 24).

E. A believer can enter into the act of worship wherever he is if he comes to the Lord in simple faith (v. 25).

F. Inconsistencies in the lives of worldlings should be expected, but believers must ever keep their eyes steadfastly on Christ (vv. 26, 27).

G. Those who live wholeheartedly for the Lord will find that in the long run they usually command the respect of men in high public offices (vv. 28, 29).— John Danilson.

III. ADDITIONAL TRUTHS

A. People of the world have always regarded God's people as different, even strange. In a word, they look upon them as being "square" because they do not conform to the pattern of worldly living. Lot, who had come into the land of Canaan with his u Abraham, was a godly man. choosing the plain of Jorda which to dwell, Lot som thereafter took up residence i city of Sodom. It is obvious he did not fit in with the p who lived there. Although h foolish, we feel, in going to S in the first place, he maint high standards in his personal duct even in the midst of the wickedness there. Second P 2:7, 8 in the American Stan Version describes Lot as "righteous" and indicates tha was "sore distressed" by the godly conduct of the people lived there.

Christians today are surro ed by an evil world. But man not like to be known as "squa Rather than desiring to stand by virtue of their righteous duct, they conform to the p sures of the world about them. sharp edges of their commit to Christ begin to wear awa they gradually become more more like everybody else. W that happens, sin no longer "v their souls," evil becomes goo their eyes, and they stand in ger of the judgment of Sodo Standard Commentary.

B. "Some years ago a yo daughter of a wealthy and soc minded family was converted desired to give her life to Lord's service. Her father di proved. He did not want daughter separated from the cial world so important to Pressure to make her yield wa little avail. Finally, she did a to attend a party at the home fashionable family long cou among their dearest friends. T would be a large attendance. cause she was an excellent m cian, many prevailed upon he sing. Going to the piano tearful eyes, she began to play sing:

" 'Jesus, I my cross have taken
All to leave and follow Thee;
Let the world despise and l
me,
They have left my Saviour,

"She then and there openly c mitted her life to the Lord's vice. There must be no divi

(continued on page fifteen)

...s' and Girls' Stories

(continued from page twelve)

...to your other home," he sug...sted.

"...t that must be three, maybe ...miles away," Carlos protest...ed. "She never walks that far. ...ould she find the way?"

"...have read about dogs finding ...r way back home over many ...," Bob answered. "They are ...ded by instinct or something ...hat. Do you suppose your ...ould take you there after he ...s home from work?"

"...mebody would steal her be...re that!" Carlos was plainly ...ered. "She is a—how do you ...?—a worth-money dog."

"I guess you mean valuable," ...aid. "But if you can't wait ...our father to take you, why ...you go across town on the ...?"

...rlos flushed and shook his ... "I never rode on a bus ...," he confessed. "I don't know ... ones to take or about trans...s and things. Couldn't you ... with me?" he pleaded.

...b was astounded. Imagine ...itcher from the tough Frank...am being afraid to go alone ...bus! Well, maybe he was not ...d, just too timid to ask ques...n.

...the meantime, Carlos was go...hrough his pockets and count...he change. "See?" He held ...is hand. "No doubt this will ...ough to pay our way."

"...ut—" Bob hesitated. Of ...e, he would not want any...g to happen to Triste. "Oh, all ...t. But first we'd better go ...e and let our mothers know ...e we are going."

...e two boys got off the bus on ...kton Street but made a wide ...r around the Franklin School ...ground. Bob suspected that ...s was making sure that none ...s schoolmates saw him with a ...from Madison.

...ey soon turned onto a side ...t and stopped in front of an ...y brown house. There were ... faded flowers in front of a ... porch. A swift glance show...at the porch was empty, that ... was no sign of Triste there. ...rlos opened the front gate and hurried around the corner of the house, followed by Bob.

"She is not here!" Carlos' voice showed his disappointment.

"Call her," Bob directed. "She could be out of sight."

Carlos obediently whistled and began calling, "Here, Triste!"

From a dense bush near the back stoop, a head with long ears appeared. A brown and white streak seemed to glide through the tall grass, and then a pair of husky feet was pawing Carlos, and a moist tongue was reaching for his face.

The boy threw himself down beside his dog and rolled on the ground with her, hugging her and laughing.

Bob sat down on the grass nearby, feeling very happy as he watched the reunion. Soon the hound ran over to him, wagging half her body in greeting. Now she looked anything but sad. Presently she was dashing from one boy to the other, and they were laughing together, just as though they were old friends.

After a time, Bob recalled what his mother had told him. She had said that she would drive over after them if they found Triste, as the dog might not be allowed on the bus. So the three of them walked to the nearest gas station where there was a public telephone.

Later, while waiting outside the station for Bob's mother, Carlos made a confession. "I have been unhappy because I have to transfer to Madison next term," he said. "But if the others are like you, it will, perhaps, not be too bad."

"Our team needs a good pitcher," Bob said. "I think, once the fellows get to know you, they will be glad to have you." Then he had a sudden inspiration. "Look! You won't have to wait till next term to join my Sunday school class. How about attending with me tomorrow?"

Carlos looked pleased. "I believe I would like that," he said. "Thank you very much."—Junior Trails.

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Heaven never helps the man who will not act.—Sophocles.

St. Claire Bible Class

(continued from page fourteen)

of time or opinion. It must be Christ is all in all.

"It does not take much to keep a life from complete service and make of it a poor witness. Some years ago a large area of Kentucky was thrown into complete darkness when a snake caused the shorting of powerful circuits. Less than two years ago, New York City and a large area of the Northeast was powerless because of the malfunction of one breaker. Great spiritual tragedy often follows one sin that keeps a life from full dedication and thus makes worthless that testimony. One sin can be the beginning spiritual darkness of a wasted life."—Illustrating the Lesson, 1967, by Arthur House Stainback.

C. Years ago there was not a single thistle in the whole of Australia. Some Scotchman thought it a shame that Australia should be without the glorious symbol of his great nation. So he persuaded the authorities to let a small packet of thistle seeds be brought into the country. Today it is one of the worst plagues Australian farmers have. They started from a few seeds, today there are millions and millions. So it is with sin. It starts little and "innocent," but it grows large enough to wreck whole cities, yes, even nations.—Advanced Quarterly (F.W.B.).

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Bookstore Hours

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* The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

* Monday-Friday—8 a.m. to 5 p.m.

* Saturday—9 a.m. to 12 noon.

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Cragmont News

(continued from page five)

personal commitment to Christ is sincere and complete. "He who is not a missionary to himself, will never be a missionary to others." Second, be a missionary to those around you. Every heart in which there is spiritual darkness and every life out of step with Christ is a missionary field in God's missionary plan. Third, sincerely seek to find the place where you can best serve the Lord and prepare to give Him your best in that place. Be willing to do what He would have you do and to go where He would have you go—even "unto the uttermost parts of the earth." Fourth, if you cannot be a "going" missionary, be a "sending" missionary by faithfully supporting with prayer and money the mission program of your church so that others can be sent to the millions who, not having a meaningful revelation of Christ, do not know how to get in step with Him.

Incidentally, all offerings received in the evening services through the week are going to our Mexican mission work.

The young people enjoyed a well-planned and well directed program of recreation and vacation features throughout the week under the charge of Mr. Weeks and Mr. Bennette, which included campus play, hikes, a trip to Boone and Magic Mountain, and a ride on the "Tweetsie Train."

The traditional campfire meeting Friday night, at which time the three best campers of the week—Sammy Weeks Jr., Georgia Ann Lavender, and Sandy Pittman, were honored, and general commendations were exchanged between counselors and campers, plus the final singing of choruses the campers had learned to love during the week proved to be a final highlight. The conference closed with much rejoicing, thanksgiving, and pledges to walk more in step with Christ because of the blessings of the week.

= = = = =

Needs of Cragmont

by H. Adrian Grubbs Jr.

Well, summer is almost gone, and the 1970 season at Cragmont is almost over. There is one last conference scheduled for this year which is the Family Week, August 24-29. That would be a good time to spend a few days relaxing with your family in the hills of North Carolina. No preregistration is necessary for Family Week; but if you wish to make reservations, you may write to the Rev. H. A. Grubbs Sr., Director-Treasurer, c/o Cragmont Assembly, Route 1, Black Mountain, North Carolina. The camp will be open for visitors until the middle of October, when Cragmont Assembly will be closed up for the winter.

It hardly seems possible that the summer is almost gone; but, then, the 1971 season will be upon us before we know it! So we have precious little time to work to get the new cottages we so desperately need. We **must** have **two new cottages** for next season. Have you ever thought that Cragmont Assembly might have to be closed down for a summer? We pray not; but it is a very likely possibility if we do not have those two cottages for use next season—or else the conference enrollment will have to be drastically reduced. Either would be tragic.

These cottages will cost approximately $17,000 each and will accommodate forty campers and two counselors each. Contracts need to be secured this fall; but the members of the board of directors need to know that you, fellow Free Will Baptists and friends of Cragmont, are behind us with your support—moral and financial. Let us know what you are thinking and what you will do financially for Cragmont. Drop us a letter i mail right away. Send it to member of the board of dire (Cedric Pierce, president; F tain Taylor, vice-president; Rose Bowen, secretary; H. A Grubbs Jr., assistant secre Raymond Jones, Melvin Bea Mrs. Hattie Bright), or to managers. Please let us hear you right away so we can l what to expect and how rapidl can proceed.

= = = = =

Questions & Answ

(continued from page eleve

brothers rather than to keep to himself and use them, or suggestions in the dreams which to cunningly gain a sup position over either his fathe brothers. I heartily agree Mr. Candlish. A careful and erful study of the story of Jo has eliminated from my min questions concerning char that others have suggested. I think of him as I did befo heard of these criticisms and have always thought of Daniel the three Hebrew children proved themselves to be ch ters beyond reproach. Instea Joseph's being a tale bearer, C lish says of him: "Rather he a truth-teller." As one who always "in simplicity as a ch he naturally told his father th cidents of each passing day.

(Continued Next Week)

= = = = =

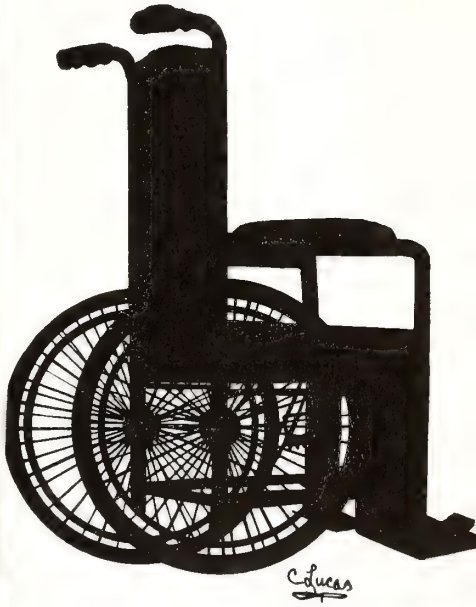
He appealed to men just to to Him. To many of them He to say, "Ye will not come to that ye might have life" (Joh 40). He is still appealing, sa "Come unto me, all ye that la and are heavy laden, and I will you rest" (Matthew 11:28). you responded to His appe Copied.

The Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, AUGUST 26, 1970

WHEELCHAIR WITH A MESSAGE





Cover Photo by Ewing Ga

WHEELCHAIR WITH A MESSAGE

A few days ago this writer saw one of the most beautiful sights he has ever seen. It wasn't a grand cathedral (though he's seen one); it wasn't a purple mountain (though he's been on one); and it wasn't a blue-green ocean (though he's gasped at its splendor many times). What he saw was something more treasured than a master's painting or a cherished antique or a precious jewel. What he saw was a lady in a wheelchair.

How odd to describe a lady in a wheelchair as being something beautiful, especially in view of the fact that being confined to a wheelchair is associated with pain and discomfort and general unhappiness! Not so in this case, for one look at the lady's face dispels any thought of her being unhappy or bitter because of her affliction. Her everpresent smile makes pity unnecessary; and when in her presence, one is made to be ashamed somehow for having felt sorry for her. This writer knows the lady well, and he is assured of her happiness, despite what others might call her "handicap."

On this particular day, this particular lady, the mother of an only son who is now away from home, was sitting on her porch with a teen-age girl. The young visitor had pulled her chair close to the lady's side and was listening intently at what she was saying. Even at a distance one could sense the deep respect the girl had for the older woman and the confidence she had in her words.

In the lady's lap was something more important to her than the wheelchair which was her only means of moving about and which had been her constant "companion" for most of her life. In her lap was something more precious to her than her home or her general well-being. In her lap lay her Bible, ragged and faded through age and use, nevertheless beautiful. Her face was lighted by an inner glow which reflected itself upon the face of the young girl who sat close by. Any passerby with any heart at all would nearly have been moved to tears at the beauty of this moment.

Scenes such as this one, which was a real experience, are rare today. When a person looks at the blue sky, he records it in his memory to draw upon when days are gray. And, when a person who cares about the Higher Power sees another sharing love for Him with a younger, more tender soul, he can't help but record it for inspiration for days to come. Thus, when this writer feels depressed, he will think of this.

No one hardly ever sits on his porch reading the Bible anymore, so long remembered will be this beautiful sight this writer saw: a cripple lady, her Bible, and a young girl. More beautiful still was the interest the young girl displayed as she was being told about the Lord. She was hungering and thirsting after righteousness, and she was being filled—all because of a wheelchair with a message!

Discussions and Persuasion

The Free Will Baptis
AUGUST 26, 1970
Volume 85 Number

TOMMY MANNING, *Editor*

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An Acute Sense of Mission

by
KAREN REGISTER
First Free Will Baptist Church
Kinston, North Carolina

During the reign of the Roman emperor Constantine the Great, it has been estimated that the total number of Christians in the Empire never exceeded one-tenth of the population. In the two-hundred-fifty years since Christ's death and resurrection, then, the Christian church had made relatively few converts. Why did Christianity survive? According to William L. Langer in **Western Civilization,** there were two reasons. First, the Christians were well organized; second, "they had an acute sense of mission."

The words "mission" and "missionary" are not listed in the concordance of the **Scofield Reference Bible**; evidently, they came into use much later. What is a missionary? According to Paul, missionaries are ". . . ambassadors for Christ, as though God did beseech you by us: . . ." (2 Corinthians 5:20).

Paul was the first great missionary, and historians credit him with having more influence in the spread of the religion than any other man of his day. God told Ananias that Paul was ". . . a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel" (Acts 9:15). "To bear my name" implies living an example rather than preaching. Paul's practice of preaching in marketplaces and town squares was the method most likely to reach the Greeks, who relished rhetoric and oration. However, Paul's life style gave him a reputation for being someone worth listening to, and his example attracted Greeks who were searching for inner peace and strength. Today foreign missionaries operate schools and hospitals for an area before they attempt to start a church; by living Christ's love and selflessness, they arouse the curiosity of potential converts. This technique is much more effective than marching down the street with a "Repent" sign.

Why should Christians support missions? The only way for the unsaved to be reached is through personal contact; God needs walking witnesses of His love to carry this message to others. This obviously takes money, to send missionaries to their fields and to support them while they are there. It is a serious responsibility. Paul asks in an appeal for aid: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? . . ." (Romans 10:14, 15). How, indeed?

In what spirit should missions be supported? ". . . not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:7, 8). In other words, God will match all contributions, giving not only to the missionaries but also to those who support them, that their work might also continue.

How large is the Christian's mission field? Christ told his disciples to go and "teach all nations" (see Matthew 28:19). This included the nations recognized by the Roman Empire and those who belong to the United Nations. As the known world has expanded, Christian witness and influence should expand, also. If intelligent life should someday be found on another planet, the Christian testimony should follow.

According to a recent study by World Vision, twenty-eight percent of the world's three and one-half billion inhabitants profess to be Christians (Protestant, Catholic, Orthodox). Of these, 500 million are Catholic; 200 million, Protestant; 100 million, Orthodox. Yet many of these professing Christians are inactive or occasional churchgoers. Much of the world is indifferent or even hostile to the spread of the gospel. Active Christians need an acute sense of mission to reclaim these inert, dormant souls.

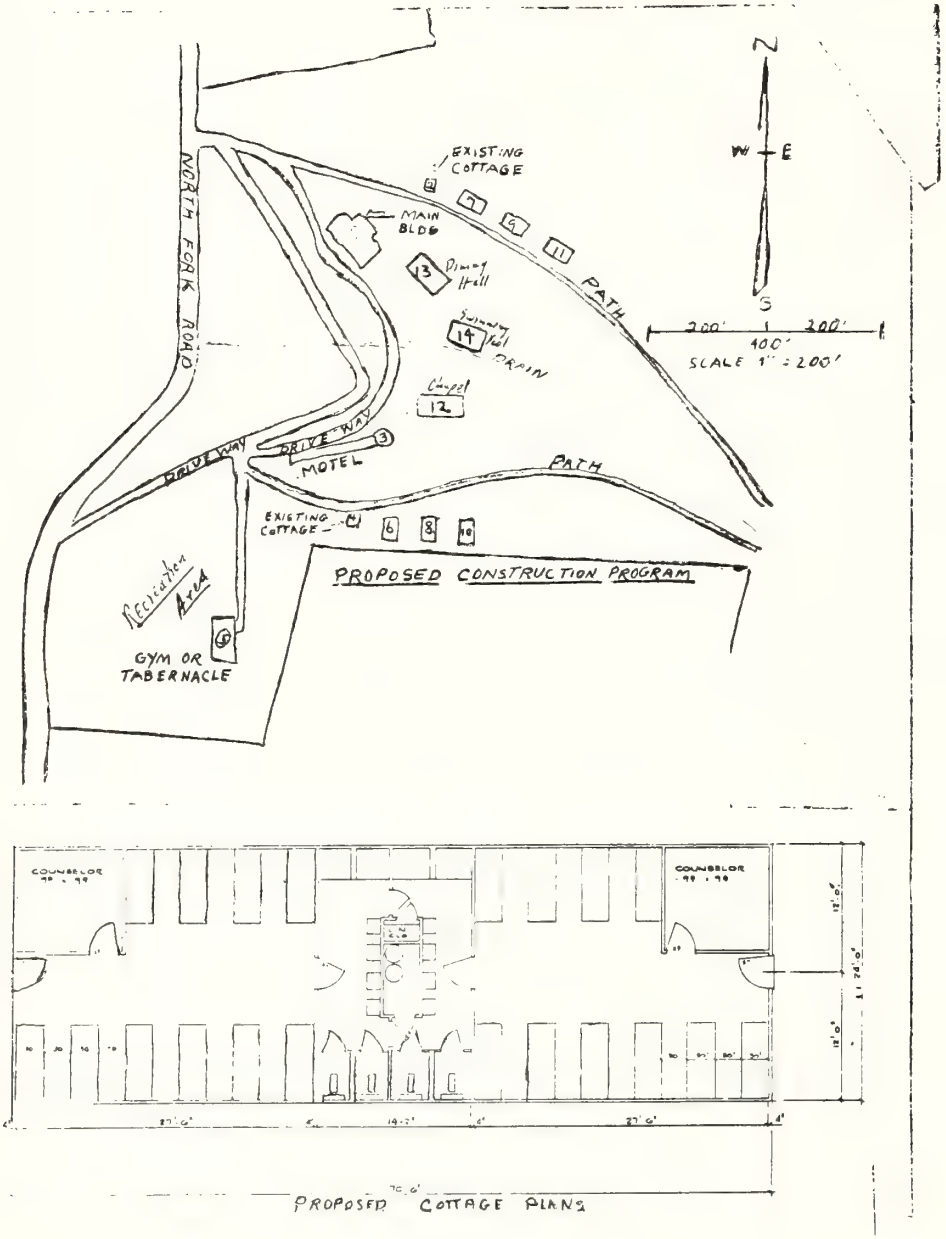
The mission board of a large denomination expressed the acute sense of mission this way: "We don't want you to support . . . foreign missions. We want you to care about people like Jesus did. If you care about people, then the support will come in."

(Note: Miss Register is an active member of the Kinston church and a student at East Carolina University, Greenville, North Carolina, where she is majoring in music.)

CRAGMONT ASSEMBLY NEWS

THE REV. and MRS. HERMAN GRUBBS
Managers
Black Mountain, North Carolina

AN OPEN LETTER TO ALL FREE WILL BAPTISTS



On January 5, 1970, the stockholders of Cragmont Assembly, Inc. approved plans for developing our camp on the hillside of Mount Allen. The long-range plan calls for several cottages (a minimum of 4), new dining facilities, a chapel, and recreation facilities, including a swimming pool.

Since that time blueprints for the cottages have been drawn up and approved by the board of directors. (A copy of the plan is shown for your information.)

Small group orientation is v
highly at Cragmont, and you
note that the plans provide s
ing quarters for two grou
twenty with bath facilities
ing the two groups. You will
note that a private room is pr
ed for the counselor. There
times when the counselor nee
place to study and to counsel
individuals in private.

The cost of maintaining
present building is high.
year alone, we needed app
mately $2,000 to put it in shap
occupancy. To renovate it w
require rewiring, new plumb
and other improvements w
would make the cost prohibi
Due to the condition of the
building, it is essential that
build two cottages before ope
next summer. Because of the
hazard it is not safe to use
third floor of our main build
However, without too much
pense and risk, the first
second floors could be used for
other year or so for dining an
house the staff. Therefore,
are giving cottages first prio
but dining facilities must be
structed in the near future.

Each cottage will cost appr
mately $17,000; so we must e
$35,000 **now.** Several dist
youth fellowships, churches,
local church organizations h
undertaken a fund-raising c
paign for this project. We u
you to participate in these c
paigns, and if there is not one
ganized in your church, we
quest that your auxiliary orga
one immediately. If each chu
would raise $200 for this proj
by January 1, 1971, we could
vide adequate facilities for
young people next summer. L
show them how much they m
to us! Contributions should
sent to Mrs. Fountain Taylor
Route 2, Richlands, North Ca
lina 28574.

(Note: This letter is being
culated by the Lucy Wisehart C
cle of Piney Grove church, Gre
ville, North Carolina, in an eff
to get our building program und
way.)

A Tribute to Mrs. Florence Wooten

by Mrs. Carl Dudley



Who can find a virtuous wo-
n? for her price is far above
ies. The heart of her husband
h safely trust in her, . . . She
do him good and not evil all
days of her life" (Proverbs 31:
12).

hus was the life of Mrs. Flor-
e Wooten of Garner, North
olina, wife of the Rev. Herman
oten, retired Free Will Baptist
ister.

Mrs. Wooten was born April 17,
2, in Johnston County, North
olina. She lost her mother by
th at the tender age of six
eks. She later made her home
h her grandparents. When a
ng girl, she moved to Sampson
nty and attended the public
ools there. It was at this time
met Brother Wooten. They
er united in marriage on Au-
t 26, 1911.

As in all marriages there were hardships and sorrows, but they bore them patiently and lovingly, all the way together. Through the years there were seven children born to this union. One who went to be with the Lord in his early youth. Three sons, one of whom is a Methodist minister, and three daughters survive.

Mrs. Wooten united with the Shady Grove Free Will Baptist Church, Dunn, North Carolina, in July, 1912, shortly after her marriage, and remained a member until her death. Hearts were sad and heavy on June 10, 1970, when God in His great love came down to earth and swept her soul from the sickly body and carried her away with Him where there will be no more sickness and suffering.

She was a faithful Christian, always attending church as long as her health permitted. She was a faithful wife, working many years by her husband's side in his ministry; many times remaining behind to keep the home fires burning while duty called him away. She truly lived a life of service to her God, her family, and her community.

We grieve at her passing, yet we also rejoice because we know we shall see her again where there will be no more parting.

Funeral services were conducted by the Rev. R. H. Jackson on June 12, 1970. Burial was in Montlawn Memorial Park in Raleigh, North Carolina.

"Give her of the fruits of her hands; and let her own works praise her in the gates" (Proverbs 31:31).

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SPECIAL NOTICE

The Second Union Sunday School Convention of the Central Conference will meet Sunday afternoon, at 2:15, with the Winterville, North Carolina, Free Will Baptist Church instead of the regular meeting place, Reedy Branch church. The reason for the change is that a wedding is being held in the Reedy Branch church that afternoon. All Sunday schools of the Second Union please take notice of this!

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ANOTHER BOOKSTORE

The Press has another bookstore to serve the people. Formerly the Tidings' Bible Bookstore, it is now operating under the name, the Wilson Bookstore, and is located at 1106 South Goldsboro Street, Wilson, North Carolina. The bookstore is open Monday through Saturday from 9:30 a. m. to 5:30 p. m., and the public is invited to make use of this new addition to the Press facilities. As always, it is the Press's desire to serve better; and it hopes that the Wilson Bookstore will prove convenient for the people in the area.

News & Notes of DENOMINATIONAL INTEREST

The Rev. Robert L. Norville Honored by Rose of Sharon



After holding prayer meeting as usual, Wednesday night, July 15, the Rev. Robert L. Norville, pastor of the Rose of Sharon Free Will Baptist Church near Bear Grass, North Carolina, was honored by the church with a special, surprise birthday party.

At the conclusion of the prayer meeting, he was asked to go to the educational building for a minute, and upon opening the door, he was greeted with the singing of "Happy Birthday." Mr. Norville had plenty of help eating the birthday cake, ice cream, and other refreshments which had been prepared for the special occasion. He received many nice and useful gifts.

As reported by the church, this party for Mr. Norville was just a small way of saying that they love and appreciate their pastor and the work which he is doing among the people. It is their prayer that God will richly bless him and his wife.

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Piney Grove to Host Albemarle Union and League and S. S. Convention

The Albemarle Union Meeting, League Convention, and Sunday School Convention will convene with Piney Grove Free Will Baptist Church, Roper, North Carolina, Saturday and Sunday, August 29 and 30. The scheduled programs are as follows:

Union Meeting
Saturday Morning, August 29

9:45—Devotions, the Rev. John Owens
9:55—Welcome, Gorden Chesson
—Response, the Rev. Robert May
10:00—Moderator's Address, the Rev. Charlie Overton
10:05—Roll Call of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches
10:30—Offering for Denominational Enterprises
—Announcements
10:40—Morning Worship:
Hymn
Special Music, Host Church
Message, Dr. W. Burkette Raper
11:30—Minutes of Last Union Read for Information
—Report of Children's Home, via Literature
—Report of Mount Olive College, via Literature
—Report of Missions, via Literature
—Report of Free Will Baptist Press, via Literature
11:45—Report of Treasurer
—Other Business
—Announcements of Next Union
—Minutes Read and Approved
—Lunch

Coming Events

September 16, 17—State Convention of Churches of Original Free Will Baptists of North Carolina, Saint Mary's Church, New Bern

League Convention
Saturday Evening, August

7:30—Devotions, Miss Me Williams
7:40—President's Message
—Appointment of Di Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministe
—Announcements
—Special Music
—League Program, C posed of Special Music
—Minutes of Last Con tion
—Business Period
—Report of Digest Com tee
—Awarding of Banners Picture
—Treasurer's Report
9:00—Adjournment
Pianist, Miss Donna M lin

Sunday School Convention
Sunday Morning, August 30

9:45—Devotions, Wayne Bret
9:55—Welcome, Seaton Patri
—Response, Isaac Furlou
10:00—President's Message, car Webster
10:05—Sunday School Lesson, Rev. W. L. Brickhouse
10:30—Enrollment of Ministers
—Roll Call of Churches a Delegates
10:55—Morning Worship:
Special Music, H Church
Message, the Rev. Rob Smith
11:30—Minutes of Last Conv tion Read for Informati
—Old Business
—New Business
—Report of Literature a Denominational Enterpr es
—Minutes Read and Appr ed
12:30—Benediction and Adjou ment
—Lunch

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Fourth Central Union Convenes With Harrell's Chapel Church

The Fourth Union Meeting the Central Conference, compris of fifteen churches, will conve on Sunday, August 30, with Ha

s Chapel Free Will Baptist hrch near Snow Hill, North olina. The Union would like ave representation from all the hches, woman's auxiliaries, day schools, Ambassadors for hst, youth fellowships, and aues.

he theme for the Union will be: L Brotherly Love Continue" Hbrews 13:1). The program is s ollows:

Morning Session

0 0—Sunday School
1 0—Hymn, "Love Lifted Me"
—Devotions, Mr. Ralph Beaman
—Welcome, Mrs. Carl Sutton
—Response, Mrs. E. C. Morris
1 5—President's Remarks
—Recognition Time
—Greetings from the Children's Home
—Hymn, "Help Somebody Today"
130—Special Music, Edgewood Group
—Sermon, the Rev. R. L. Moore
—Appointment of Committees
—Lunch

Afternoon Session

115—Devotions, Mrs. T. E. Tyndall
—Special Music, Free Union Male Chorus
—News from Mount Olive College
—Business Period
—Program, Local Church
215—Adjournment

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Second Western S. S. Convention At Barnes Hill Church, Nashville

The Second Western District Sunday School Convention will convene with the Barnes Hill Free Will Baptist Church, Route 3, Nashville, North Carolina, Sunday morning, August 30, with "Total Consecration" as the theme and Scripture taken from Romans 12: 1, 2. Beginning at 9:45 a. m., the scheduled events are as follows:

Sing Service, Mrs. Norma Bozelle, Director
Devotions, Grady Vick
Welcome, Mrs. Rosa Lee Langley
Response, the Rev. Edgar Benton
Business
Sunday School, Lonnie Worrell, Superintendent
Intermission
Song Service, Mrs. Norma Bozelle
Offering for Superannuation
Convention Message, the Rev. E. S. (Buddy) Sasser
Business Session
Reports of Committees
Awarding of Banner and Trophy
Adjournment

= =

Cragmont Assembly Treasurer's Report for July, 1970

Mrs. Fountain Taylor, treasurer for Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of July, 1970:

Balance June 30, 1970		$5,074.17
Receipts		
Churches	$385.29	
Sunday Schools	70.02	
Sunday School Conventions	25.00	
Ministerial Association	25.00	
YFAs	10.00	
Unions	10.00	
Woman's Auxiliaries	20.00	
Total Receipts		545.31
Total to Account For		$5,619.48
Disbursements		
Operating Expenses		71.00
Balance July 31, 1970 (Checking Account)		$5,548.48

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Singspiration to Be At Rose Hill Church

The Rose Hill Free Will Baptist Church, Route 1, Winterville, North Carolina, will host on Sunday, August 30, at 7:30 p.m., a singspiration sponsored by the Winterville and Rose Hill Free Will Baptist Churches, Winterville, North Carolina. The Rev. Dan Beaman, pastor of the Rose Hill church, and its members extend a cordial invitation to the public to attend this service of singing and fellowship.

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Lee's Chapel to Host Cape Fear Union Meeting

The Union Meeting of the Cape Fear Conference will convene on Saturday morning, August 29, with Lee's Chapel Free Will Baptist Church near Dunn, North Carolina. The moderator, the Rev. C. Felton Godwin, will preside. The local church pianist and organist will play for this service. The scheduled program which begins at 10 a. m. is as follows:

10:00—Hymn
—Devotions, the Rev. Larry Barbour
—Welcome Address, the Rev. Henry Armstrong
—Response, the Rev. Eddie Edwards
10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Report of Denominational Enterprises
—Miscellaneous Business
11:15—Worship Service:
Hymn, Congregation
Special Music, Lee's Chapel Church
Offering
Message, the Rev. James Fred Johnson
12:00—Report of Treasurer
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

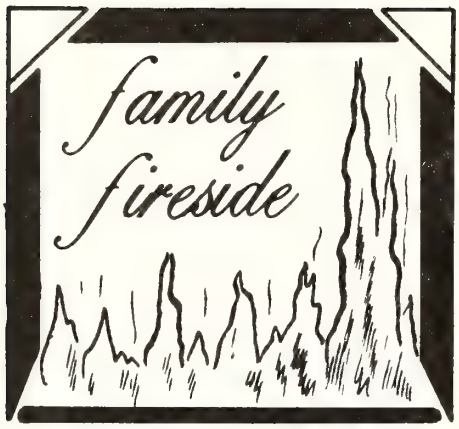
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Fifth Union Meeting, Eastern At Woodrow Church, New Bern

The Fifth Union Meeting of the Eastern Conference will convene with the Woodrow Free Will Baptist Church, New Bern, North Carolina, Saturday, August 29. Beginning at 10 a. m., the scheduled program is as follows:

10:00—Hymn
—Devotions, the Rev. Willie Stilly
—Welcome, the Rev. A. Graham Lane, Pastor
—Response, the Rev. Jerry English
10:15—Roll Call of Ministers
—Recognition of Visiting Ministers
10:25—Reading of Minutes
—Roll Call of Churches
—Offering for Children's Home
10:50—Report of Denominational Enterprises

(continued on page sixteen)



SUNDAY, AUGUST 30

MIDNIGHT TO NOONDAY

Scripture Reading—Job 8:21

A girl in a mission school in India sang all day as she went about her tasks. When asked why she was so happy, she said: "I have been redeemed from idolatry, and you can never know what that means. I am at liberty. It is like slipping suddenly from midnight darkness into brightest noontide of glory."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

You too can have a song in your heart if you have been redeemed and have Christ living in your life.

MONDAY, AUGUST 31

GOD IS HERE

Scripture Reading—Psalm 33:21

"Strong are walls around me,
That hold me all the day;
But they who thus have bound me
Cannot keep God away:
My very dungeon walls are dear
Because the God I love is here.

"They know, who thus oppress me,
'Tis hard to be alone;
But know not One can bless me
Who comes through bars and stone.
He makes my dungeon's darkness bright
And fills my bosom with delight."
—*Madam Guyon, Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God is always near to help us and guide us through the darkness of the night and the gloom of the day.

TUESDAY, SEPTEMBER 1

TOO LATE

Scripture Reading—Proverbs 27:1

One evening when Mr. Alexander and I were in Brighton, England, one of the workers went out from the afternoon meeting to a restaurant for his evening meal. His attention was drawn toward the man who waited upon him, and there came to his heart a strong impression that he should speak to that waiter about his soul, but that seemed to him such an unusual thing to do that he kept putting it off. When the meal was ended and the bill paid, he stepped out of the restaurant, but had such a feeling that he should speak to that waiter, that he decided to wait outside until the waiter came out. In a little while the proprietor came out and asked why he was waiting. He replied that he was waiting to speak with the man who had waited upon him at the table. The proprietor replied, "You will never speak to that man again. After waiting upon you he went to his room and shot himself." Oh, men and women, there are opportunities open to everyone of us tonight that will be gone, and gone forever, before another day dawns. The time is short!—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

The time is short for all of us. We had best not put off something until tomorrow that we need to do today, because tomorrow may never come.

WEDNESDAY, SEPTEMBER 2

WHY SHE REJOICED

Scripture Reading—Isaiah 33:13

Though we may have little of this world's goods we have much for which to praise God. A woman was dying in the poorhouse. The doctor bent over her and heard her whisper, "Praise the Lord." "Why, auntie," he said, "how can you praise God when you are dying in a poorhouse?" "Oh, doctor," she remarked, "it's wonderful to go from the poorhouse to a mansion in the skies!"—*Kinght's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

To know that you will have a mansion in heaven is worth a lot. Regardless of what you have to endure on earth, heaven will be worth it all.

THURSDAY, SEPTEMBER 3

HE COULDN'T AFFORD IT

Scripture Reading—Exodus 20:8

A Christian man, an elder in the church, built up in his community a fine business. Among his employees was a young lad of eighteen, only saved a few months. One day a large order came from a rich, but godless, man for goods to be shipped in a hurry. The businessman said to his youthful employee, "I'm awfully sorry, Rob, but this means we will have to work next Sunday." "Mr. A," said the lad, "I heard you tell in church that you never let the Lord down to please your customers." "But what am I going to do?" asked the man. "I can't afford to offend this wealthy customer." And that boy, saved only a few months, said to the mature Christian: "Well, sir, I'm sorry I can't work next Sunday. *I can't afford to offend the Lord."—Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If we really are true Christians, we will let nothing stand between us and Go member, you cannot buy your way to en.

FRIDAY, SEPTEMBER 4

GOOD NIGHT AND GOOD-BYE

Scripture Reading—Psalm 2:4

One of God's children, as he was ing life, turned to his Christian wif daughter, and said "Good night, my wife. We'll meet in the morning! night, daughter, the separation is bu a short while!" Then, he said to hi saved son, "Good-bye, son!" "Why," the son, "did you say 'Good-bye' to me 'Good night' to Mother and Sister?" " son," said the dying father lovingly tenderly, "you, through the years, hav jected Christ. The saved and the un have different destinies. The lost are e ally separated from God, and their ones 'who die in the Lord.'" God's brought deep conviction of sin to the of the young son. Weepingly, he "Dad, I here and now receive Chri my personal Saviour, and we will no separated in the Yonderland!" — *Kn Master Book, Eerdmans Publishing pany.*

PRAYER THOUGHT

Will our Christian friends bid us night or good-bye? The answer is up t

SATURDAY, SEPTEMBER 5

DOES IT REALLY MATTER?

Scripture Reading—Psalm 19:1

At an international gathering of y people in New York City, we are tol young American asked a cultured girl Burma what was the religious belief of majority of the Burmese. The young man informed him that it was Buddh The American said quite casually, well, that doesn't matter; all religions the same anyway." The Burmese girl, l ing directly at the young man, said, you had lived in my country you would say that! I have seen what centuries superstition, fear, and indifference to so problems have done for my people. need the truth and uplift of Christia When I became a Christian it cost me so thing. If your religion had cost you m you might be more aware of its superio My country needs Christ."—*Knight's Ma Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Are you willing to pay the price Christianity? Remember the price (dea Christ paid for us!

HAVE YOU RENEWED YOUR

SUBSCRIPTION



by the Rev. Davie Brinson

Look at Vandemere

The facilities at our Free Will Baptist camp located at Vandemere has provided a wonderful opportunity for many church groups. Each visiting group has expressed their gratitude for having such a camp for religious activities.

There have been YFAs, AFCs, and other youth organizations enjoying outdoor recreation at Camp Vandemere. Also, a local Free Will Baptist church held a morning worship service, followed by a riverside baptismal service at Camp Vandemere.

It is a great blessing to fellowship with Christian friends without being exposed to so many worldly conditions which are prevalent in most camping areas. We are so grateful for our camp; and once you have visited it, we are sure that you will feel the same.

To all persons interested in seeing our camp at Vandemere progress, we solicit your prayers and financial assistance. For more information or arrangements for use of our camp call 249-4601 or write: Public Relations Director, P. O. Box 38, Arapahoe, North Carolina 28510.

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Live the Christian Life

Men will admire you!
Women will respect you!
Children will love you!
God will crown your life with success!

—Copied.

HAVE YOU RENEWED YOUR SUBSCRIPTION

SPECIAL FILM TO BE SHOWN AT KINSTON CHURCH

"Season of the Long Rains," a dramatic documentary film produced by World Vision International, will be presented in a special showing at the First Free Will Baptist Church, Kinston, North Carolina, Friday night, September 11, at 8 p. m. The showing of the film is being sponsored by the College and Careers' Sunday School Class, and the public is cordially invited to attend.

Filmed in Africa, this color film is the story of Stephen Caori, an African pastor. As he tells his story, Caori takes the viewer to the quaint beauty of the African countryside. The viewer sees the people at work and at worship, as Caori shares the difficulties of pastoring year after year in an isolated area in Kenya.

Stephen Caori's moving story of his attending a World Vision Pastor's Conference in Nairobi is a high point in the film. Told in the words of one national pastor, "Season of the Long Rains" gives an in-depth story of the more than 70 Pastors' Conferences sponsored by World Vision in 28 countries of the world during the past 17 years.

In addition to its Pastors' Conference ministry, World Vision cares for over 30,800 needy children in 20 countries. From its international headquarters in Monrovia, California, it directs a relief program which last year sent literally millions of dollars worth of food, medicines, vitamins, hospital supplies, and clothes to needy areas of the world.

"Season of the Long Rains" was produced by Dr. Larry Ward and Ron Plant. Music for the film was composed by Ralph Carmichael.

Framed Church Covenant

Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

Available at Free Will Baptist Press
P. O. Box 158
Ayden, North Carolina 28513

NOTICE TO ALL MEMBERS OF THE FREE WILL BAPTIST PRESS FOUNDATION

The annual meeting of the Free Will Baptist Press Foundation, Inc. will be held in Ayden, North Carolina, on Tuesday, September 8, 1970, at 10 a. m., in the new foundation building.

Each member is requested to be present. If you are unable to be present, please sign proxy below and return to me, Box 158, Ayden, North Carolina. The proxy will be used only if you are unable to be present.

Yours in Christian service,
Hubert Burress, Secretary
Free Will Baptist Press Foundation, Inc.

We hereby appoint D. W. Hansley, president; Hubert Burress, secretary; or _____ as our proxy for the annual meeting of the Free Will Baptist Press Foundation, Inc., September 8, 1970, at 10 a.m., Ayden, North Carolina.

Date_____ Signed_____

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Organizational Meeting at Saratoga

Austin Carter, director of development at Mount Olive College, Mount Olive, North Carolina, and coordinator of the 1970 series of fund-raising dinners for the College, has announced that an organizational meeting to plan the Wilson County Dinner will be held at Saratoga Free Will Baptist Church in Saratoga, North Carolina, on September 1, at 7:30 p. m. The Rev. Dale Bates is pastor of the host church.

Each pastor, local church chairman, and as many other representatives of the Free Will Baptist churches as possible are encouraged to attend. Organizational details will include the selection of church chairmen, goals, and other details of the dinner plans.

Similar dinners for the College have been held in Wilson County each year since 1963. "Monies received for the College through this year's dinners will assist the College in providing distinct educational opportunities for the young people of eastern North Carolina," Carter stated.

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Carteret County Plans College Dinner

On Sunday, August 9, at 3 p. m., representatives from Free Will Baptist churches throughout Carteret County met to plan the Mount Olive College Dinner which will be held on October 3, at 7:30 p. m., the place to be announced. The Rev. D. W. Cleve of Morehead City, North Carolina, was elected to serve as chairman of the fund raising drive again this year. Other members of the steering committee include the Rev. Jerry Rowe and Mr. Howard Benson, both of Newport; the Rev. Preston Smith and Mr. R. C. Davis, both of Morehead City; and Mr. Fred McDaniel of Beaufort. The purpose of the meeting was to distribute materials which would be used during the fund raising campaign, to establish the date and time, and to contact each of the churches.

Austin Carter, director of development at the College, presented a brief program on innovations in the educational program at the College. "The center of the Mount Olive College philosophy is the individual. At the College young people are encouraged to develop their full potential. This can best be achieved when students believe that faculty, administration, and other personnel are interested in them as a person—happy with their successes, sympathetic with their mistakes, and understanding with their inadequacies," Carter stated.

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Organizational Meetings for College Dinners

Austin Carter, director of development at Mount Olive College, has announced that organizational meetings are being planned for the 1970 Mount Olive College dinners as follows:

Beaufort County, Free Union church, September 2, 7:30 p.m.

Duplin County, Beulaville church, September 3, 7:30 p.m.

Onslow-New Hanover Counties, Folkstone church, September 4, 7:30 p.m.

Sampson, Harnett, and Cumberland Counties, Shady Grove church, September 8, 7:30 p.m.

Wayne County, Goldsboro ch
September 10, 7 p.m.

Craven County, St. Mary's ch
September 13, 3:30 p.m.

Edgecombe - Halifax Cou
Peace church, Septembe
(tentative date), 7:30 p.m

Jones County, Whaley's C
church, September 15, 7:3

Washington, Martin, Tyrrel
Pasquotank Counties, I
Tabor church, Septembe
7:30 p.m.

Lenoir County, First chur
Kinston, September 21,
p.m.

Greene County, Hull Road ch
September 22, 7:30 p.m.

Nash County, Flood's C
church, September 24, 7:3

Pamlico County, Mount
church, September 24, 8 p.

Pitt County, First churc
Greenville, September 27,
p.m.

Johnston - Wake Counties,
church of Smithfield, O
1, 7:30 p.m.

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Resolutions of Resp

Whereas, our heavenly F
in His infinite wisdom, saw
call to his reward on July 3,
one of our oldest brothers,
Avery, age 86, who had b
member of the Piney Grove
Will Baptist Church, Pitt C
North Carolina, since a
man, we the members o
church submit the following
lutions:

First, we bow in humble
mission to His holy will in c
the spirit of our brother hom

Second, we extend to his
children and family our d
sympathy and point them t
who gives comfort in time o
row and who gives a home et
and

Third, we desire that a co
these resolutions be sent t
family, a copy be sent to
Free Will Baptist" for public
and a copy be entered i
minutes of the church.

Respectfully subm

Hilda Little
Pat Boyd
Charlotte Tripp

BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: In your opinion what of a person was Jacob's son, ph? I have always admired and somewhat regarded him n ideal character, but in pre- ng my Sunday school lesson last Sunday I found that one nentary depicted him as be- arrogant, boastful, and proud. d this view come from a cor- understanding of the Scrip- s?—**Mrs. M. S., Nashville, essee.**

ontinued from Last Week)

e pass from the kind of life ayed to his father and broth- where he has beyond a shadow oubt exhibited loyalty, integ- and godliness in simplicity; e we view him not as the be- son and despised brother, but foreign slave in the household otiphar. Potiphar was Pha- s chief executioner; his office one of rank and distinction.

Joseph's godliness and vir- manifest themselves in such nmistakable way that his hen boss sets him over all the rs of his domain, even includ- his household, his wife only, excepted. In this new and ed position Joseph proved elf the same virtuous man as e, for greatness was never perfectly manifested than in ehavior when this temptation placed before him by Poti- s wife. The least lack of ght and godly fear could have ered the most godly man alive ective for the purpose for n God had chosen, trained, reserved Joseph. But God's nowledge made Him aware Joseph would remain the true Christlike saint under a cardinal test of character, He suffered him to pass gh this experience. Joseph his tempter the reasons why he cannot commit the sin of adultery that this treacherous woman is trying to entice him into. Her husband is Joseph's friend and has trusted him, so he can't sin against him; but a greater reason is that such would be a sin against God. "There is none greater in this house than I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?" (Genesis 39:9). (Read all of Chapter 39.)

Without character a person in Joseph's predicament would be baffled and left in a dilemma that would increase with meditation and thought, for not to commit the sin would displease his one rival for his boss's affection and make the lady of the house his enemy and place him in a dangerous position as she guarded him with her suspicious eye each day. To commit this act of sin would reveal him to her as being less trustworthy than the generosity of her husband had judged him, and sooner or later Potiphar would most likely become aware of the truth concerning the incident. Joseph's way was the only one worthwhile. The right way should be the only one ever considered for one instant by a Christian, even though it may result in temporary handicap, as was true in Joseph's case, when he found himself serving a prison sentence for a crime of which he was not guilty; yet, the end placed him into a pleasant and happy situation.

Since it came from a genuine heart of devotion to God, Joseph's behavior was ever the same even in the prison where he served a sentence on a false charge. Here he is soon made not only a trustee of the prison, but also is put in charge of his fellow inmates. Notice here a note of deep sympathy as he inquires of Pharaoh's imprisoned butler and baker the cause of their sadness: ". . . wherefore look ye so sadly to day?" (Genesis 40:7). What a different note of human sympathy to that expressed by his ungrateful and jealous brothers who sold him to strangers for money.

Then when he has been forgotten and entirely neglected for two long years by the butler whose good fortune he had predicted, he responds as a real gentleman and a true servant of God. "And Joseph answered Pharaoh saying, It is not in me; God shall give Pharaoh an answer of peace" (Genesis 41:16). If Joseph had been inclined toward arrogance he could have either refused to interpret the dreams of Pharaoh, or he could have taken the credit for it; but the contrary is seen here, for he is glad as he has been heretofore to let God use him and also to give God the praise for the accomplishment. No bitterness at all is to be detected here. How wonderfully different Christendom would be if I and all other professing Christians were like that all the time!

Joseph is no different when he becomes prime minister of Egypt, for here led by the mighty hand of God, he bought all the surplus grain produced throughout the seven years of plenty and stored it; then in the seven years of famine, he distributed it to the hungry people everywhere, including those in the surrounding countries, even including Canaan. ". . . Joseph opened all the storehouses, and (distributed) sold unto the Egyptians; . . . And all countries came . . . to Joseph for to buy corn; because that the famine was so sore in all lands" (Genesis 41:56, 57).

When Joseph's brothers came from Canaan, he first tested them to see if they were now loyal to Jacob and to God; but with only a short delay did he retain them before sending them to their father with grain for which he received no money in return. When their short test of integrity was over, he received them as true brothers

(continued on page fifteen)

STORIES

for our youth



KEEP BEING GOOD!

NEAL NEITZEL

MOST of the boys and girls in town were afraid of tall, grumpy Mr. Hooker. Whenever any children forgot who owned the large, grassy field next to the school and ran through it to chase after a ball or to fly kites, the cross, gray-haired owner of the property would yell angrily, shaking his fist as he stood in the doorway of his shabby old house.

Even Paul Blake, who lived in the house across the street from the field, stayed away from the old man who always scowled. Mr. Hooker lived all alone and didn't like being bothered by anyone.

Paul had asked his father why Mr. Hooker was so cross and irritable. Paul's dad sighed, shaking his head as he looked down at Paul. "Sometimes when people get older, they lose faith in everything," he said.

Paul's gray eyes grew wide. "Even—in God?" he whispered.

Paul's father looked unhappy. He nodded his head. "Yes, even in God," he answered slowly. "Mr. Hooker is a lonely, sad person. He doesn't have a family or friends. He has forgotten how good it can be to have friends."

"Is—is there anything I could do to help Mr. Hooker?" Paul asked eagerly. He felt sorry for the tall, thin old man who lived across the street.

"No, I don't think you can do anything, son," said Paul's dad. He patted Paul's shoulder. "Just keep being good—and you might say a prayer for Mr. Hooker. It has been years since he has even been near a church."

Paul remembered his father's advice. He thought of it the day he was walking home from school and saw Mr. Hooker driving through town in his squeaky, rattling, old blue sedan. He watched as Mr. Hooker parked his car in front of the bank and hurried inside.

Then Paul saw, strolling along the sidewalk, the brawny man wearing a policeman's uniform. A frown appeared on Paul's lean face. Mr. Hooker had been in such a hurry to get into the bank that he had forgotten to put any money in the parking meter.

Fumbling in his jacket pockets, Paul ran along the sidewalk. He took out a penny and slipped it into the meter slot. Then he took a long breath of relief and grinned at the policeman, who had just been about to write out a ticket.

"Mr. Hooker just forgot," Paul explained earnestly. "Was — was it all right for me to put a penny in the meter for him, sir?"

The husky police officer grinned. "You saved him much more than a penny," he replied. While he was still grinning, Mr. Hooker came clumping down the bank steps and marched toward his car. He scowled when he saw the policeman. He scowled even more when the policeman told him what Paul had done.

"Humph! Here is a penny, young man," Mr. Hooker said gruffly. Then, pressing the coin into Paul's hand without eve word of thanks, the gray-ha man slid into his car and dr away.

"Well! You wasted a good t that time!" said the policeman, longer smiling as he watched Hooker's sedan turn the cor "What a mean old crab that fel is!"

Late that spring, only a weeks before summer vacat Paul was playing baseball with other boys and girls during afternoon recess. One of the b hit the ball, and it sailed ac the playground and went bounc into the grassy field.

Paul chased after the ball. stumbled over something, looking down to see what had t ped him, Paul saw that it wa just a stone but an Indian st ax! He knew that long ago dians had lived where the t now was, and he also knew t Mr. Hooker had the largest lection of Indian relics in the c ty. Once the local newspaper even printed a picture of Hooker standing beside the g display case in the city museum

After school, Paul returned the vacant field and picked up granite-carved stone ax. He w ed across the field and rapped the back door of Mr. Hook house. The old man, opening door to peer out at Paul, scow

"I found this in your field, s Paul said politely, handing heavy stone to Mr. Hooker.

"Humph! Stay away from field!" snapped the gray-ha man. He grabbed the Indian from Paul and slammed the d

One evening that summer, and his father were out walk around the block. They enc tered Mr. Hooker on the sidew in front of the school building, both Paul and his dad said, "G evening," but Mr. Hooker snorted and kept walking.

A week or so before Hallow Paul was sitting on the p steps late one afternoon, munch a freshly baked peanut bu cooky his mom had given hi sample. Glancing across street, he noticed that Mr. Hoo was out in the field raking grass into a pile. Several o

(continued on page fifteen)



SPONSORSHIP PROGRAM

The sponsorship program that began last January 1 is working fine. Many auxiliaries and individuals have complimented the Home for its efforts in trying to develop a more balanced and uniform program of support for our children. The Home is now giving every child, with the exception of one, his allowance on the fifteenth of each month. This is made possible by the cooperation of those who sponsor our children. There has only been one auxiliary to request that they still send "their child" his allowance direct. Our thanks go to all of you who have helped in sponsoring our children.

We also send our special thanks to those who made it possible for us to send more than 30 of our children to camp. Many of them went to Cragmont, while others attended Mount Olive. One of our boys attended a forestry camp.

The auxiliaries that sponsor clothing are reminded that we would like to have the fall clothing money in August, if possible, in order that we get prepared for the school opening.

It is our hope that each sponsoring auxiliary will give the superintendent an opportunity to speak to the group during the coming year. Write now for an appointment.

Our sponsorship program is as follows:

FOOD: $300 per year ($25 per month).

CLOTHES: $100 to $150 per year, depending upon the size of the child. One half in August for school clothing and one half in March for Easter.

CAMP: $45 per year. Last year only 5 or 6 of our children had the privilege to go to camp. We would like for those 10 years old and above to have this privilege.

ALLOWANCE: $60 per year or $5 per month. Some of our children are now getting too much money while some are getting too little. Then there are some who do not get any money at all. All 28 Children's Homes in North Carolina have an allowance system with the exception of our home and one more. We ask that the $5 be sent to the office the first of each month making your checks payable to the home, beginning January 1, 1970. We will simply put all the allowance into one "pot" or fund and draw out in equal amounts for each grade level. This means the higher the grade level the more allowance a child will get. If you send in your $5 for "your" child, he may get less or he may get more than $5. But every child will get some. We are aware that for many reasons everyone will not send in this amount because some forget and don't send anything. What we are saying is that "our" children have to buy stamps, envelopes, and many small personal items; and to have a share alike program, we can better teach our children the value of money, thus teaching them to save.

CHRISTMAS: $25 to $35 per year. This amount has been arrived at by the many auxiliaries we have visited. We will continue to send you a list of the child's need and let you take care of Christmas in your own way, spending what you like. However, the above amount is recommended by most auxiliaries we have visited.

BIRTHDAYS: $1 to $5 per year. This is mailed directly to the child. Most times a child's birthday is an important occasion on our campus. Each child gets his personal cake on his biirthday. He is free to share this cake with whomsoever he chooses. Your gift and the cake seem to single him out, thus making this day a special day.

All the above funds should come to our office payable to the Home, with the exception of his birthday and Christmas, unless agreed upon. All auxiliaries should feel free to send their money through their state treasurer if they like. The above plan has already proven to be a great success and we thank you for helping to make this possible.

BOOK REVIEWS

by ELIZABETH HILL

MINISTERS' RESEARCH SERVICE by Dr. William F. Kerr and others. Tyndale House, 1970, cloth, 854 pages, $9.95.

Here is a gold mine in the way of help for the new or over busy pastor. The flexibility built into this tremendous amount of material gives the pastor an opportunity to express his own personality and serves as a springboard from which to start his study.

Ministers' Research Service contains an index of eighteen "Special Day" sermons and also enough sermon aids for a whole year's preaching. Illustrations as well as special services for wedding, funeral, and dedications are provided.

Found among the contents are:

"The Pastor and His Counseling Service"

"The Pastor and the Church Library"

"The Pastor and the Evangelistic Visitation Program"

The use of this research material can shorten preparation time and help the pastor to give a better sermon.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR SEPTEMBER 6



LIVING PEACEABLY WITH OTHERS

Lesson Text: Genesis 26:17-29

Memory Verse: Romans 12:18

I. INTRODUCTION

Our lesson for today is centered about the activities of Abraham's son, Isaac. Tension between men and men and nations and nations is not something that is peculiar to our own age, but has been present in the world from the days of Cain and Abel. Cain, as we remember, sought to solve the tension problem that existed between him and his brother by taking his brother's life. Today we will be privileged to observe the activities of one who chose a much better situation to solve the tension problem that existed in his day.

Though Isaac could well have thought that these wells of water belonged to him and could have justified himself in resisting the efforts of Abimelech, king of the Philistines, to usurp them for his own use, we see that he displayed much of the spirit of Christ, who taught us not to resist evil, but to turn the other cheek to those who would smite us.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. The relationship of Isaac and Ishmael is that both of them were Abraham's sons.
2. After the death of Abraham, Ishmael and Isaac buried him beside Sarah.
3. Isaac is blessed of the Lord and becomes a very rich man.

B. Isaac Redigs Wells (Genesis 26: 17-19)

1. The wells had been stopped by the enemies of Abraham, the Philistines.
2. Isaac had his servants to redig them.
3. Every time that Isaac would redig a well, the enemies would claim it.

C. Strife Develops (Genesis 26:20-22)

1. Every well that Isaac dug, the enemy claimed it. This could have been real trouble because his cattle had to have water.
2. Isaac kept moving on to another well rather than have strife.
3. Sometimes it is better to forfeit one's rights than have trouble.

D. Isaac Moves On (Genesis 26:23-25)

1. Isaac kept moving to avoid trouble.
2. Finally he moved far enough away so they would not bother him any more, and he dug a well at Rehoboth.
3. He went from Rehoboth to Beer-sheba.

E. Final Peace Between Isaac and His Enemies (Genesis 26:26-29)

1. A diplomatic mission came to call on Isaac.
2. They took note of the fact that He was blessed of the Lord and was a faithful servant of the Lord.
3. A covenant was made between his enemies and Isaac.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. Sir Walter Raleigh, a man of known courage and honor, being very injuriously treated by a hot-headed, rash youth, who proceeded to challenge him, and, on his refusal, spat in his face, and that, too, in public, the knight, taking out his handkerchief with great calmness, made him only this reply: "Young man, if I coul easily wipe your blood from conscience as I can this in from my face, I would this ment take away your life." youth, with a strong sense of improper behavior, fell on knees, and begged forgivenes Advanced Quarterly (F.W.B.)

B. People are generally cur about wells. Frequently it is ported that some child, or eve adult, has been trapped in a Often the tragedy is trigg simply by the victim's curiosi

Visitors to the Holy Land l the opportunity to see Jacob's and to receive a refreshing d from it. Usually the guide d a small stone into the well to monstrate its great depth: nin seven feet. The tourists hold t breath, listening for the splas the water. Though the water not be seen from the top of well, everyone who hears splash can visualize the ripp rings emanating from the where the stone entered the wa

Today's lesson teaches that tience produces peace. Isaac with peace-loving patience, selfish belligerence that he countered at Gerar. He could h reacted violently to the presu tuous antagonism of the en herdsmen. Had he done so bloody battle would likely have sued. Lives on both sides prob would have been lost.

Isaac was able to establish p with his neighbors because he already made peace with God, was therefore at peace with h self. Ripples of peace flow from such a person. They are dent in his modest self-respect his friendly respect for others, in the compatibility that result Standard Commentary.

C. May Haviland was a Qua As a Quaker, or a member of Society of Friends, she did not lieve in violence or war. She rich.

One night she came home to find a burglar in her ho searching for jewelry. He tur on her with a gun in his hand. said to him, without any whatever, "You know, guns disgusting. I hate them.

(continued on page fifteen)

ys' and Girls' Stories

ontinued from page twelve)

of grass were already burn-

erhaps the wind was stronger the grass was drier than Mr. ker had realized. At any rate, fire spread rapidly across the . blowing right in the direc- of Mr. Hooker's house. Chok- and coughing, the old man beat he leaping, smoking flames his rake, but the grass fire out of control!

ul jumped to his feet. Mr. ker didn't have a telephone. m, call the fire department!" shouted through the screen .

h, my!" exclaimed Mrs. Blake, ying to the door and seeing flames across the street. She led and rushed to the phone Paul dashed into the garage came out carrying his dad's n-handled shovel.

ul stood near Mr. Hooker. both beat at the crackling es threatening the wooden of the house. The white sid- was already blackened by ke, and Paul coughed, blinking e pummeled the burning grass the shovel. He was com- ly surrounded by thick layers moke and singed by the heat he roaring flames.

he most welcome sound Paul remembered hearing was the wail of the fire engine as it reched to a halt at the curb. utes later, firemen were spray- the blaze while other men ed to the house and chopped the burning grass and bush- longside Mr. Hooker's house.

Smoke-blackened and very y, Paul staggered to the side- as the last of the fire was guished. Mr. Hooker, sneez- and coughing violently, stum- across the field and stood be- the boy.

Who thought about calling the department?" he wheezed, ning at Paul.

did, sir," Paul admitted. The man's face was covered with and his gray hair was singed. supposed that he looked just nny.

Well, good for you!" Mr. Hook- er said, smiling suddenly. "Good for you, boy!"

That Sunday Paul stayed after Sunday school to attend the church service with his parents. What made him feel particularly proud and happy was hearing the deep, strong voice of Mr. Hooker, singing as he stood next to Paul and squinted down at the hymnal.—My Pleasure.

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Questions & Answers

(continued from page eleven)

that God has used by which to send him into Egypt to be a means of saving them, as well as the whole household of Pharaoh—all of Egypt. Notice these kind, sympathetic words coming from the lips of the greatest man in the whole world: ". . . I am Joseph your brother, whom you sold into Egypt. Now therefore be not grieved, nor angry with your selves, that ye sold me hither: for God did send me before you to preserve life. . . . And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. . . . And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flock, and thy herds, and all that thou hast; And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty" (Genesis 45:4, 5, 7, 8, 10, 11). Could any of this have come from the arrogant, proud heart of an egotistical, selfish person? What might the brothers who sold him into slavery done in such a place of power in such a time of need? "Man looketh upon the outward appearance but God upon the heart." (See 1 Samuel 16:7.)

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Nowhere is the child of God safe without prayer; nowhere is he in much danger with it.—Moses E. Lard.

St. Claire Bible Class

(continued from page fourteen)

your gun down. I promise you that I will not call the police after you have gone out of this house. Take what you need! I have more jewelry than I can ever use."

The burglar's mouth fell open; he had never been "welcomed" into any house like this! He ran from the house, empty-handed.

Days later there was a note in May Haviland's mailbox. It read, "Madame, I have known nothing but hate and fear in my life. I can deal with them. But I was powerless in the face of your kindness."

"Guns," says May Haviland, "are silent in the presence of love."

Is she right? Would you dare try love against guns? Why not?

We once heard of a woman who moved four times in five years because she just couldn't stand her neighbors. She was very prominent in church work in her community!

We like the short line run recently in the Houston Times: "If you want your neighbor to know what Christ will do for him, let the neighbor see what Christ has done for you."—Tarbell's Teacher's Guide, 1964.

NOW IS A GOOD TIME TO RENEW

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* The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

* Monday-Friday—8 a.m. to 5 p.m.

* Saturday—9 a.m. to 12 noon.

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Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Wildwood Free Will Baptist Church near Newport, North Carolina, is seeking a pastor. Any minister interested in serving this church may contact the clerk, Mrs. Margaret Swindell, Route 2, Box 294, Newport, North Carolina 28570.

= =

The Rev. Robert Earl O'Quinn wishes to announce that he is available for half-time or full-time pastoral work. Also, he will be glad to supply for any pastor who might need his assistance. He can be contacted at the following address: Route 5, Box 236-A, Kinston, North Carolina 28501.

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The Pine Level Free Will Baptist Church, Pine Level, North Carolina, is seeking a full-time pastor to live in the parsonage. Any minister desiring this position may contact Mr. Loomis Crocker, Route 3, Selma, North Carolina; or by telephoning 965-3863.

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NEWS NOTES

(continued from page seven)

—Report of Nominating Committee
11:15—Business
11:30—Special Music
—Report of Finance Committee
11:45—Announcements
11:55—Worship Service:
Message, the Rev. A. Graham Lane
—Adjournment
—Lunch and Christian Fellowship

= =

Layman's League Fellowship Central, at Gum Swamp Church

The Central Conference Layman's League Fellowship will meet at the Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina, Monday night, September 7, at 8 p. m. Eugene Averett, promotional secretary, issues a warm invitation to all laymen in the district to be in attendance.

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God, Help the Woman of Today

by Mrs. Faye Branch Adams

God, help the woman of today;
Give her strength in such a way
To do the things that are just right
From early morn till late at night.

God, bless her as she works and toils
With her hands and in the soil,
Comforting the children with her love;
Caring for the sick like a hovering dove.

God, bless her house from want and fear;
Open her ears that she may hear;
And her lips that she may sing
Words of praise that glory bring.

God, give her wisdom that she may know
That you love and guard her so
Every minute of every hour
And through the storms of life and shower.

God, open her eyes that she may see
And her heart that she may be
A loving Christian of today
To love the Saviour all the way!

Pray

We plan and plan, then pray
God may bless our plan.
But hearken! God saith, "Pr
and He will show His plan
And guide us in His shining
that leadeth on to perfect da
—Author Unkn

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NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION



SEASON OF THE LONG RAINS

A warm, moving chapter from the life of an African pastor Filmed in Africa in color.

See the beauty of Africa's countryside—Share a pastor's burden for his people—Discover with him the rich ministry of a World Vision Pastors' Conference — See this vital ministry in action around the world—Hear the moving personal story of one dedicated pastor—and hear the story of thousands.

A Larry Ward—Ron Plant Production for World Vision International.

Original music composed and conducted by Ralph Carmichael.

See this film at the First Free Will Baptist Church, Kinston, North Carolina, Friday night, September 11, 1970, at 8 p.m. An offering will be taken.

WORLD VISION INTERNATIONAL

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 2, 1970



"THE CLOUD COVER"

THE CLOUD COVER

Somewhere from out of the clouds come high-sounding Sunday speeches, filled with ambiguous words and phrases, adding only to the confusion and misunderstanding of a poor, simpleminded fellow trying to reach out and grasp the truth that will make him free. Somewhere a preacher stands behind his sacred desk, berobed and bespectacled, and befuddled in his utterance of theology. He makes his sermons so intellectual that the average person can never understand what he's really trying to say.

This preacher is so wrapped up (or warped up, as the case may be) in the tenses and progressions of Greek or Hebrew verbs and their allusions and connections, that he loses the real purpose of his being there. Surely he is to enlighten the people; but often in his attempt to make everything clear, the real, important message is hidden in the mighty exposition. For the classroom this is fine; in the worship service . . . well, that's something else again.

What we really want to hear; what the world needs to hear, is more about Jesus—that He loves us and wants to help us.

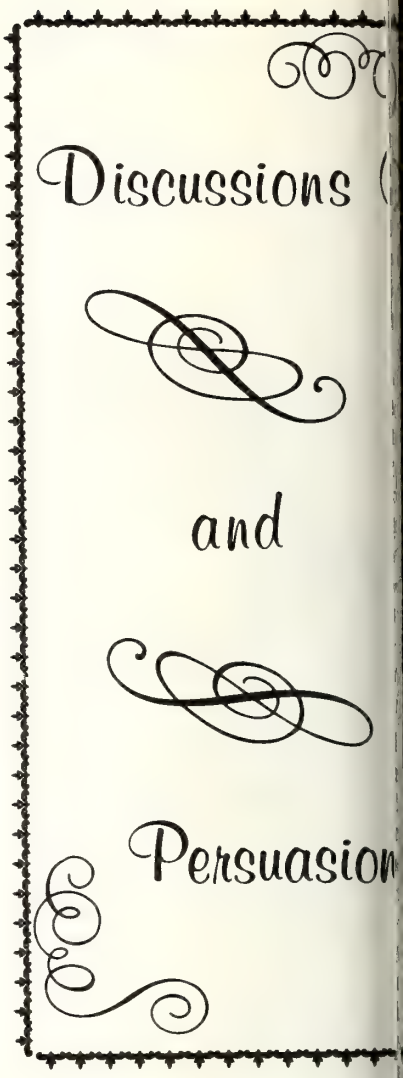
Most of us are so simpleminded that we still enjoy hearing the simple lessons that Jesus taught in His simple manner. Most of us are average people: we don't want to be preached "over"; we want to be preached "to." We don't want to plow through the clouds to get where we're going. Also, we have no more sense than to expect the preacher to believe what he preaches and to live what he preaches. We don't want a hypocrite in the pulpit who sets a good example only when he has an audience! Though we have no argument with good speaking and ten-cent words, we don't want learned eloquence as a substitute for sincere, heart preaching.

Oh, the clouds that cover us. Much speaking is done about secondaries, about trivialities. In our search for wisdom we often confound ourselves. We place our values in the wrong places. The world is dying in sin, and we offer a solution; but the solution becomes too hard under the burden of our words.

We need wisdom, sure; but wisdom which stems from a little common sense. This is something laughed at and sneezed over, but nevertheless, Jesus taught most of His profound lessons in parables, easily understood and easily listened to. He used common sense in every situation. So must we.

Mighty preaching indeed—that preaching that brings on storm clouds—that preaching that hides the light of eternal hope. Sometimes, as we sit on the edge of our pews, waiting anxiously for the sun to break through, we sigh with disappointment as the last "Amen" leaves us unsatisfied. The cloud cover is too oppressing.

Cover Photo by H. Armstrong Roberts



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Youth's Primrose Detour

by L. E. Ballard

the session of the North Carolina State Convention of Free Baptists held in September 917, the convention by unanis vote endorsed the youth orzation formed in 1915 and, at time, going under the name tual Endeavor Union," as the ining service" for North Caroin Free Will Baptists. Three rs later this endorsement was ated, the name being changed "Free Will Baptist League," the endorsement being exded to include a recommendaid that the movement be acceptby the General Conference of iginal Free Will Baptists as the ning service for all Original e Will Baptists. These endorsents have never been rescended, the Free Will Baptist League till today the approved training anization for North Carolina e Will Baptists.

Why, then, have so many of our denominational leaders been willin to let this part of our official program of denominational endevor "die out" in our churches with little or no effort to maintain it? I am aware of the reasons usually advanced—the fact that it is difficult to have two services on Sunday evening; there are so many other activities calling for the attention of our young people, etc.; all of which reasons are not beyond overcoming or eliminating. It is my belief that the real cause of the Free Will Baptist League depression lies basically in two things: (1) the degree of the commitment of our young people to Jesus Christ, and (2) the degree of the conviction of our parents and adult leaders concerning their responsibility to properly prepare our young people for leadership in the church. These two things may well explain many other regrettable things about our youth attitudes and relations today also.

How deep-rooted is the commitment to Christ of those young people who, without any shame, are willing to declare that they do not favor the league because it requires them to attend a weekly meeting; but prefer some other organization because it requires only attending a monthly meeting? Just how profound are the convictions of some of our parents and adult church leaders who seem to have accepted the idea that in order to hold our young people in the church, we must make it as easy for them as possible, and must free them from the religious restraints which held us in line with Bible principles of Christian conduct when we were young, and sustained us when we were tempted to compromise with worldliness? Only a very few years ago, most of us parents would have considered ourselves as contributing to defamation of the house of the Lord if we had permitted our children to attend meetings in the church wearing mini-skirts, shorts, and other articles of clothing which reveal their bodies in such a way as to cause unclean thoughts in the minds of the opposite sex. But it is different now! For the past three or four years, this minister has been thankful for the robes choir members wear when singing for the services. The demure and modest group the congregation sees marching into the choir loft on Sunday morning often looks quite different from the group the minister saw a few minutes before going into the choir room to prepare for the service! Also, it has not been a long time since it was considered that those who worked in Christian institutions were under an obligation to help maintain a clean, wholesome atmosphere for those institutions, and be examples to those who visit those institutions, as Paul puts it in his letter to Timothy: ". . . in word, in conversation, in charity, in spirit, in faith, in purity" (1 Timothy 4: 12). But just recently a fine Christian woman told this writer that she was simply shocked at the immodest clothing being worn by some of the workers in a supposedly Christian institution.

I am not trying to say that our young people are basically bad at all. Nobody loves our Free Will Baptist young people any more than I do; and nobody has any greater faith in the possibilities for good in their lives than I have. But I cannot help but wonder if some of our parents and church leaders are not giving too much encouragement to our young people to take an easy, primrose detour for their spiritual lives, which will bring them to manhood and womanhood insufficiently prepared in character and training to become the leaders the church of tomorrow is going to so badly need. Far worse than our young people need freedom from religious restraints and training responsibilities, they need the challenge of Bible-sustained pirnciples to guide them in their personal conduct and in their commitment to Christ and His church.

Young people, there is nothing wrong with your monthly fellowship meetings. Attend them regularly and give loyal support to the organizations which are providing them for you. But let your commitment to Christ go far enough to make you willing also to attend a weekly training meeting on Sunday evening, or at some other suitable time, to prepare yourselves for the time when the responsibility for the church will depend upon you. The Free Will Baptist League can be just such a training service. The fact that

(continued on page ten)

the lighted pathway

Originated by the Rev. W. L. Moretz

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

Writer

THE REV. L. E. BALLARD
1225 S. Washington Street
Greenville, North Carolina

The Christian and Stewardship

"Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2).

Someone has said that when God wants to make a mighty oak tree, He sets certain laws into motion. An oak is set in the heart of an acorn, soil is prepared by erosion, water is furnished by rain, and the wind beats upon the tree to make it strong and to clear it of dead limbs.

When God wants to prepare a mighty soul, He goes about it in much the same way. His image is placed in the soul, it is planted in the soil of His love, His mercies flow in an endless stream to bless, His truth enriches, the winds of trial strengthens, and the streams of life purges it.

One of the great things in the development of a great soul is God's law of stewardship. By it the fiber of the soul is really tested. Its acceptance seals the heart against greed, selfishness, and covetousness. Its rejection leads to self-centeredness and all its kindred evils.

It takes liberality to make big men. The Bible tells us that God loves a cheerful giver. The truly big man is the one who merits God's love. Stewardship is not so much man's method of raising money as it is God's method of raising men.

We need to remember that we are going to have to render account to God for our stewardship. This stewardship includes not only our money, but our time, our talent, our ability, and our influence. The thing that God is going to be most concerned about is not the amount of money we give, nor the amount of work we do, but how faithful we have been to His will in our stewardship. The man who has but little to give, and but little talent to use, must "be found faithful" as truly as the man with much money and great talent.

The question we want to try and answer today is, What are the principles which should guide us in our stewardship as Christians and church members?

We are not to give according to our desires nor by man's persuasion, but according to the principles God has laid down in His Word. The unmet needs of the kingdom, the inefficiency of many churches, and the bad effect of wrong methods of financing are all due to the fact that we have not been diligent in finding and following the principles laid down in the Bible. Let us take a look at some of these stewardship principles:

(1) Giving should be worshipful. In the dawn of history, giving to God began in connection with worship. Cain and Abel made their offerings in worship. Early in the history of God's dealings with Israel, the bringing of an offering was required as a part of worship. In Exodus 23:15, we have this command from God to His people of Israel: ". . . none of you shall appear before me empty: . . ."

Giving is spiritual and sacramental. It is just as truly a part of worship as prayer and praise: "Worship that comes empty-handed soon ceases to come at all." Persons with closed purses, usually also have closed hearts.

(2) Giving should be on a stewardship basis. We are not to give to God out of pity or compassion for His need. We must recognize that all things belong to God, and that we are but His stewards. Israel did not own one foot of the land of Canaan. They simpl cupied it as stewards. For of this let us go to Leviticu 23, where we read: "The land not be sold for ever: for the is mine; . . ." All the weal the world belongs to God. power to get wealth comes God. We learn this from D ronomy 8:18 where we are ad ished to ". . . remember the L thy God: for it is he that g thee power to get wealth, . . ."

(3) Giving should be pr tionate. In 1 Corinthians 16: have this: "Upon the first da the week let every one of yo by him in store, as God hath pered him, . . ." There is no tion here as to how much, bu know that the tithe is the L and the indication is that Early Church accepted this as rule of their giving. Anywa is to be in proportion to you come. This would certainly m that if your income increases are to increase the amount you by in store for the Lord.

(4) Giving should be with An unwilling act is not a Chris act. Let us read 2 Corinthian 7: "Every man according as purposeth in his heart, so let give; not grudgingly, or of ne sity: for God loveth a cheerful er."

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MISSIONS

RHODESIA

y Joe, Faye, Sheila, and Sharon Barrow

W trust that God will bless the North Carolina Original Free Baptist State Convention. it be a time of spiritual blessg as well as a time of seeking finding His will in planning r ospel outreach for the coming

is past year has been a time essing for us. God has blessr ministry here in Rhodesia. hank Him for the professions ith that we saw. We are esclly grateful for the adults responded to the gospel mes-

on the school year will be over December 9 should be our day of teaching. We appre- the experience of being a ionary teacher; however, we forward with anticipation to ltime evangelism work.

e hope to move to Chiredzi etime during December. Pres-, we are looking for a house ent there. Pray that we will a place available. There is a demand for housing in that

hiredzi is the center of the depment area in the lowveld of desia. There are large irriga- schemes. Many African laers, which live in housing comnds, are needed. The field is e open to us. We will be work- with another missionary ple from West Virginia. So y for us as we plan and oriize that we may systematically h the workers for Christ. Alray that we might have a min- to the Europeans. There are true believers amongst them.

n the fifth of August, Sharon nces Barrow entered the ld. She was three weeks over-. No wonder she weighed eight pounds and three ounces. For awhile we thought that a Caesarean operation would be necessary; however, it was a normal birth. I (Joe) was able to be with Faye during the delivery. We praise God for His undertaking. Thank you for your prayers.

Sheila is doing well. She is proud of her "new baby sister." She seems to be adjusting nicely to the new member of the family.

Sheila also seems to be overcoming her allergy to eggs. She is able to eat small amounts of egg without any adverse effects. Thank you for praying for her. Please continue to pray that God will protect her from snakes, disease, and injury.

Also we request your prayers for Faye. Pray that she will regain her strength quickly so that she may resume her ministry amongst a group of African girls at Biriiri.

Please pray for an European named Mr. Radd. I (Joe) have been witnessing to him for several months. He owns a small restaurant in Umtali. He has moved from an atheistic view to a belief in a Supreme Being. If we move in December, I will not be able to see him. Please pray that he will give himself to Christ before we move.

In closing, accept our thanks for your prayers and financial support. May you be rewarded when you talk with Africans and some Europeans in heaven that come to Christ as a result of our witnessing. Thanks you for enabling us to have a ministry here in Rhodesia.

May God bless you.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Organizational Meeting at Free Union

Austin Carter, director of development at Mount Olive College, Mount Olive, North Carolina, and coordinator of the 1970 series of fund-raising dinners for the College, has announced that an organizational meeting to plan the Beaufort County Dinner will be held at Free Union Free Will Baptist Church in Pinetown, North Carolina, on September 2, at 7:30 p. m. The Rev. Lynwood Boyette is pastor of the host church.

Each pastor, local church chairman, and as many other representatives of the Free Will Baptist churches as possible are encouraged to attend. Organizational details will include the selection of church chairmen, goals, and other details of the dinner plans.

Similar dinners for the College have been held in Beaufort County each year since 1963. "Monies received for the College through this year's dinners will assist the College in providing distinct educational opportunities for the young people of eastern North Carolina," Carter stated.

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Meetings for Planning Dinners

An organizational meeting to plan the Duplin County Dinner will be held at the Beulaville Free Will Baptist Church, Beulaville, North Carolina, September 3, at 7:30 p. m. The Rev. Bruce Dudley is the host pastor.

An organizational meeting to plan the Onslow-New Hanover Counties Dinner will be held at the Folkstone Free Will Baptist Church, September 4, at 7:30 p. m. The Rev. L. L. Parker is the host pastor.

An organizational meeting to plan the Sampson, Harnett, and Cumberland Counties Dinner will be held at the Shady Grove Free Will Baptist Church, Dunn, North Carolina, September 8, at 7:30 p. m. The Rev. Bobby Bazen is the host pastor.

News & Notes of DENOMINATIONAL INTEREST

Piney Grove Auxiliary Honors Pastor and Family



Left to right: H. Burnice Smith, chairman of the board of deacons; Mrs. Smith; Mrs. Grubbs, and the Rev. Adrian Grubbs Jr., holding their son, Chris.

The Woman's Auxiliary of Piney Grove Free Will Baptist Church near Greenville, North Carolina, entertained guests attending a tea honoring the Rev. Adrian Grubbs Jr. and Mrs. Grubbs, on Sunday afternoon, August 23, from three until five o'clock at the church parsonage. The auxiliary invited the community to meet their new minister and his family who are formerly from Raleigh, North Carolina, and has recently accepted the pastorate of Piney Grove church.

An arrangement of snapdragons and pom poms accented the green and white color scheme of the refreshment table, and white gladioli and greenery provided the focal point in the living room. Refreshments of punch, cake squares, nuts, and cheese straws were served the guests by the ladies of the auxiliary.

Special out-of-town guests present for the occasion were Mr. and Mrs. James Lewis of Rocky Mount, North Carolina. Mr. Lewis is the brother of Mrs. Grubbs.

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Crab Point Church Gives Reception for the Brinsons

The Rev. D. W. Cleve Jr., pastor of Crab Point Free Will Baptist Church, Route 1, Morehead City, North Carolina, invited the Rev. Franklin Brinson to bring the message at the Wednesday night service, August 19. Just before turning the service over to Mr. Brinson, Mr. Cleve asked the congregation to follow him into the fellowship hall where the remainder of the service would be held. Upon entering the fellowship hall, to the surprise of the Rev. Mr. Br and his family, a reception being given in their honor.

Mrs. Tom Taylor, Mrs. M Smith, Mrs. James Bell, and Stanley Buck presided at the fet table where nuts, potato homemade cake, and punch served. Mr. Warren Ellis, f of Mrs. Brinson, gave the in tion. The approximately church members and guests ent presented to the Brinso gift of lamps. This was foll with an hour of fellowship singing.

Mr. Brinson, a member of Crab Point Community, has cepted a call to pastor the W Oak Free Will Baptist Churc Bladenboro, North Carolina. church and community wish him and his family God's bless as they undertake this new w

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Revival Services At Piney Grove, Beaufort

Revival services will begin the Piney Grove Free Will Ba Church, Beaufort County, N Carolina, Monday night, Sep ber 7, and will continue thro Saturday night, September Guest evangelist will be the Willis Wilson, pastor of the R Branch church, Winterville, N Carolina. He will be assiste the services by the pastor Piney Grove, the Rev. Owen thur. The church cordially inv everyone to attend this serie services which begin nightly 7:30.

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Central Layman's League At Gum Swamp Church

The Layman's League Fel ship of the Central Conference meet at the Gum Swamp Free Baptist Church, Route 6, Gr ville, North Carolina, Mon night, September 7, at 8 p. m. featured speaker will be the Charles Crisp, pastor of the F Free Will Baptist Church, Ro Mount, North Carolina. Spe music will be furnished by Gum Swamp Layman's Lea Quartet. Ashley Carraway, pr dent of the Gum Swamp lea issues an invitation to all lay of the area to be in attendanc

easant Grove Youth Raise $1,000 for Cragmont



the picture above Mr. Clifton ell, treasurer of Pleasant e Free Will Baptist Church, ville, North Carolina, is shown enting a check for $1,000 to y Herndon III and a group of young people as they are on way to a Youth Rally at the Free Will Baptist Church, on, North Carolina, Saturday, ust 22. This check was turn- at the rally to be applied on Cragmont Assembly Building d.

e youth of Pleasant Grove ch, ages 4-19, worked on this ect during the months of July August. They began the ey - raising project by selling pounds of candy. They also coupons for family portraits served suppers for the local s Club. Each young person also asked to tithe his income n his summer employment.

rs. Johnnie G. Howell is youth ctor of Pleasant Grove church the Rev. J. B. Starnes is pas-

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th Rally at atoga Church

Youth Rally will be held on urday night, September 5, be- ning at eight o'clock, at the atoga, North Carolina, Free Will Baptist Church. A noted psychiatrist, Dr. Bethune, from the Cherry Hospital in Goldsboro, North Carolina, will speak on his personal and professional experience with drug addiction. There will also be two musical groups on the program. It is believed this program will be both entertaining and informative. Attendance will be limited to youth only, including both teen-agers and young adults. All the youth of the area are welcome to attend. The Rev. Dale Bates is pastor of the church.

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Cape Fear District Youth Rally

The Cape Fear District Youth Rally will convene with Tee's Chapel Free Will Baptist Church, Route 2, Smithfield, North Carolina, Saturday evening, September 12, at 7:30. A program will be rendered by the youth of the host church. Everyone of the district is urged to be present and support your group.

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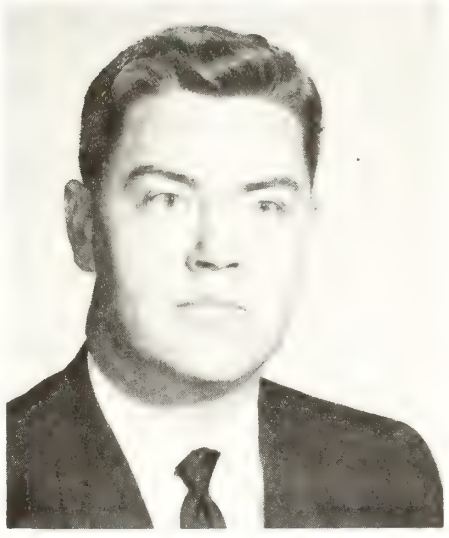
First Church of Durham Making Much Progress

The First Free Will Baptist Church (formerly Edgemont) of Durham, North Carolina, has made much progress in the past year. The church has installed stained-glass windows throughout the sanctuary and vestibule. New carpet, drapes, and an altar have also been installed. Pews have replaced chairs in the annex, and all pews have been refinished. New entrance doors have also been purchased; and an old indebtedness has been paid off.

Sunday evening services are broadcast from the church over WTIK radio station each week. It is reported that increases in attendance are being realized, and many have come to know Christ. The pastor, the Rev. O. B. Jones, and the church membership request the prayers of everyone that the Lord will continue to bless the work at the First church of Durham.

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Rock of Zion Church Announces Fall Revival



The Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, announces revival services beginning Monday evening, September 7, and continuing through Saturday evening, September 12. Services will begin each evening at eight o'clock with the Rev. Andrew Hill, pastor of Smith's New Home church, Deep Run, North Carolina, as the visiting evangelist. Mr. Hill, who is now serving as moderator of the Third Union of the Eastern Conference, is a former pastor of the Rock of Zion church.

The public is issued a warm invitation to attend these services; and a nursery will be provided for the younger children.

(continued on page ten)



SUNDAY, SEPTEMBER 6

Watch Dogs

Scripture Reading—Proverbs 11:9

"There are in every community and every church, watch dogs, who feel called upon to keep their eyes on others and growl. They are always the first to hear of anything wrong. Vultures are always the first to smell carrion. They are self-appointed detectives. I lay this down as a rule without an exception, that those people who have the most faults themselves are the most merciless in their watching of others. From scalp of head to soles of foot, they are full of jealousies, of hypercriticism. They spend their life hunting for muskrats and mud turtles, instead of hunting for rocky mountains and eagles, always for something mean instead of something grand. They look at their neighbors' imperfections through a telescope upside down."—*W. B. Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Many of us are quick to criticize other people when we should look our ownselves over first.

MONDAY, SEPTEMBER 7

Seeing Only Self

Scripture Reading—Exodus 20:17

One day a certain old, miserly, rich man visited a rabbi, who took him by the hand and led him to a window. "Look out there," he said. And the rich man looked out into the street. "What do you see?" asked the rabbi. "I see men, and women, and little children," answered the rich man. Again the rabbi took him by the hand, and led him to a mirror. "What do you see now?" "Now I see myself," the rich man replied. Then the rabbi said, "Behold, in the window there is glass. But the glass of the mirror is covered with silver, and no sooner is the silver added than you fail to see others, but see only yourself."—*W. B. Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

A lot of times when we begin to prosper, we forget other things of life. When you look in a mirror, do you see the silver around the edges and only the image of yourself?

TUESDAY, SEPTEMBER 8

"The Unexpected!"

Scripture Reading—1 Corinthians 6:13

"I know not what may come today,
Some needy soul may cross my way;
Lord, give me words of cheer, I pray,
To meet the unexpected.

"Perhaps some loss may come to me,
Some care, or some perplexity,
Then He my strength and stay shall be
To face the unexpected.

"How oft within the trivial round
So many trying things are found;
But He can make all grace abound
For all the unexpected.

"No matter what the call may be,
Or changes that may come to me;
His hand of love in all I see
From sources unexpected."

—*Selected, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

God is able to help us meet the unexpected if we will only turn to Him.

WEDNESDAY, SEPTEMBER 9

Toilers with God

Scripture Reading—Proverbs 28:1

God can grow trees, and lift mountains, and fill space with singing stars, and people the earth with bright-eyed babies, and stretch the seas from continent to continent, and weigh the nations as dust in the balance, and fill the earth with His glory; but He has so arranged things that He needs our help in the salvation of a lost world, in comforting a broken heart, in making the desert place blossom as the rose for those out of whose lives the light has gone and into whose lives the night has come. Let us help God with His work.—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Do each of us as Christians do our part in helping God in His work?

THURSDAY, SEPTEMBER 10

A Sacred Spot

Scripture Reading—1 Corinthians 16:11

One day, some years ago, a policeman walking his beat in Chicago, observed a man standing before a little building, with bared head, acting—as the cop thought—"pretty queer."

"Either sick—er drunk," he concluded, eyeing the man suspiciously. Then he walked up, to where the man stood with eyes closed, and grunted: "What's the matter, Mac? Sick?"

The man opened his eyes, and smiled. "No, officer. My name's Bill Sunday, and I was converted right here in that little mission. I never come by here that take off my hat and say a prayer."

The cop grinned now, reached hand to Billy, and said, heartily: there, Bill! I've heard about it keep right on with your prayer, a keep the crowd away."—*Knight's Book, Eerdmans Publishing Compa*

Prayer Thought

Finding a sacred spot for praye day will do the heart good.

FRIDAY, SEPTEMBER 11

When Our Faith in Prayer Is (

Scripture Reading—Acts 27:25

Dr. McCormick, in "The Heart o er," tells of a good woman whose ter had died after a painful illness came to her minister and said, "I have lost my faith in prayer. I used lieve that anything I asked for in the of Christ I would receive. When my was sick I besought God with an of desire for her recovery. I believe God would grant my prayer. Wh died I was stunned, not merely beca my grief, but because it seemed to m God had failed me. I pray still, b old faith in prayer is gone." This woman was the victim of wrong te She had in a word been led to sub faith in prayer for faith in God. faith in prayer is uppermost, then ar appointment will shake that faith. faith in God is the great fact of life no matter what may be the outco our petitions we will still trust.—*K Master Book, Eerdmans Publishing pany.*

Prayer Thought

Prayer without faith is useless. Fait locks the door to heaven so our p will be heard and answered.

SATURDAY, SEPTEMBER 12

Wish't You Was My Father!

Scripture Reading—1 John 1:3

In Chicago a boy was sent by a d en father to buy something at a Somehow the lad lost the money, ar dared not go home, for when drun father got dreadfully angry about slightest thing. A man who saw the shivering in a doorway learned his tr and gave him the dollar he had Thanking the kind stranger, the boy off to the store, but suddenly he t back, and looking wistfully at the man, "I wish't you was my father!" He just had a glimpse of the differen would make to have a good father in of a drunken one.—*Knight's Master Eerdmans Publishing Company.*

Prayer Thought

Bringing up children is a great re sibility each parent has to face. Are living a good example in front of child and will you be happy to know they will follow in your footsteps?



by the Rev. Davie Brinson

Why Camp Vandemere?

The Fifth Union Youth for Christ Rally began to plan for its early summer weekend retreat during the month of June. The theme for 1970 was "No Turning Back." The Rev. Jack Mayo of The Rock of Zion Free Will Baptist Church at Grantsboro, North Carolina, was elected by the youth body for the position of director. The Rev. Davie Brinson of the Arapahoe, North Carolina, Free Will Baptist Church, was appointed assistant director for this year's retreat.



Since Camp Vandemere does not have the facilities to meet the needs of a weekend retreat for one hundred sixteen youth, it was decided that the Albemarle Presbyterian Camp would be the location of the retreat.

The retreat began August 7 at 1 p.m., with registration and preparations being made for the tentative schedule. At 7 p.m. there were group discussions; a time when many youth expressed their ideas about the retreat theme, "No Turning Back," and religious interpretations. During discussion a closeness developed in the midst of the older and younger generations, breaking down the so-called "generation gap."



At 8:30 p.m. the evangelistic services were conducted. The first service on Friday night was the beginning of a new experience for those present. At the close of the service approximately twenty-five persons rededicated their lives to Christ, and six youth came forward and accepted Christ as their personal Saviour for the first time. On Saturday night the Holy Spirit continued to touch many lives and there was again a wonderful altar response.

On August 9 Sunday school began at 10 a.m., and the morning worship service was held at 11 a.m. The worship service was conducted in a pleasant outdoor area overlooking Albemarle Sound. There were benches arranged for the congregation, facing a six-foot wooden cross with the blue Albemarle waters in the background. During the invitation three youth came and knelt at the foot of the cross accepting Jesus as their Saviour.

After all these blessings, God still had another in store for the retreat. God had subjected a special burden on the hearts of the director and his assistant, and Sunday afternoon at 1 p.m. these two Free Will Baptist ministers led twelve converts into a watery grave of baptism with Jesus Christ. Then emerged straightway out of the water, twelve disciples. This great experience will live on in many lives of the people of the Fifth Union.

A special thanks is extended to everyone having a part in the success of the 1970 retreat. By the help of God working through his people, again there can be an even greater spiritual victory next year.

This article was written to express the need for a local Free Will Baptist camp that will supply the facilities for groups like the Fifth Union Youth for Christ Rally. This is why we need Vandemere! We solicit your prayers and financial assistance. For more information or arrangements for use of Camp Vandemere, call 249-4601 or write: Public Relations Director, P. O. Box 38, Arapahoe, North Carolina 28510.

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HAVE YOU EVER – I HAVE

by Elsie Meads
Saint Paul Free Will Baptist Church
Elizabeth City, N. C.

Have you ever had a day
When everything went wrong;
A day when you were weak,
But needed to be strong?
I have.

Have you ever known a time
When no one gave you praise;
No sunshine seemed to filter through
To help and lift the haze?
I have.

Have you ever knelt before the Lord
In humble, silent prayer,
And asked His hand to guide you
Throughout the darkening hour?
I have.

Have you ever had Him answer
With a gentle, loving voice,
To tell you you were wise
To make the Lord your choice?
I have.

Have you ever sat at His feet
And left all cares behind;
Forgot the world and all its woe
And known such joy sublime?
I have.

Have you ever known His love
So gentle, kind, and true;
Have you received His promise
Of a home beyond the blue?
Thank God, I have.

AUXILIARY ADOPTS MOTHER

by Doris Lambert



The Woman's Auxiliary of Highland Pines Free Will Baptist Church, Rockingham, North Carolina, has adopted an eighty-three-year-old widow as mother of the auxiliary. The adopted lady is Mrs. Annie Campbell who lives all alone except for her little dog, Brownie, on Boyd Lake Road in Hamlet, North Carolina.

The ladies of the auxiliary visit her often and have special prayer services in her home. They also take her sunshine baskets and she always has a ray of sunshine and joy in return for each of them. They recently bought her a two-burner hot plate, as a laundry heater was her only way of cooking.

We have a mission field around us here at Highland Pines and there is much to do, and a challenge to all Free Will Baptists as well as to other Christians. We can all do something, so let's do it and see how the Lord will bless us! My prayer is that I might live like Jesus and be a blessing to someone.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

YOUTH'S PRIMROSE DETOUR

(continued from page three)

some leagues have set an easy pattern by turning the Sunday meetings into sort of reading circles, does not mean that your league will have to be like that. In the early days of the Free Will Baptist League, young people studied the program materials furnished them and sought for novel and interesting ways to present the themes. Sometimes they dramatized it. At times they substituted a good playlet on the same theme for the material in the program book. They often supplemented it with a good recitation or special reading related to the subject. Also they enhanced the meeting with appropriate special music. Many of your fathers and mothers, and a good many active ministers of today, will tell you that the league meeting was once, not only an interesting and enjoyable experience, but a source of training for the labors and ministeries they are now rendering to their churches. What they did, you can do—and you can do it **better!**

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NEWS NOTES

(continued from page seven)

Taylor Hill to Hold
Pleasant Grove Revival

The Pleasant Grove Free Will Baptist Church, Route 3, Dunn, North Carolina, announces its fall revival to be held September 13-19, at 7:30 each evening. The Rev. Taylor Hill, pastor of the First Free Will Baptist Church of Fayetteville, North Carolina, will be the guest evangelist. The Pleasant Grove pastor and the church membership invite everyone to come and worship with them during this series of services. Special prayers and special music will be featured at each service.

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Revival Slated
For Wilson Church

Revival services will begin September 6 at the First Free Will Baptist Church, Wilson, North Carolina, and will continue through September 11. Servi will begin each night at 7:30.

Evangelist for the meeting w be the Rev. Clyde Cox, pastor Pine Level Free Will Bapt Church, Pine Level, North Ca lina. Singing and music will under the direction of the R and Mrs. Wayne West, educatio director and director of music the church. Choirs, quarte soloists, and other choral grou will provide special music ea night.

We are expecting an old fas ioned, outpouring of the H Spirit in this meeting, and will joy good preaching and singi Free Will Baptists in the Wils Wayne, and Johnston cou areas are urged to attend ea night. Others are invited to tend as many nights as possible

The pastor, C. F. Bowen, quests the prayers of all our p ple for this revival.

Coming Event

September 16, 17—State Conv tion of Churches of Origi Free Will Baptists of No Carolina, Saint Mary's Chur New Bern

September 19 — Eastern Conf ence Youth Convention, Chr tian Chapel Church, Pink H North Carolina

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NOTE OF THANKS

I would like to express thanks to all the woman's au iaries for the beautiful birthd cards and loving offerings. most of all, I want to thank Christian friends for their pray for my wife. She is suffering w inflammatory rheumatism and doctors say she will never be a better; so please keep her and m self on your prayer list.

Your brother in Christ
B. F. Ringgold Sr.
Route 5, Box 97
New Bern, N. C. 2856

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: Of what value is a riage ceremony?—G.H.S.

nswer: The Bible indicates t God initiated the first mar- ri e by bringing Eve to Adam. "A d the rib, which the LORD G d had taken from man, made he a oman, and brought her unto th man. And Adam said, This is n bone of my bones, and flesh of my flesh: she shall be called W man, because she was taken out of Man. Therefore shall a man le e his father and his mother, a shall cleave unto his wife: and th y shall be one flesh" (Genesis 2 2-24).

everal Christian scholars think th re was a ceremony wherein God e phasized the responsibility and i portance of marriage, witnessed b the heavenly host. Even th ugh I have no direct proof that s h happened when God gave Eve t Adam to be his companion and t be coruler of the terrestrial c ation with him, I am inclined to s re such a view. (See Genesis 2 6-28.) Such Scriptures as we f d in several locations seem to l a foundation for this suppositi n: "And the LORD God said, It i not good that the man should be a ne; I will make him an help m et for him" (Genesis 2:18); "W hoso findeth a wife findeth a g od thing, and obtaineth favour o the LORD" (Proverbs 18:22). (ee Psalm 8:6-8; Genesis 9:2.)

Jesus sanctioned marriage and s emed to favor the customary p blic manifestation of it when He a tended the marriage feast at C na of Galilee, and took part by t e miracle He performed in turn- i g the water into the wine needed i the ceremony.

Baptism by immersion announc- e to the world publicly that a new- b rn Christian is no longer a part o the lost world of sinners; but that he has died to the world, been buried as it were, and has arisen to walk in newness of life (a new life in Christ). So the marriage ceremony is a means by which the world can know that the couple has left the homes and watch care of their parents as part of that family relation, and has, under the sanction of God, been made one flesh; thus the nucleus of another home and family with all the God-given rights to each other and all the responsibilities God assigns to a husband and wife and to parents as the new family grows.

Secret marriages give place to the devil and the flesh, and an opportunity to manifest itself in dishonesty—a kind of dishonesty that tends to cause heartbreaks and family deteriation. The courtship, as well as the marriage ceremony itself, should be conducted in a way that coincides with all the Bible teaches on honesty, decency, and integrity. Whether or not we accept it, the Bible still teaches: "Let all things be done decently and in order" (1 Corinthians 14:40); "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband" (1 Corinthians 7:2); "But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matthew 5:28).

In Revelation 21:8 whoremongers are among those whom the Bible says will have their part in the lake which burneth with fire and brimstone. "Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Hebrews 13:4).

The only right and decent way for a man and woman to have familiar relationship with each other is in the bond of matrimony, and for this marriage to be publicly announced; therefore, the ceremony and the vows are in order.

HAVE YOU RENEWED YOUR SUBSCRIPTION

NOTICE TO ALL MEMBERS OF THE FREE WILL BAPTIST PRESS FOUNDATION

The annual meeting of the Free Will Baptist Press Foundation, Inc. will be held in Ayden, North Carolina, on Tuesday, September 8, 1970, at 10 a. m., in the new foundation building.

Each member is requested to be present. If you are unable to be present, please sign proxy below and return to me, Box 158, Ayden, North Carolina. The proxy will be used only if you are unable to be present.

Yours in Christian service,
Hubert Burress, Secretary
Free Will Baptist Press Foundation, Inc.

We hereby appoint D. W. Hansley, president; Hubert Burress, secretary; or _____ as our proxy for the annual meeting of the Free Will Baptist Press Foundation, Inc., September 8, 1970, at 10 a.m., Ayden, North Carolina.

Date_____ Signed_____

STORIES

for our youth



NOBODY LIKES US

OWEN C. SALWAY

"NOBODY likes us, Tom," pouted Ralph Frazer as he kicked a stone with his new running shoes. "Look at those kids playing volleyball over there."

Tom nodded in agreement.

"Hi," called Jim Barber, "come on over and play volleyball, fellows."

"We don't feel like it," shot back Tom as the two boys wandered off behind a cabin.

Ralph and Tom Frazier were cousins. This was the first time either of the boys had been to youth camp. After three days, they were lonesome and homesick.

"You know," frowned Ralph, "I'm sure they wouldn't even miss us if we didn't show up for supper."

"You mean we should skip out for an hour or two?" asked Tom, glancing at his cousin.

"Why not?" retorted Ralph. "We'll show them we're not going to be kept prisoners here all week. We didn't want to come to camp in the first place."

Tom hesitated.

"Come on," said Ralph sharply. "We'll be back before bedtime."

Soon the fellows were out of earshot of the camp, and they were in a little world all their own. Tall, majestic evergreen trees swayed in the breeze, and unfamiliar sounds of birds and small animals echoed back and forth among the thick undergrowth.

"We might just as well hunt for a few bird nests while we're waiting," put in Ralph uneasily as he edged over closer to his cousin.

"It's kind of spooky in these thick trees, eh?" said Tom, glancing over his shoulder. "Maybe we should start back now."

"We'd better wait a little longer," replied Ralph quietly. "I don't think they have finished supper yet. Let's go along this other path for a little way."

The boys moved slowly down the path, pretending to look for nests. At last, they retraced their steps and stood looking at each other where the two paths joined.

"I think we should take this path here," said Tom. Concern was written all over his young face.

"You're all mixed up," yelled Ralph. "That path goes in the wrong direction."

"All right," growled Tom, "if you're so smart, we'll take your path."

Soon one path branched off into another and by the time the sun was starting to set, the boys were utterly lost.

The tall trees stood like soldiers on guard duty along the narrow trail. The sun was now setting behind the rim of the horizon. It left a crimson streak in the darkening sky.

The two boys walked slower now, swatting at mosquitoes that seemed to increase as the shadows lengthened.

"You're some woodsman," snapped Tom, glancing at his companion. "We're not more than a n from camp, and you don't e know up from down."

"Look," put in Ralph, "t crazy idea was as much your i as mine. How did I know th were trails leading in every di tion?"

"Maybe we should pray or so thing," ventured Tom.

"Well, I don't even know h to pray," put in Ralph weakly. fact, I'm not even a Christian guess."

The boys walked on for so time in silence.

"Stop!" whispered Tom, gr bing Ralph by the arm and poi ing to a dark shadow some twe feet ahead.

"It's a bear," gasped Ral "and there are two cubs near t big tree."

The boys stood frozen in th tracks as the huge black bear re ed up on her hind legs and gro ed.

Then the bear took a step f ward; long yellow teeth revea themselves as her lips curled ba

"Let's r—r—run," whispe Tom. His face was ashen whit

"No," said Ralph, "we would have a chance. Move back slow unless she charges."

The frightened boys edged ba ward until Tom tripped over a l A scream escaped the boys' lips the bear crouched to leap.

The sudden sharp report o rifle with the instant thud o bullet, as it struck a tree inc above the bear's head, echoed reechoed in the stillness. The c scampered into the trees with mother at their heels.

Jack Harrison, one of the co selors from the camp, stepped into the path.

"I found you just in time, boy he said shortly.

The rifle shot brought ot searchers from the surround area, and with little talk the pa headed back to camp.

Nothing was mentioned t night; but the following morn Jack Harrison called the b aside.

"Well," he began, "I'd like know what happened yesterday

"Nobody likes us," said Tom s lenly.

(continued on page fifteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of July, 1970. Receipts have been mailed each individual, auxiliary, or organization contributing; but totals are shown here only for each conference for the period covered. It is also a statement of receipts for July, 1970, compared with July, 1969.

RELIGIOUS CONTRIBUTIONS RECEIVED
(Includes Gifts for All Purposes)

	1970-71	1969-70	Increase or (Decrease)
Elmarle Conference	$ 102.67	$ 221.52	$(118.85)
Ivy Ridge Association	15.10	16.91	(1.81)
Cape Fear Conference	643.46	200.83	442.63
Central Conference	704.84	901.52	(196.68)
Eastern Conference	1,631.48	1,366.60	264.88
McDee Association	34.86	145.55	(110.69)
Piedmont Conference	20.00	20.00	
Western Conference	1,081.62	363.64	717.98
Other States		11.32	(11.32)
Statewide Bodies		185.48	(185.48)
Total Religious Contributions	$4,234.03	$3,433.37	$ 800.66
Parents and Relatives	20.00		
Friends and Others	352.00		
Farm Income	808.46		
Fifteen Sales	399.45		
Miscellaneous Income	897.82		
Total Income for Month	$6,711.76	$4,390.41	$ 2,321.35

Honor Roll

Cape Fear Conference

Fayetteville	$165.00
Smithfield	100.00
Yelverton's Grove	157.72

Central Conference

Piney Grove (Pitt County)	180.00
Rose Hill	113.72

Eastern Conference

Fifth Union Meeting	$100.00
Oriental	148.95
St. Mary's	238.50
Wintergreen	101.62

Western Conference

Pleasant Grove (Wayne County)	502.00
Sherron Acres	100.00

Friends and Others

Elizabeth Harris	100.00

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Robert Earl O'Quinn wishes to announce that he is available for half-time or full-time pastoral work. Also, he will be glad to supply for any pastor who might need his assistance. He can be contacted at the following address: Route 5, Box 236-A, Kinston, North Carolina 28501.

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The Pine Level Free Will Baptist Church, Pine Level, North Carolina, is seeking a full-time pastor to live in the parsonage. Any minister desiring this position may contact Mr. Loomis Crocker, Route 3, Selma, North Carolina; or by telephoning 965-3863.

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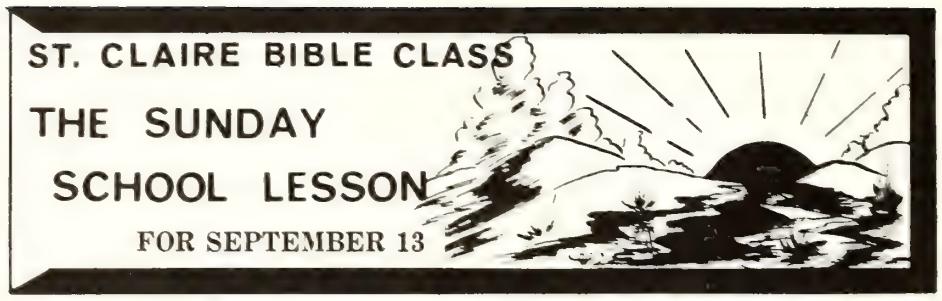
EMMETT BARTLETT SURRENDERS CREDENTIALS

It is reported by the Ordaining Council of the Cape Fear Conference of Original Free Will Baptists of North Carolina, that Mr. Emmett Bartlett has surrendered his credentials and is no longer affiliated with the Cape Fear Conference. This announcement was received August 27, 1970.

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Mount Olive Day

The Rev. Leonard Woodall, pastor of Hull Road Free Will Baptist Church, Snow Hill, North Carolina, has announced that Sunday, September 6, will be observed as Mount Olive College day. President W. Burkette Raper will deliver the sermon for the morning worship at 11 a. m.



THE PERIL OF SECULARISM

Printed Text: Genesis 25:21-23, 27-34

Memory Verse: Hebrews 12:15, 16

I. INTRODUCTION

To those who see only through lavender-tinted glasses, these may be "the days of wine and roses," the days of great prosperity, of social evolution, of the big opportunity. To them, man's inhumanity to man is being seen for what it is, a brutal carry-over from a time when human beings were bought and sold like cattle or hound dogs. Their cry is that if we can only get rid of all the right-wingers, get all the preachers on our side, convert the churches into social entities, and reduce them to harmless discussion arenas, and discard all the old "millstones that have hung around our theological necks," we will have a brave new world.

And do you know who their god is? It is science. But it is a science of technology that is not merely interested in truth for its own intrinsic value, but interested in producing a new secularism—a form of "eat, drink, and be merry; for tomorrow we will all die and there is nothing after that." Many young men have been caught up in this false conception of life. They say by the thousands everyday, "What's the use of doing right; tomorrow the draft board's got us and we're off to Vietnam where we will die on some bloody battlefield or in some stinking rice paddy."

Because of this creeping philosophical malignancy called secularism, we have became the bondservants of materialism—the never-satisfying quest for things, to the sacrifice of the spiritual needs of our lives. We can see evidences of the easy manner in which we dispose of the eternal values as we look into the lives of Isaac's two sons, Esau and Jacob.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. Today's lesson is appropriate for a temperance lesson.
2. Not many details of the life of Isaac are given in the Bible.
3. This lesson is an opportunity for us to understand something of how the enmity between the Jews and Arabs came into existence.

B. The Birth of Two Nations (Genesis 25:21-23)

1. Isaac prayed that the Lord would give them a son.
2. This prayer was answered and the Lord gave them twins.
3. These twins—Esau and Jacob—became the heads of two great nations, the Jews and the Arabs. The nature of the two people may be seen in the personalities of Esau and Jacob.

C. Jacob and Esau Grow Up (Genesis 25:27, 28)

1. Very little is told about the childhood of Jacob and Esau.
2. They were very different in their personalities and looks.
3. Jacob was the favorite of his mother; Esau was the favorite of his father.

D. The Birthright Is Sold (Genesis 25:29-34)

1. The birthright was a spiritual as well as material blessing.
2. Esau's nature made it easy for Jacob to obtain the birthright from him.
3. Esau sold his birthrig
that which would satis
body.
4. Men today sell their
right for that which w
isfy the desires of the
—Bible Teacher (F.

III. ADDITIONAL TRUTHS

A. Eyeglasses are a won
invention. They are able t
or correct faulty vision so tha
ple can see clearly. Millio
persons would not be able
adequately without them.

But as good as eyeglasse
they cannot see into the f
They cannot discern hov
should live now in light of
events. They are good onl
improving physical eyesight.
spiritual vision the servant
Lord needs to inquire of Go

This lesson illustrates the
that our lives today cannot l
ed by what we see phys
They must be ordered accord
our spiritual eyesight. A
humanly speaking, would
picked Esau over Jacob, bu
in His omniscience always l
best. From this lesson we c
the importance of relying v
upon God.

First is the fact that God
not choose according to h
abilities. We read that the
said to Rebekah, "Two natio
in thy womb, and two mann
people shall be separated fro
bowels: and the one people
be stronger than the other p
and the elder shall serve
younger" (Genesis 25:23).

If we were to choose acco
to human ability, we cer
would not pick Jacob over
Esau was the elder, and in
physical respects he was su
to Jacob. But God does not c
according to man's own abi
The choice is always accordi
His mercy and grace.

It is difficult for teachers
have favorite students. The
we regard as superior are
with more ability, better pers
ties, and helpful attitudes.
God's choice may be much d
ent from ours. This is why
important that we teach al
students all the time. We c
tell what God has in store fo

(continued on page fifte

Claire Bible Class

inued from page fourteen)

erson whom He may bring our instruction. All that He es of us is to be faithful to sk He has given us.—Bible itor.

Many human problems center the differing values held by viduals, races, and nations. marriages go "on the rocks" se one mate regards as of lit- ue something that is consid- f much greater worth by his er. One of the issues in ica's racial tension concerns rty values. One reason why ountry has difficulty in nego- g with communistic govern- is that they place little on human life.

Esau had a twisted sense of es. He traded his invaluable right to satisfy the hunger of esh. To gratify his physical e, he forfeited the privilege of ing on God's purpose in the n holy family.

e spiritual descendants of are legion. Millions of peo- sell out" to the forces of evil small price. People bargain the devil for just a few mo- s of pleasure, or for a fleeting ce to stimulate the senses. are slaves to their physical tites.

e dollar sign is generally ac- ed as a symbol of all that is idered of value. No dollar can be attached to a human however. The Christian's e of values is developed to a ee of maturity which rejects positions that jeopardize the . He exercises self-control to nnel his energies in avenues of ul service to God, and to his owman. — Standard Commen- y.

. A Sunday school teacher re- rked that he who buys the th makes a good bargain. Then asked if any of his pupils re- ed an instance in the Bible of ad bargain. "I do," replied a , "Esau sold his birthright for ess of pottage." A second said, das made a bad bargain when sold his Lord for thirty pieces silver." A third boy added, "Jesus tells us that he who makes a bad bargain to gain the whole world loses his own soul."—Selected.

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Boys' and Girls' Stories

(continued from page twelve)

"Did you notice how many boys tramped through the woods last night, hunting for you?" asked Mr. Harrison. "They didn't have to. They all volunteered because they wanted to help you."

The boys did not reply.

Mr. Harrison continued. "We love you fellows just as much as any of the other boys in the camp. I've been watching you for the last few days, and I think I know what your trouble is. In Proverbs 18: 24, it says, 'A man that hath friends must shew himself friendly.' There's more to the verse, and I want you to read it when you get back to your cabin."

Tom and Ralph kept their eyes to the ground and squirmed uneasily.

"You boys broke camp rules and must be punished," said Jack Harrison slowly. "I'm going to ask you to do something that you haven't done since you came to camp."

The boys eyed him curiously.

"Do you see those boys playing volleyball over there?" pointed Mr. Harrison. "I want you to go over there and ask whether you may play with them."

Mr. Harrison watched as the boys slowly crossed the yard.

"May we play with you?" asked Ralph above the noise of the game.

"Hurrah, here are Tom and Ralph," yelled the fellows. "We'll have Tom on our side; you have Ralph."

Immediately the boys were lost in the enthusiasm of the game.

That night there was a soft knock on Jack Harrison's door.

"Come in."

Tom and Ralph filed in, smiling.

"We want to apologize for what we did, Mr. Harrison," put in Ralph.

"Yes, you were right," said Tom excitedly. "We had the time of our lives today."

"We read the rest of that verse, too," said Ralph, "about a Friend who sticks closer than a brother." He paused. "Mr. Harrison, we'd like to ask that Friend to come into our hearts. Would you help us?"

Mr. Harrison smiled and reached for his Bible.—My Pleasure.

= = = = =

Press and Bookstores Closed

The Free Will Baptist Press and Bookstores at Ayden, Smithfield, New Bern, and Wilson will be closed Monday, September 7, in observance of Labor Day. They will be opened at the regular hour for business Tuesday, September 8. Thank you.



SEASON OF THE LONG RAINS

A warm, moving chapter from the life of an African pastor Filmed in Africa in color.

See the beauty of Africa's countryside—Share a pastor's burden for his people—Discover with him the rich ministry of a World Vision Pastors' Conference — See this vital ministry in action around the world—Hear the moving personal story of one dedicated pastor—and hear the story of thousands.

A Larry Ward—Ron Plant Production for World Vision International.

Original music composed and conducted by Ralph Carmichael.

See this film at the First Free Will Baptist Church, Kinston, North Carolina, Friday night, September 11, 1970, at 8 p.m. An offering will be taken.

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N. C. State Convention MISSION RALLY

WEDNESDAY NIGHT

September 16, 1970

7:30 P. M.

ST. MARY'S FREE WILL BAPTIST CHURCH

New Bern, North Carolina



PAM TEMPLE
Testimony
First Free Will Baptist Church
Wilson, North Carolina

THE REV. J. E. TIMMONS
Speaker
Director of Spanish Mission
Mexico



YOUTH OF STATE CONVENTION WILL RENDER SPECIAL MUSIC

BRING YOUR MISSION OFFERING!

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 9, 1970

SEP 10 1970
DURHAM, N. C.



"HAPPINESS"

Cover Photo by Cam

HAPPINESS

Happiness is . . .
A pink Cadillac full of gas,
A place to go in it—
And it paid for.

Happiness is . . .
A sunny day with shady trees,
Some time to sit beneath them
And enjoy it all.

Happiness is . . .
The greenest grass that never grows;
That's spotted with flowers—and honeybees
That never sting.

Happiness is . . .
A comfortable house that's warm in winter
And cool in summer—
Without a mortgage.

Happiness is . . .
A loving wife who cooks good,
And never complains
When you don't.

Happiness is . . .
A little boy with clinging arms—
And dirty knees
To soil your best suit.

Happiness is . . .
A little girl with curly hair
And dimpled smile,
Who looks like her mommy.

Happiness is . . .
A steady joy with pleasant work—
And adequate pay
To meet the bills.

Happiness is . . .
A peaceful heart and saved soul—
And knowing within
That it's all true.

Happiness is . . .
No fear of dying. but no disgust with living;
And the ability to grasp
Each new opportunity.

Happiness is . . .
All the things we choose, to give us content,
To fill our needs—
Or leave us empty.

Discussions and Persuasions

The Free Will Bapti
September 9, 1970
Volume 85 Numbe
TOMMY MANNING, *Editor*
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Free Will Baptist Press Foundation,
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BOARD OF DIRECTORS
D. W. Hansley, President; Fred A. River Vice-President; Hubert Burress, Secretary; J Everton, C. Felton Godwin, Robert May, Dewey C. Boling.

A Good Soldier of The Cross

. to be absent from the body, . . . (is) present with the Lord" (2 Corinthians

mitted by the Revs. C. M. tes and J. Stewart Humphrey ehalf of the Cape Fear Confer- Ministerial Association.

When his name was called at Union Meeting Saturday, Au- t 29, we all felt a deep sense of liness. It was always a conso- on to have him present. Now has gone to that great Union ting in heaven.

all began in 1881 when Wil- Henry Lancaster was born in nston County, North Carolina. life became the Lord's in 1900, in 1920 the Holy Spirit anoint- him to preach the gospel. Thus an a witness for Christ that most certainly be counted next hat of the Apostle Paul. In , one thinks of Paul when he embers "Preacher Lancaster," ause he like Paul often said, "I crucified with Christ: never- ess I live; yet not I, but Christ th in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20). There is no question in the mind of any of those who knew him that he not only said it but lived this maxim all his life.

The years of his ministry were harder than ours. Often he would walk to the station, take the train; and if he were lucky, someone would pick him up by horse and buggy and take him to his week-end appointment. In those days services were held on Saturday and Sunday. Sometimes the offerings were so small they would barely take care of the train fare. Nevertheless he served fifteen churches in his lifetime. He gave his home church, Johnston Union, twenty-three years of his ministry.



Yesterday a beggar asked me for a dollar. I gave it. It was no sacrifice on my part. Once "Preacher Lancaster" gave the last dollar his family of nine children had to a gypsy who had accepted Christ. "The very last dollar!" one of his daughters writes in a biography of his life and ministry. Again one can't help but think of a Bible figure. The widow gave the last of the oil and meal she and her son had to the prophet, only to discover that there was always enough for each successive meal.

There were nine children born in the Lancaster family. They are all members of the kingdom of God today. What a testimony! Someone has said, "The hardest place to be a Christian is at home before your own family." "Preacher Lancaster" proved that it could be done. He would tell you that you could do it too, if you loved your children and wanted them to live in heaven one day.

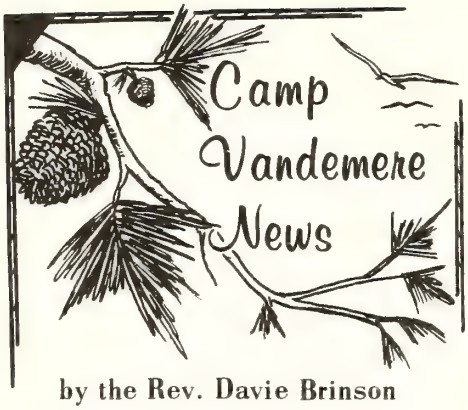
Zinzendorf once said, "My joy until I die: to win souls for the Lamb." The last fourteen months of "Preacher Lancaster's" life were spent in a sickbed. Did he lose hope? Did he stop preaching? Those of us who visited him know he did not. He praised the Lord for His goodness and witnessed to every visitor. Each time you left his room you felt as if you had had a little glimpse into the heavenly city. Only words of Joyful praise came from his lips. So often we are discouraged. So many times we give up in the face of adversity. "Preacher Lancaster" was more like Job than we. "Though He slay me yet will I trust Him," he would say.

On August 17, 1970, "Preacher Lancaster" arose early in the morning to meet his Saviour. One can almost picture him there with tears of joy, so often seen on his cheeks, streaming down as he gazes intently upon his Lord's face.

One can almost hear the Master say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew 25:21).

The ministers of the Cape Fear Conference had the unique privilege of sharing the life of this soldier of the cross. Our lives will never be the same because of his. To have shared his presence was second only to sharing the presence of Christ. We are grateful that God allowed us to live in the same span of time that the Rev. W. H. Lancaster witnessed for the Lord.

To his family and closest friends we offer our sympathies and prayers. It must be a joy to know for certain that your loved one is safe in the arms of Jesus.



by the Rev. Davie Brinson

FURTHER DEVELOPMENT AT VANDEMERE

Present facilities at Camp Vandemere include bathhouses for boys and girls. Also, there are picnic tables and an activity area for games and outdoor sports. At the present time blueprints for steel dormitories are being drawn up for consideration. A bulldozer is being used for landscaping, also.

A program for a year-round curriculum is being considered. The prospects of further development at Vandemere are great! But the many dreams in future progress of our Free Will Baptist camp at Vandemere can only be achieved through the support of you and me as we work together to promote this work.

To those interested in visiting Camp Vandemere this fall, please call 249-4601, or write: Public Relations Director, P. O. Box 38, Arapahoe, North Carolina 28510.

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ANOTHER BOOKSTORE

The Press has another bookstore to serve the people. Formerly the Tidings' Bible Bookstore, it is now operating under the name, the Wilson Bookstore, and is located at 1106 South Goldsboro Street, Wilson, North Carolina. The bookstore is open Monday through Saturday from 9:30 a. m. to 5:30 p. m., and the public is invited to make use of this new addition to the Press facilities. As always, it is the Press's desire to serve better; and it hopes that the Wilson Bookstore will prove convenient for the people in the area.

ROBBERY, BEATING, AND ROMANS 8:28

by Bernard R. DeRemer
Arlington, Virginia

Darkness had fallen earlier, and now the streets were deserted that fateful night before Washington's Birthday. I had worked later than usual at the office, then stopped at the store for a carton of milk. Carrying the package, a briefcase, and an umbrella, I approached my apartment building as usual.

From here on it was anything but routine. I noticed two men following me, but at first thought nothing of it. Seconds later I was flat on my back, being worked over, then rolled over so they could grab my wallet ($7, cards, etc.) and run—ratlike, into the night.

I picked myself and my possessions up, glad that it wasn't far worse. My glasses didn't even get broken; clothes were covered with mud, but not torn; and I discovered after X rays later that I got only a scratch, lumps, and bruises from the ordeal.

The police could do little by the time they got there. I couldn't even begin to identify my assailants from that brief (but much too long!) encounter. They did, however, search the area thoroughly in case my empty wallet might have been discarded; but no luck.

Just a few weeks earlier, in almost the same spot, I had experienced my first robbery. That time I lost only $3, wasn't harmed, not even touched. This was getting to be a habit; one I didn't care to support.

Right then I started some serious thinking. Relatives and friends had been warning me that I ought to move from the dangerous, crime-ridden area, but I had demurred. After the first robbery, my boy said, "Dad, you've just got to get out of there. If you don't, something terrible is going to happen!"

I decided it wouldn't happen to me if I could help it, and started looking elsewhere earnestly immediately. I also took drastic steps—no more going after dark for anything! was particularly painful since church, Grace Baptist, located similar neighborhood (but ano part of the city), was suffe from seriously declining att ance, largely for just such reas (Later the church voted to u with another fellowship and down its present operation. effect, the criminals won aga However unpleasant, this is awful reality of life today Washington, D. C.—or many o large cities.

Two months later, I moved by far the finest home I have known, in a presumably suburb, far from the madde crowd's ignoble strife. I c write volumes about the deli ful apartment, lovely neigh hood (Colonial Village, Arling Virginia), comforts and conv ences; but of course, No. 1 safety! I now have no fear a going out at night, and it's so to be back in church on Wed day and Sunday nights—as we to go shopping or elsewhere other nights.

Robbery and beating are dr ful terms, conjuring up vision serious injuries, great loss, terrible distress. In my cas certainly praise the Lord there were no serious or lasting juries, and that the losses v not significant. My cards an cense were replaced with a m mum of expense and inconv ence, and the stolen docum were never used in any way my knowledge.

The whole episode provides excellent example of God's pr dential care and leading. I hadn't happened, I suppose I'd be down there in the district crime and confusion—if I ha already been killed or seriously jured!

"We are assured and know t (God being a partner in their bor) all things work together are (fitting into a plan) for g to those who love God and called according to (His) des and purpose" (see Romans 8:

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

ANNUAL REPORT OF THE SUPERINTENDENT OF THE FREE WILL BAPTIST CHILDREN'S HOME

Introduction and History

The Free Will Baptist Children's Home has now passed its fifty years in the child-caring field. Since the first children were admitted May 23, 1920, it has provided a home for the five hundred eighty-seven (587) children who have been welcomed into its care as of June 30, 1970. Sixty-four of these are now in care at the Home and four others are being assisted in higher education.

While this Home now has a campus and other assets worth in excess of one million dollars, its greatest assets are found in the lives and services of the many noble men and women who were nice boys and girls "in our care"; and its greatest challenge and opportunity is the future of those who are now "in our care."

The commitment of this Home "... That Life Shall Have Meaning ..." for the children who look to us for their physical, emotional, intellectual, and spiritual need.

Taking a Look at the Past Year

God has continued to bless our Home in many ways. Most of the apprehension and insecurity brought about by the death of our former superintendent have vanished and we have about settled down once more. As one child put it, "Breaking in a new superintendent is no easy task."

We were able to pay all of our accounts in full when we closed our books for the annual audit on June 30. The entire past year has been a year of financial uncertainty. We are just not getting enough income to meet the present expenses and depreciation. The four new buildings recently added to our campus put us in an entirely new overhead bracket. We again call upon you to come to our rescue by increasing your gifts immediately.

Religious Program

Brother Eugene Sumner continues to serve as our full-time pastor and counselor. Mr. Sumner is also serving as director of campus life. His many duties have thus far prevented him from setting up the religious educational program originally planned. We hope to do more in this area during the coming year. Of course, we still have the usual Sunday school, worship services, and league. The ladies of the Second Western District have continued their faithful work with our youth groups. We are deeply indebted to these persons.

Health Program

We are very grateful for the very good health our children have enjoyed during the past year. We have had no real, serious illness except for five appendectomies. Dr. B. D. Thomas of Zebulon is serving as our family doctor—no charge.

Special Services

As we attempt to meet the spiritual, physical, emotional, and intellectual needs of our children, we are in need of more and more services from professional agencies within our state and local area. We are, as in past years, receiving assistance from the Department of Social Services and local health department for glasses, eye operations, dental work, etc. We also work closely with the Nash-Edgecombe Mental Health Clinic, the North Carolina Commission for the Blind, the Duke Child-Care Consultant Services, and the Health and Social Services Departments of several counties in the area. During the past year, the evaluation and consultant services of the Group Child-Care Consultant Services of Chapel Hill have been most helpful.

Farm Program

The farm was operated again this year by the Home with the exception of the tobacco. The to-

(continued on page fifteen)

A PUBLIC STATEMENT TO THE FREE WILL BAPTISTS OF NORTH CAROLINA

Submitted by
Bruce Dudley, Acting Secretary
Board of Directors

Inasmuch as several Free Will Baptists have asked various questions regarding the action of the Children's Home concerning the Civil Rights Act, the Board of Trustees wishes to make the following statement.

The Board of Trustees of the Free Will Baptist Children's Home in regular session authorized the signing of the Civil Rights Act and at its discretion, said act was signed on July 23, 1970; to wit:

"The Free Will Baptist Children's Home, Middlesex, hereby agrees that it will comply with the provisions of the Civil Rights Act of 1964 and all requirements imposed pursuant thereto, to the end that no person shall, on the grounds of race, color, or national origin be excluded from participation in, be denied benefits of, or be subjected to discrimination in the provision of any assistance, care, or services."

The above was entered into after a careful consideration of all the facts at our disposal and we wish to assure you that we will gladly try to answer any question you may have if you will contact our chairman: the Rev. A. Graham Lane, Route 5, Box 186, New Bern, North Carolina 28560.

News & Notes of DENOMINATIONAL INTEREST

N. C. State Convention
St. Mary's Church, New Bern

The Fifty-Eighth Annual Session of the State Convention of Free Will Baptists of North Carolina will convene with St. Mary's Free Will Baptist Church, New Bern, North Carolina, Wednesday and Thursday, September 16, 17. The scheduled program is as follows:

Wednesday Morning

8:30—Registration of Ministers and Delegates
10:00—Convention Called to Order, Tommy Manning, Secretary
10:05—Scripture and Prayer, the Rev. DeWayne Eakes
10:10—Welcome, Host Church
—Response, the Rev. L. B. Woodall Jr.
—Partial Report of Credentials Committee
—Recognition of Visitors
—Appointment of Committees
—President's Message, the Rev. Willis Wilson
—Report of Free Will Baptist Press Foundation, the Rev. Walter Reynolds
—Report of Free Will Baptist Student Fellowships, the Rev. F. B. Cherry
10:50—Report of Free Will Baptist Children's Home, the Rev. Edward W. Miles
11:20—Morning Worship:
Congregational Hymn
Special Music
Introductory Sermon, the Rev. S. A. Smith
12:00—Lunch

Wednesday Afternoon

1:15—Scripture and Prayer, the Rev. Rudy Shepard
1:20—Representative from Christian Action League (Introduced by the Rev. N. B. Barrow)
1:50—Representative from General Association of General Baptists
2:10—Business:
Report from General and Free Will Baptist Conferences, the Rev. F. B. Cherry
Report from General Conference, the Rev. Walter Carter
Report from State Sunday School Convention, the Rev. Clyde Cox
Report from State Woman's Auxiliary Convention, Mrs. N. B. Barrow
Report of Ministerial Association, the Rev. David Charles Hansley
Report of State League Convention, the Rev. Raymond Jones
Report of Executive Committee, Tommy Manning
Report of State Mission Board, the Rev. Joe Ingram
Report of Superannuation Board, the Rev. Walter Reynolds
Report of Chaplain's Commission, the Rev. Sheldon Howard

Wednesday Night

7:30—Mission Service, Under Direction of Mission Board

Thursday Morning

10:00—Scripture and Prayer, the Rev. R. P. Harris
10:10—Business Session:
Final Report of Credentials Committee
Report of Cragmont Assembly, the Rev. Cedric D. Pierce Jr.
Report of Layman's League Board
Report of Historical Commission, the Rev. Hubert Burress
Report of Church Fin
Association, the Rev. S
Smith
10:30—Report of Mount
College
11:00—Morning Worship:
Congregational Hymn
Sermon, the Rev. Ste
Humphrey
12:00—Lunch

Thursday Afternoon

1:15—Scripture and Prayer, Rev. Everette Harper
1:25—Business Session:
Report of Committe
Scouting
Report of Temper
Committee
Report of Resolut
Committee
Report of Treasurer
Report of Nomina
Committee
3:00—Adjournment and Bene
tion
Song Leader, the
Clyde Cox
Organist, Tommy M
ning

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Perfect Attendance Recognized at Sound View

On Sunday morning, July 2, Sound View Free Will Bap Church, Newport, North Carol presented perfect attendance and bars to several Sunday sc members. Among those receiv special recognition were: Do Glenn Ward, age 18, who rece his fifteenth-year bar; and Ro Taylor, age 15, who received twelfth-year bar. Many others ceived first-year pins, but it thought that these two boys me ed particular attention. The chu prays God's richest blessings u those who continue to serve H so faithfully.

Coming Event

September 16, 17—State Conv tion of Churches of Origi Free Will Baptists of No Carolina, Saint Mary's Chur New Bern

September 19 — Eastern Conf ence Youth Convention, Ch tian Chapel Church, Pink H North Carolina

tern District Youth
l Convention

he Eastern District Youth Fall vention will be held at the istian Chapel Free Will Bap- Church near Pink Hill, North olina, Saturday, September 19. convention will begin at 10 All youth groups (YFAs, Cs, and Cherubs) are urged to p this in mind and plan for a at day of fellowship in Christ. Irs. Grace Sumner, Eastern trict Youth Chairman, states, am looking forward to seeing of you on this day."

= =

ing Branch Observes
ior Citizens' Day

pring Branch Free Will Bap- Church near Walstonburg, rth Carolina, observed Senior izens' Day on Sunday, Septem- 6, with special services during morning worship hour. Lunch s served during the noon hour h senior citizens as special sts. Many members of the rch and Sunday school, sixty rs old or older, as well as nds and families of the senior izens, attended the occasion ich met with good success.

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erry to Conduct
ratoga Revival

The Rev. Floyd B. Cherry, pas- of the First Free Will Baptist urch, Greenville, North Caro- a, will conduct a series of revi- services at the Saratoga, North rolina, Free Will Baptist urch, September 20-26. Begin- g at 8 p. m. each evening, the vival will feature special singing d challenging preaching. The v. Dale Bates, pastor of Sara- ga, will assist in the services. e public is cordially invited to end.

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vival in Progress
Spring Branch

The Rev. Cedric D. Pierce Jr., stor of the Black Jack Free Will ptist Church, Route 3, Green- le, North Carolina, is serving as est evangelist at a series of re- val services which are in prog- ss at Spring Branch Free Will ptist Church, Walstonburg, rth Carolina. The revival start- Monday night, September 7, and will continue through Saturday night, September 12. Beginning at 7:45 nightly, the services are featuring special music and good preaching. The pastor of the church, the Rev. E. C. Morris, is assisting in the services; and he and the church membership issue a warm invitation to the public to attend the remainder of these services.

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Sound View to Observe
Homecoming, September 13

The Sound View Free Will Baptist Church, Newport, North Carolina, will observe its annual homecoming, Sunday, September 13. A special service will be featured at eleven, and at 1 p. m. dinner will be served in the fellowship hall of the church. A song service will be held at 2:30 in the afternoon, which will feature music from local and visiting musicians. All members, friends, and former pastors are invited to attend.

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Rockfish Ministers
To Meet September 12

All ministers of the Rockfish Conference of North Carolina Free Will Baptists will meet on Saturday, September 12, at 7 p. m. The meeting will be held at the Raeford, North Carolina, cafe, which is next door to the A. B. C. store. It is essential for all ministers of the conference to be present for this important meeting. (This announcement submitted by Mrs. Annabel L. Pender, conference clerk.)

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Hickory Grove Hosted
Rockfish Union Meeting

The Hickory Grove Free Will Baptist Church of the Rockfish Conference hosted the Rockfish Union Meeting which met recently. The Rev. Ewell Rogers, pastor of Hickory Grove, welcomed the conference. After a devotional, the conference was called to order for business. It is reported that since October, 1969, there has been an addition of ten ministers to the conference. The conference is eagerly looking forward to its annual session which will convene on October 10 at the Cordova Free Will Baptist Church, Rockingham, North Carolina, with the Rev. Loyd Childers, host pastor. The ministers' conference will be held one hour prior to the ten o'clock morning session of the annual meeting.

WHEN I PASSED THE SAVIOUR BY

by Elsie Meads
St. Paul Free Will Baptist Church
Elizabeth City, North Carolina

While walking down the road of life
I met Jesus on the way;
He said, "Come and follow me,
I turn darkness into day."

"Lord," I said, "I cannot go,
I have so many things to do;
Why, there's this movie I want to see—
Oh yes, there's a party too!"

He sadly shook His head,
A tear rolled down His face;
I saw the heartbreak in His soul
That time would not erase.

I went along my merry way;
I walked so deep in sin;
I soon forgot about the time
When Jesus wanted in.

Time went by, and I grew old;
My heart grew harder still;
I should have sought the Lord right then—
But, I could not climb the hill.

I died and went to meet my Maker,
And there I saw once more
The gentleness of His face
As He came toward the door.

"Lord," I said, "I'm so glad I'm here;
For you know I would have been giving
All my love and time for you
Had I not been so busy with living."

He sadly shook His head and
A tear rolled down His face;
He said, "Son, this is not your home;
You go to the other place."

In torment now I stand;
I can see the throne on high
And all the joy that I gave up
When I passed the Saviour by.



SUNDAY, SEPTEMBER 13

CHANGING PASTURES

Scripture Reading—Psalm 87:52

I saw a painting of a large boat laden with cattle that were being ferried across an angry, swollen river in time of storm. The artist had so cleverly pictured the dark, threatening clouds and the play of the treacherous, jagged lightning that I immediately concluded that the freight of the poor dumb cattle was marked for destruction. But the title of the painting was simply "Changing Pastures." Many times we imagine that God's plans mean disaster and affliction, but He is simply "changing pastures," for our good and the welfare of our brethren.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Sometimes we think that everything goes wrong for us, but we must realize that everything has its purpose — sometimes troubles are blessings in disguise.

MONDAY, SEPTEMBER 14

MARKERS WHEN THEY ARE NEEDED

Scripture Reading—Psalm 32:8

Driving along a Texas road at night, I became uneasy thinking I might have missed a turn two or three miles back. The road was good, but I remembered a fork that I had passed without reading the signs. Mile after mile I drove on. I slowed down with indecision, thinking that I should probably turn around and drive back to that intersection probably ten miles behind me. Then suddenly, in the distance, my headlights picked up a white marker. I increased speed and soon saw the shield that marks the U. S. highways. The figure 82 was clearly visible, and that was the road I wanted, so I continued my way with confidence. In the night of our travel, God frequently gives us reassuring signs. The moment of doubt may arise, we may find ourselves in confusion, then, in His love and grace, He draws us back to the cross. We see the mark of His love, and go on fully reassured in perfect confidence.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God's guidance is with us wherever we may go or whatever we may be doing—often without our knowing it.

TUESDAY, SEPTEMBER 15

MY DAILY PRAYER

Scripture Reading—1 Timothy 2:8

If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help someone in need,
If I can sow a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.

—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Doing good deeds for people will enrich your life. Soon you will do them out of love rather than duty.

WEDNESDAY, SEPTEMBER 16

PATRICK HENRY'S WILL

Scripture Reading—Matthew 16:26

Patrick Henry wrote in his will: "I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they have that, and I had not given them one shilling, they would be rich; and if they have not this, and I had given them all this world, they would be poor."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

No one can give us Christian religion; this we must achieve ourselves. We cannot buy our way to heaven.

THURSDAY, SEPTEMBER 17

FAITH IS NOT CLINGING—IT IS LETTING GO

Scripture Reading—Psalm 19:9

Somewhere we have read a story like this. A traveler upon a lonely road was set upon by bandits who robbed him of his all. They then led him into the depths of the forest. There, in the darkness, they tied a rope to the limb of a great tree, and bade him catch hold of the end of it. Swinging him out into the blackness of surrounding space, they told him he was hanging over the brink of a giddy precipice. The moment he let go he would be dashed to pieces on the rocks below. And then they left him. His soul was filled with horror at the awful doom impend He clutched despairingly the end of swaying rope. But each dreadful mo only made his fate more sure. His stre steadily failed. At last he could hol no longer. The end had come. His cle ed fingers relaxed their convulsive He fell—*six inches,* to the solid earth a feet! It was only a ruse of the robbe gain time in escaping. And when h go it was not to death, but to the s which had been waiting him through al time of terror.—*Knight's Master Book, E mans Publishing Company.*

PRAYER THOUGHT

The faith that saves us is "letting of ourselves and allowing the Lord to c in.

FRIDAY, SEPTEMBER 18

THREE WORDS IN COMMON

Scripture Reading—Amos 3:3

The story has been told of three me different nationalities who met, not un standing one another's languages. T was one thing however, that they all k and could say with the blind man in J 9, "One thing I know, that, whereas I blind, now I see." At length one of t ventured to speak, and in so doing utt a word which struck a chord in all t hearts and brought a glow to their fa Then the second uttered a word w seemed to increase their pleasure; and ally the third added a word which res ed in their falling on one another's n and weeping for joy. What could th three words be which could produce s an extraordinary result? They were, *sus," "Hallelujah,* and *"Amen."* Is th another name given among men that co produce those results?—*Knight's Ma Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God's love and saving grace have boundaries; He will save all who call u His name.

SATURDAY, SEPTEMBER 19

CHRIST, THE "HUB"

Scripture Reading—Psalm 10:16

We like to think of the Lord Jesus being the "hub" in a great wheel, and God's children as being the "spokes." T closer we get to Christ, the "Hub," closer we get to one another! Born-ag believers are "One in Christ!" When feel a growing coldness in our hearts ward our brothers and sisters in Christ, us "steal away" to the "secret place of Most High," and there pray: "More love, Christ, to Thee!"—*Knight's Master Bo Eerdmans Publishing Company.*

PRAYER THOUGHT

Christ is the answer to all our pr lems. He should be the center (hub) of our thoughts and activities.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Dormitory Will Be Ready



ith the beginning of the aca-ic year at Mount Olive Col- only a few days away, plans eing completed for the arrival coming freshman on Septem- 13. The beginning of the ol year will provide for male ents a resident facility which been designed especially to t their needs. This new fa- y will be completed when ol opens on the thirteenth.

egistration for the fall semes- will be held on September 16 classes beginning on the sev- enth. The new dormitory is a e-story structure which ac- modates 126 students. Enter- Mount Olive on Breazeale Ave- the new building is easily not- n the landscape.

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Night Courses Offered

r. Thomas Vernon, dean of nt Olive College, has announc- wo night courses to be offered the College: Social Problems ciology) and Hebrew (Old Tes- ent) Prophets. Social Problems will be taught on Tuesday from 7 p. m. to 9:50 p. m., and Hebrew Prophets will be taught on Thursday from 7 p. m. to 9:50 p. m. Both classes will be taught in Room 113 in the Henderson Building. Registration for each course will be held on the first night of class. The first meeting of Social Problems will be September 22, and the first class of Hebrew Prophets will be September 24. Courses may be audited (noncredit) without charge or taken for academic credit at regular tuition rates.

Hebrew Prophets is a study of Old Testament prophets with emphasis on the literary prophets, their historical background, their religious teachings, and their contributions to our biblical faith. Social Problems is an introduction to the nature of human behavior. Special attention is given to the study of physiology, motivation, and emotions. A brief introduction to personality theory is included.

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Sapp Named Director Of Cooperative Education

Dr. Thomas Vernon, dean of Mount Olive College, has announced the assignment of Dr. Charles Sapp as director of Cooperative Education, a new program which has been added to the College curriculum. Sapp, a native of Oklahoma, has served the College since 1963 as an instructor in the areas of both religion and sociology.

Cooperative Education incorporates work experience as a part of the basic curriculum of the College. This program will provide opportunities for students to earn money toward their education and gain experience at the same time they pursue their college degree.

Sapp, who heads the new program, holds a master of education degree from Texas A & M and Ed. D. from North Carolina State University. He also holds degrees from the University of the South, Union Theological Seminary, and Free Will Baptist Bible College. "Cooperative Education provides a live laboratory for experience in which skills development and the responsible application of knowledge and self to real problems are made possible," Sapp explained. "A student who enters the Cooperative Education curriculum at Mount Olive College will have the traditional four semesters on campus and two additional semesters of work," he added.

Mount Olive College is a two-year coeducational college which is fully accredited by the Southern Association of Colleges and Schools.

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Historical Marker on Campus



Jack Dail, left, of Winterville; is shown discussing with the Rev. Leonard Woodall, center, of Snow Hill; and the Rev. Floyd Cherry, right, of Greenville; the historical marker placed on the campus by the North Carolina Department of Archives and History. In the background the Henderson Building and the Moye Library can be seen.

(More on Page Thirteen)

BOOK REVIEWS

by ELIZABETH HILL

IT'S A WOMAN'S PRIVILEGE by Evelyn McCullough Anderson. Baker, 188 pages, $3.95.

From a heart committed to Christ, Evelyn McCullough Anderson writes about everyday concerns—time, husband, children, home, parents, church, neighbors, and community. These topics are discussed in an enlightening way.

The reader will share her insights and find that a woman must change her mind about many things in our fast-paced world.

At the close of each of the fourteen chapters, the author selects a quotation of Jesus such as:

". . . Father, forgive them; for they know not what they do . . ." (Luke 23:34).

Then she asks:

"Will you let Him change you?"

CHRISTIAN ETIQUETTE FOR EVERYDAY LIVING by Dorothy Martin. Moody, 256 pages, $3.95.

"The key to this business of good manners and courteous behavior is to know the right thing to do and say, and then to do and say it naturally. Etiquette isn't a pattern of behavior which someone made up and wrote in a book, a pattern entirely different from the way we would normally act. Instead, it is a way of life which is based both on rigid traditional rules and on flexible rules of good taste and common sense," says the author.

She covers topics such as personal behavior, table manners, introductions, entertaining, eating, engagements and weddings, public speaking, correspondence, and travel etiquette.

In this excellent, concise handbook, a special section is included for children and teen-agers as well as college students. All of these areas of etiquette relate to the Christian context.

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

YOUTH CONVENTION REPORT BLANK

The following report blank is to be filled out and carried to the Fall Youth Convention of the Eastern District which will convene the Christian Chapel Free Will Baptist Church near Pink Hill, N Carolina, Saturday, September 19, at 10 a. m. (This report blank i YFAs, AFCs, and Cherubs.)

Report for the Period from September 1, 1969, to August 31, 197

1. Were you represented at the Spring Session of the District Y Convention? Yes__ No__.
2. Do you have a Youth Fellowship for your Union District? Y No__.
3. Are you a supporter of this? Yes__ No__.
4. What is the number of Youth Sundays held? ____. What is the r ber of Study Courses held? ____.
5. What Denominational Enterprise do you support? _____
6. Have you had a banquet this year? Yes__ No__.
7. Did you honor Seniors this year in your church? Yes__ No__.
8. Do you install Officers when they begin serving? Yes__ No__.
9. Indicate the number of Active Members in each group: YFA__ AFC____ Cherubs____.
10. Is your Auxiliary a "1-A Auxiliary"? Yes__ No__. If not, why
11. Indicate any suggestions you have to offer for improving our Yo Convention: _____
12. List any activities of your Youth not mentioned elsewhere in form: _____
13. If your Youth would like to have some help from the District Yo Chairman, please contact her so that she can arrange to help you. you want advice, indicate: Yes__ No__.
14. Would you like to host the Convention in 1971? Yes__ No Spring__ Fall__.

Remember to send your Registration Fee to the Convention. It is for each separate Auxiliary unit.

Name of Church_____

Address_____ City_____ Zip____

Looking forward to Seeing You on September 19!

GRACE SUMNER
Eastern District Youth Chairman
Beulaville, North Carolina 28518

(Note: This report blank was printed by request of the Eastern Dist Youth Chairman. Those who for some reason did not receive theirs r clip this one.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: How may we be sure God has pardoned our sins?

nswer: In the first place, 's Holy Word declares that n we accept Christ as our Lord Saviour, our sins are pardon- "Come now, and let us reason ther, saith the LORD: though r sins be as scarlet, they shall s white as snow; though they red like crimson, they shall be wool" (Isaiah 1:18); "He that eveth on the Son hath everlast- life: and he that believeth not Son shall not see life; but the th of God abideth on him" hn 3:36).

loses prayed for pardon for Is- and God answered his prayer granted his request, but He t beyond that: "Pardon, I be- h thee, the iniquity of this peo- according unto the greatness hy mercy, and as thou hast for- n this people, from Egypt even il now. And the LORD said, I e pardoned according to thy d: But as truly as I live, all the th shall be filled with the glory the LORD" (Numbers 14:19-

od promises and will answer requests in prayer when we ply to His scriptural directive. says, "If ye abide in me, and words abide in you, ye shall what ye will, and it shall be e unto you" (John 15:7); "But ve walk in the light, as he is in light, we have fellowship one h another, and the blood of Je- Christ his Son cleanseth us m all sin. . . . If we confess our s, he is faithful and just to for- e us our sins, and to cleanse us m all unrighteousness" (1 John , 9).

le always, and with every in- idual who trusts Him, extends mercy, grace, and loving-kind- s beyond our fondest and great- est imagination. "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33); "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matthew 7:7, 8); "I can do all things through Christ which strengtheneth me" (Philippians 4:13); "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19); "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea" (Micah 7:18, 19).

He is long-suffering as His invitations throughout the Bible make clear. (Read such as Matthew 11:28-30; Romans 10:9-11; 12:1, 2.) "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Finally, the Bible teaches that Jesus died on the Cross for our sins. (See John 3:14-17; Mark 10:45.) "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed" (1 Peter 2:24); "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matthew 20:28); "For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time" (1 Timothy 2:5, 6).

He paid the debt in full and offers all free salvation. Those who receive Him have their sins forgiven and cleansed and have complete joy, peace, and happiness according to how completely they commit themselves to Him in a day-by-day walk or Christian living. "Delight thyself also in the LORD; and he shall give thee the desires of thine heart. Commit thy way unto the LORD; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday" (Psalm 37:4-6); "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Proverbs 3:5, 6).

Many of us who profess to be Christians do not testify honestly to such marvelous grace. We shortchange God and thereby give place to His enemy. If the devil is not successful in preventing us from being saved, then he will set in motion all his cunningly devised, diabolic schemes and plans to hinder our full surrender of time, talent, and consecrated efforts to a normal happy life of joyous service to our Lord and King. There is more rejoicing in heaven over one sinner that repents than over ninety and nine just persons that need no repentance. However, that does not exclude the warning to all Christians. "And grieve not the Holy Spirit of God, whereby ye are sealed . . ." (Ephesians 4:30).

One who grieves the Holy Spirit in his misconduct is not growing in grace and the knowledge of Christ as we are commanded to do. Remember that the blessed man of Psalm 1 meditates on the law of the Lord day and night, and that the Holy Spirit moved Paul to admonish us to study to show ourselves workmen that need not to be ashamed, rightly dividing the Word of truth. None can obey the Bible's teachings concerning a

(continued on page sixteen)

STORIES

for our youth



THE RED GALLEON

Sharon B. Miller

DAN PETERS could see the narrow, deep blue river winding through the valley as the pickup curved down the rocky mountain road to the small cabin his dad had rented for the week. They had both looked forward to this time together for quite awhile, and it couldn't help but be perfect.

It was the first outing they had taken together since Dan's dad had accepted the Lord into his heart. Now that the Lord ruled both of their lives, Dan had already noticed a change in their friendship.

The new rod and reel Dan's parents had given him for a birthday present lay in the back of the truck with the rest of the equipment, all ready for the first cast at a big bass.

"Let's put this stuff away first, son, and then we'll look around," Mr. Peters said as he stopped the truck in front of a rustic cabin.

"Sure, Dad," Dan agreed, hopping out of the truck and gathering a load in his arms.

The cabin was a small log building with two cots set against the wall of its one room. A gas lantern hung from the ceiling, and a small cupboard held the utensils for cooking, all of which would be done in the large fireplace. Dan had noticed a good supply of wood stacked against the outside of the cabin. His father had warned him that the mountain nights were cold. That fireplace would get a lot of use.

As soon as their equipment was settled, Mr. Peters suggested that they walk along the riverbank and see what the prospects of fishing were. Bushy-tailed squirrels scampered from limb to limb in the treetops and scolded in angry chatter above their heads. A curious chipmunk was perched on a large oak root, but he raced away as they approached.

The river was wide and shallow in places, and narrow and deep in others. Occasionally they caught the glimpse of a streak of light as the late afternoon sun caught the gleaming body of a fish fighting its way upstream. As they went farther along, the seemingly calm water became turbulent, and the current ran more swiftly. In the distance they could hear the roar of water falling.

As they turned back toward the cabin, Dan thought he saw a fish jump out of the water ahead of him. He could hardly wait for morning when they were going to begin fishing in earnest.

"Dad," he asked as they walked along, "could we hike down to the falls while we're here? I'd like to see what they look like."

"Sure, Dan," Mr. Peters replied. "This is your vacation, too. Besides, I'd like to take a look at them. The man I rented the cabin from told me that they're quite a sight, but he also warned me about fishing too close to them. The current is extremely strong there."

When they reached the path leading up to the cabin, Dan was about to follow his father when he suddenly spied a patch o in the bush by the bank.

"Hey, Dad. Come, look!"

Together they pulled away brush, revealing a small red "The oars should be around somewhere," Mr. Peters hunting around in the brush. almost forgotten that a boat with the cabin."

"They've even named her," exclaimed, reading the black ters on the bow. "The Red leon."

"Here they are," Mr. Peters pulling out two oars and se them inside the boat. "Well, little enough, but she appea be seaworthy," he said as he veyed the boat.

"Maybe we can take a ride the river. We won't have use for a boat in the str where we'll be fishing." He s ed up the path. "Come on, per, let's have some supper."

After they had finished the dishes, Dan and his father sa the steps of the cabin. Neith them spoke for some time, yet the evening air was fu noises—the chirp of crickets, chatter of squirrels, and steady running of water as river hurried along over the r and fallen logs.

Mr. Peters stood up and str ed, inhaling the fresh air. "T ought to be deer in these w somewhere. I think I'll tak walk and see whether I can any. Do you want to come al Dan?"

"I'd like to take a ride in Galleon if you don't mind," said. He had often rowed the on their fishing trips at home, that was on still lake water. would be challenging to row current.

Mr. Peters hesitated. "We guess it would be all right. be careful and don't go too fa

"O.K., Dad," Dan said. jumped up and ran along the to the river. Quickly he un the mooring rope from the s sapling and set the oars firml the locks. Then with a str shove, he leaped into the b Rapidly he headed for the str er current in the middle of river. Dan took the oars

(continued on page sixteen)

Organizational Meetings for Dinners

Austin Carter, director of development at Mount Olive College is coordinator of the 1970 series of fund-raising dinners for the College, has announced organizational meetings to plan the Wayne, Craven Edgecombe-Halifax, and Jones counties' dinners.

The organizational meeting for Wayne County will be held at the First Free Will Baptist Church of Goldsboro on September 10, at 7 p.m. The Rev. Earl Glenn is pastor of the host church. The meeting to plan the Craven County dinner will be held at St. Mary's Free Will Baptist Church, New Bern, on September 13, at 3:30 p. m. The Rev. Clyde Cox is pastor. The Edgecombe-Halifax Counties' organizational meeting will be held at Peace Free Will Baptist Church, Pinetops, on September 14, at 7:30 p.m. The Rev. Hubert Burress is pastor. Jones County's organizational meeting will be held at Whaley's Chapel Free Will Baptist Church, Richlands, on September 15 at 7:30 p. m. The Rev. Lloyd Vernon is pastor of the host church.

Each pastor, local church chairman, and as many other representatives of the Free Will Baptist churches as possible are encouraged to attend. Organizational details will include the selection of church chairmen, goals, and other details of the dinner plans.

"Monies received for the College through this year's dinners will assist the College in providing distinct educational opportunities for the young people of eastern North Carolina," Carter stated.

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Organizational Meetings for College Dinners

Austin Carter, director of development at Mount Olive College, has announced that organizational meetings are being planned for the 1970 Mount Olive College dinners as follows:

Wayne County, Goldsboro church, September 10, 7 p.m.

Craven County, St. Mary's church, September 13, 3:30 p.m.

Edgecombe - Halifax Counties, Peace church, September 14 (tentative date), 7:30 p.m.

Jones County, Whaley's Chapel church, September 15, 7:30 p.m.

Washington, Martin, Tyrrell, and Pasquotank Counties, Mount Tabor church, September 18, 7:30 p.m.

Lenoir County, First church of Kinston, September 21, 7:30 p.m.

Greene County, Hull Road church, September 22, 7:30 p.m.

Nash County, Flood's Chapel church, September 24, 7:30 p.m.

Pamlico County, Mount Zion church, September 24, 8 p.m.

Pitt County, First church of Greenville, September 27, 3:30 p.m.

Johnston - Wake Counties, First church of Smithfield, October 1, 7:30 p.m.

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Twenty-Third Psalm for Busy People

The Lord is my Pacesetter, I shall not rush,
He makes me stop and rest for quiet intervals,
He provides me with images of stillness, which restore my serenity.
He leads me in ways of efficiency; through calmness of mind,
And His guidance is peace.
Even though I have a great many things to accomplish each day
I will not fret, for His presence is here,
His timelessness, His all importance will keep me in balance.
He prepares refreshment and renewal in the midst of my activity
By anointing my mind with His oils of tranquility.
My cup of joyous energy overflows.
Surely harmony and effectiveness shall be the fruits of my hours,
For I shall walk in the pace of my Lord, and dwell in His house forever.

—Toki Miyashina,
Guideposts Magazine,
October, 1969.

DEATHS ON THE HIGHWAYS

Submitted by D. P. McFarland

The reduction of the staggering death and accident rate on its highways is of primary importance to all the citizens of North Carolina. Already some progress is being made in this direction. A check with the Department of Motor Vehicles reveals that we are almost one hundred below the last year's fatality figure at this time. This decrease has been due to a number of factors, with many individual contributions being made.

The impact of Marse Grant's book, "Whiskey at the Wheel," is making a significant contribution. In order to secure a wider distribution of this book the Christian Action League is offering a free copy to each one who makes a contribution of $5 or more to the work of the League. One of the trustees of the League said about the book, ". . . these facts placed in the hands of the public should have a real impact on the driving public." The League feels that to give a wider distribution to this book will help reduce deaths and accidents on the highways, especially that 50% which is related to the use of beverage alcohol. Accordingly the League has purchased 5,000 copies for distribution. The free copy of the book may be sent to someone besides the donor. If this is desired, the school or organization receiving the free book should be indicated along with the contribution.

The League has always cooperated with other organizations in matters of public interest as they relate to the alcohol problem, and is happy to have some little part along with the Department of Motor Vehicles and the Governor's Committee on Highway Safety and other interested organizations. It is felt that the distribution of "Whiskey at the Wheel," and "The Scandal of Driving and Drinking" will make an impact for good in solving this problem of major proportions that confronts the motoring public today.

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR SEPTEMBER 20



A SPIRITUAL PILGRIMAGE

Lesson Text: Genesis 27:18-24; 28:11-17; 46:1-3

Memory Verse: John 3:3

I. INTRODUCTION

Our lesson for today is centered about the great change that took place in the life of Jacob through the experiences which he had with God. Heretofore, he had been a man who acted on the philosophy that the ends justify the means, and thus he was led to a life of deceit and false pretense; but now that he has undergone a spiritual transformation as a result of his experiences with God, he is a changed man, interested in many things other than his own selfish aspirations. He caught a new vision of God and His purpose for his life, and he formulated a new attitude toward his brother Esau.

Our lesson text for today's study embraces three passages from the Book of Genesis: the first, 27:18-24, deals with that trait of Jacob's character which led him to deceive his father in order to obtain the blessing that belonged to Esau; the second, 28:11-17, is centered about Jacob's vision of God and the ladder which reached from heaven to earth; the last, 46:1-3, has to do with God's instructions to Jacob concerning the proposed trip into Egypt, where he would be reunited with his son Joseph.

The purpose of today's study is to impress upon our minds the fact that a man's life can be changed by a personal experience with God. —Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Children must learn to tell the truth, but no one needs to teach them to lie (Genesis 27:18. 19; cf. Psalm 58:3).

B. One untruth is a stepping-stone to the next, until finally the liar is entangled in a net of misrepresentations (Genesis 27:20).

C. The deceiver always must worry that someone may detect his falsifications (vv. 21-24; cf. 11, 12).

D. Although a man may have many faults, God will still deal with him if he shows an interest in spiritual things (28:11, 12).

E. God doesn't ask us to understand how He will accomplish His Word, but only to believe Him (vv. 13-15).

F. How awe-inspiring to realize that by faith one can enter God's presence (vv. 16, 17)!

G. The man of faith can expect reassuring guidance from God (46:1-3).—John Danilson.

III. ADDITIONAL TRUTHS

A. A converted alcoholic joined in a worship service by singing, "What a wonderful change in my life has been wrought since Jesus came into my heart." People around him knew why he cried when they sang that song, for it was his personal testimony. His life had been changed by Jesus Christ, and joy filled his heart as a result. Such was the change that came over Jacob after the dream of the ladder that ascended to heaven.

Christ is the only way by which we are able to enter heaven (cf. John 1:51). He joins the earth and heaven together, and He will bring us into the Promised Land (cf. Genesis 28:15; John 14: 3).—Bible Expositor.

B. A memorable encounter with God was Jacob's vision of a ladder. Children like to sing of "Jacob's Ladder," and the message of this favorite chorus is a fitting app tion of the truth in today's le

The first verse is, "We climbing Jacob's ladder." C tians are trying to ascend to heights of God's expectations humanity. We are trying tc tain a place in His presence.

Verse two states, "Every r goes higher, higher." Chris development brings a person cl to God with each new experi of worship or service.

"Sinner, do you love my Jesu asks the third verse. The round of the ladder of righte ness is love. One's emotions well as his intellect and will, n be involved in his conversion. I for Jesus is born in a sinn heart when he learns that the L loved him first and died to s him.

"If you love Him, why not se Him?" Christ himself said, "If love me, keep my commandmer Christian service becomes the pression of one's heartfelt loy to the Saviour.

The refrain of the chorus i meaningful phrase: "Soldiers the cross." We are able to cli this ladder to God only because came down to help us up.—Sta ard Commentary.

C. For some years Jacob lived Hebron, during which time his Joseph was sold as a slave by brothers and taken to Egypt. time of famine Joseph sent Jacob and his household to co to Egypt to dwell, for there v food there. Jacob journeyed so to Beer-sheba, but before he wo leave Canaan he sought and ceived assurance from God rega ing the move (see 46:1-3). Tl did Jacob draw near the end of earthly pilgrimage.

God made a way for Jacob, a he responded to it. The vision the ladder was an indication tl the way to God was not closed him. Instead of the ladder, have the Christ. "I am the wa He said: "No man cometh unto t Father, but by me." Our respor to Christ determines whether c life is headed up a dead-end str or is a pilgrimage with God and God for eternity.—Selected.

Children's Home

(continued from page five)

) was rented out for fifteen per pound. The farm in- has been much better than year.

Staff

e continue to be blessed with aithful services of an experi- d and dedicated staff of work- To them is due much credit he success of this Home. We ve their faithfulness and cation is unsurpassed any- e within our denomination.

e are very encouraged by the eased interest some of our g and capable Free Will Bap- are showing in child-care ser- as their Christian career. We ve our prayers that "the Lord he Harvest will send forth rers" will be answered. One r own girls here in the Home anning to enter college in or- that she prepare herself for l-care work. We are grateful her dedication. It is hoped she will return to the Home r she completes her training. Home is now in need of addi- al workers.

ducation

e wish to express our sincere ks for the interest taken in children by the Nash County ol System. The local school, County Administration, and County Board of Education all being most helpful in con- ring and providing for the edu- onal needs of our children. We enjoying our new high school, thern Nash, in Nash County, the improved primary and ele- tary Middlesex school. This our children will also attend thern Nash Junior High ool; therefore, the educational s will be met this year by e schools instead of two.

nbership

his Home is a member in good ding of the North Carolina ociation of Child-Caring Insti- ons, the Southeastern Child- e Association, and the Group ld-Care Consultant Services.

ook at the Future

e cannot look at the future without looking at the past. For more than fifty years now Free Will Baptists have given of their time, talents, and finances. This dedication has provided a home for almost six hundred boys and girls. When we consider our great heritage, we realize we cannot rest upon the laurals of the past. We must meet the challenge of today. The added buildings built on our campus the last few years have put us in an overhead bracket much larger than our support. When we consider this added expense, the increased cost of child care (the average cost per child per year in North Carolina and South Carolina has increased 80% during the last ten years) and the increased services our children require, we realize that it is imperative that our income increase. There is much to be desired in improving the quality of child care on our campus. We need forty to fifty thousand dollars for a clean-up and paint-up campaign and restoring of run-down buildings. We need a teacher to tutor our underachievers in school. We need a social worker extremely bad and a public relations person. These are just a few items that are urgently needed. The children are counting on you. Every church in North Carolina is asked to send at least $50 to the State Convention for the Home. We are sure many churches should send much more. How much will you give to the children who are depending upon you?

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

ANNOUNCING

STUDY COURSE

ON

FOURTH QUARTER'S SUNDAY SCHOOL LESSONS

conducted by

DR. MICHAEL PELT

Chairman, Department of Religion
Mount Olive College
Mount Olive, North Carolina

Meeting Place: REEDY BRANCH FREE WILL BAPTIST CHURCH
Route 1, Winterville, North Carolina

Time: 7:30 P. M. EACH TUESDAY NIGHT, SEPTEMBER 29—DECEMBER 1

Sponsored by: Second Union Sunday School Convention of the Central Conference
Free Will Baptists of North Carolina

ALL DENOMINATIONS URGED TO PARTICIPATE

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COM

Boys' and Girls' Stories

(continued from page twelve)

steered for the shore. He wanted to be in slow water until he could control the Galleon.

Almost with no guiding on his part, the boat rode the current. It was as exciting as Dan had imagined. He could almost imagine the thrill of riding the waves in a real Spanish galleon. The current was flowing swifter than he had imagined it did. He'd just go to the first big bend, he decided, and then he'd turn back.

In no time at all, Dan saw the big bend in the river up ahead. Steadily he began pulling on one oar to turn the boat around. Gradually the little boat began to turn, then, suddenly, Dan felt a new tug of current pulling the boat faster and faster downstream.

He felt fear rising in his throat. He had to get the boat out of the mainstream of current. Frantically he tried to steer the boat toward the shore, but once he was around the bend in the river, the banks widened, and the water ran even swifter. Soon he could hear the sound of the falls ahead. The roar of falling water became louder and louder as he raced along in the water.

Dan's first thought was to pray as he raced along. He realized that unless God intervened, he was going to be swept over the falls. There was nothing he could do to help himself. As he watched the trees on shore racing by, he suddenly recognized a blue-shirt-clad figure up ahead.

"Dad! DAD!" he shouted frantically.

The figure turned and then ran to the riverbank. Dan watched his father. What could he do to help him? He couldn't swim in the current, and he couldn't reach him from the shore. Suddenly his father pointed up ahead and shouted. The words were lost in the roar of the falls, but Dan knew what he meant.

As the small red boat reached the overhanging tree, Dan grasped the oar tightly. Then just as the boat passed under the branches, he pulled with all his might. When the boat veered, Dan stood up and grabbed at the largest branch he could reach. The boat pulled out from under him, and in a terrifying moment, he felt the icy water closing over him.

Just as he felt he could hold his breath no longer, the branch sprang up to the surface, and Dan's head broke through to air again. He could see his father already halfway out on the trunk of the overhanging tree. The water raged and tore at his body, trying to loosen his lifesaving grasp on the limb, but Dan clung on determinedly.

Soon it was all over, and he was sitting wrapped in a warm blanket in front of the crackling fire in the log cabin. Dan now knew what it was like to come close to death. The Red Galleon had floated on down the river, torn to pieces by the giant rocks at the foot of the falls.

"I've sure got a lot for which to be grateful," Dan said thoughtfully as he watched the flames dancing in the fireplace.

"Yes," Mr. Peters agreed. "The Lord certainly had His hand on both of us. Now I know how much it means to be able to call on the Lord for help when we need Him."

"I know what you mean," Dan said smiling. "I guess I just didn't realize how swift the current was until it was too late."

"I should have checked the current before I allowed you to go, but I thought it looked safe enough. It's the hidden dangers which are the worst. That's a good thing to remember all through life," Mr. Peters replied.

"We'd better get to bed," he added. "We've got a big day ahead of us tomorrow."

Dan got up and pulled back covers on the cot. Then he l down beside his bed. Just the that he was alive to enjoy a to row was a lot to be thankful fo My Pleasure.

= = = = =

Questions & Answe

(continued from page eleve

Christian's life of activities w out being concerned over souls. The Bible does not teach us to meditate day and ni but also to pray without ceasin the initial step which is con sion does not end, but rather gins our Christian activity.

Bookstore Hours

*****
*
* The Free Will Baptist
* Bookstore, Ayden, North
* lina, is now observing the
* lowing hours:
*
* Monday-Friday—8 a.m. to 5
*
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SEP 24 1970
DURHAM, N. C.

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 16, 1970



DO ONE THING WRONG AND YOU'RE DOOMED!

Cover Photo by

DO ONE THING WRONG AND YOU'RE DOOMED!

You'd better not ever do anything wrong if you don't want it remembered against you! It'll never be forgotten; and if you should ever find yourself in an innocent situation that might appear to the evil-minded as somewhat "compromising" or not quite on the up-and-up, you can depend upon its being spread and intensified to satisfy their hunger for dirt. The old book about your past life will be checked out again to be passed around anew—regardless of how sorry you were for your mistake and regardless of how many penitent tears you cried as a result of that mistake. You must remember that little minds make big gossip; therefore, you must be careful that appearances are good.

Men are peculiar creatures who forgive with the tongue but not with the heart. They can conveniently dismiss something and then suddenly recall it in order to rerake someone over the coals or shoot darts in his heart. In the black file of their minds are countless incidents that can be brought forth at a second's notice, vivid with dirty details.

It is doubly hard for a person who has committed a wrong somewhere in his experience to live above reproach, for people (and many times those who profess to be the best Christians on earth) are always on the lookout for a wrong step, for anything that can be regarded as not quite proper. Too, this watched person might do something for which another might never be chided, but because of his past, he will be derided and maliciously attacked. Men love to hear bad things about their neighbors. John's beating his wife is much more interesting and carries more impact than Ralph's taking groceries to poor Widow Brown. Too, if John has ever beaten his wife, and the neighbors hear him raise his voice at her one night, they automatically assume that he's beating her again; and by the next morning he is labeled as a wife beater again.

How wonderful that God in His mercy is different! We commit wrongs, no matter how atrocious, and He is able to forgive us and to forget about it. If we repent, that is all He requires; and He will never throw in our face old sins or senseless errors. But, men are not as intelligent as they claim to be; it's really a lack of common sense to assume something without proper proof. The talestarter and the talebearer are two of the most stupid types living. What an inflation to one's ego indeed, to know that in spreading ugly rumors he is responsible for the degradation of a person's reputation!

Our main consolation should be that people's opinion of us is "reputation" and what we really are is "character" and the only One that really matters is God. Sure, public opinion accuses us, censures us, convicts us, and condemns us; but so far as eternity is concerned, God heads the Supreme Court!

Discussions

and

Persuasio

The Free Will Bapt
SEPTEMBER 16, 1970
Volume 85 Numb
TOMMY MANNING, *Editor*
Edited and published weekly by the F Baptist Press Foundation, Inc., Highway 1 Ayden, North Carolina 28513. Second-cl age paid at Ayden, North Carolina 28513.
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new commandment I give
you, That ye love one an-
as I have loved you, that ye
ve one another. By this shall
n know that ye are my disci-
f ye have love one to another"
13:34, 35). Is it easy to see
ou are a disciple of Jesus, or
have to tell others you are a
tian before they know it and
u see a look of surprise on
faces then, or do you even
r to tell them at all? If you
follow the commandments of
t, I believe it would be better
claim Christ, as they may
'If he is an example of a
tian, I don't want any part
'; and they would be right,
ou aren't an example of
t. You say, "But I do love
llow Christians."

t I say unto you, Love your
es, bless them that curse you,
od to them that hate you, and
for them which despitefully
ou, and persecute you" (Mat-
5:44). You say, "I give
y to the church to help the
I support the "United
"; I give money for orphan-
I don't curse, smoke, or
; I teach my children to be
, mannerly, truthful, and to
ct their elders; and I deal
with others." All this is
but the commandment is, "As
e loved you."

ere are many facets to the
Christ expressed His love for
and how we are to express it
ers. You and I will probably
understand all of them this
f heaven. I will concentrate
on only two verses of Scrip-
He gave us.

or I was an hungered, and ye
me meat: I was thirsty, and
ve me drink: I was a strang-
d ye took me in: Naked, and
othed me: I was sick, and ye
d me: I was in prison, and ye
unto me" (Matthew 25:35,
Did you ever see or hear of
son in your community who
hungry or could you ascertain
me means that he was in need
lp? If you see one walking
streets practically naked,
ing ragged clothing, shouldn't
wonder what goes on his table,
w often the table is set? Do
investigate and offer to help?
"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John 3:17).

Have you ever passed a stalled auto at night and kept going, saying to yourself, "Well, since there is a man along, I'm sure he can handle it"; or did you stop and offer your assistance? My father

"BEARING FRUIT"

by Virgil Lanier

(Mr. Lanier is a convert, serving time in the North Carolina state correctional institution in Raleigh. He refers to himself since his conversion as a "free" prisoner.)

is confined to a wheelchair, but he rides in an auto and certainly isn't capable of changing a flat tire. You may say, "But if I stop I could get robbed or killed with all the crime that is going on now." "There is no fear in love; but perfect love casteth out fear: . . ." (1 John 4:18). ". . . in God I have put my trust; I will not fear what flesh can do unto me" (Psalm 56: 4).

When you see someone standing or walking in a slight rain or at night out in the cold do you stop and offer the shelter of your car or home?

While shopping have you seen a lady, perhaps with a small child with her and loaded with packages? If so, did you offer to carry some of the packages, even if it meant a few minutes delay in your plans and a few extra steps for you?

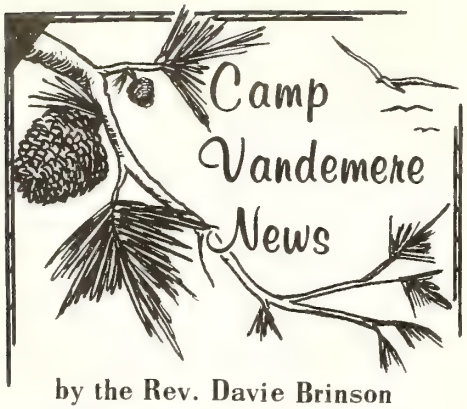
Did you ever see a child fall from a bike, and get up crying and almost hysterical? If so, did you try to find out how badly he was hurt and offer to see him home safely; or did you pass by saying, "Children sure take a lot of falls, but they heal quickly at that age"? Many children have been seriously injured or killed from such falls, and they may not realize how seriously hurt they are.

I was once in an auto accident late at night, and my car was down an embankment burning furiously; and I had crawled to the road and was walking, and crawling sometimes, as I had a broken heel, when a transport truck passed and never slowed down. In fact I walked approximately one mile that night in much pain. Would you have stopped and offered this stranger aid?

When talking with an acquaintance and he begins to tell of some particular trouble or problems he may be laboring with, do you listen carefully until he is finished and then attempt to help; or do you say (as soon as you get a chance to interrupt without being too rude), "Well, I've got to be going now; I have to do this or that"? He needs an open ear. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). If we listen and give an answer in the Spirit of Christ, then Christ will give them rest, and many times through us.

The last time you heard of a sick friend or acquaintance did you visit and offer comfort to the sick one and family or send flowers and a get-well card? It means a great deal to someone ill to know that you are concerned enough about them to visit. Christ visited the sick many times. Visit and pray with them.

(continued on page fifteen)



by the Rev. Davie Brinson

WHERE IS CAMP VANDEMERE? WHAT IS ITS FUTURE PROJECTION?

These two questions were recently asked by a Free Will Baptist minister. Maybe you have been wanting to know the answers to the same questions.

Camp Vandemere is located twenty-five miles east of New Bern, North Carolina, in a small historic and picturesque town by the name of Vandemere. The name Vandemere means, Village-by-the-Sea. The camp is situated on the shore of the beautiful Bay River a few miles from Pamlico Sound.

The thirty-five acres of land purchased and designated for Camp Vandemere is adequate to provide the facilities for a Christian recreational ministry. Some of the future plans call for many facilities; such as, year-round youth programs, family camping, recreational building, picnicing, swimming, boating, and many others.

Camp Vandemere is a working project. But to be a big success there must be financial aid given by friends and the churches of eastern North Carolina. A gift to Camp Vandemere will help untold numbers to find wholesome recreation in a religious atmosphere.

For additional information or for making arrangements for use of our camp, call 249-4601 or write: Public Relations Director, P. O. Box 38, Arapahoe, North Carolina 28510.

HAVE YOU RENEWED YOUR SUBSCRIPTION

OBITUARIES

Mr. Walter R. Coward

On Saturday morning, August 8, 1970, Mr. Walter R. Coward was called to be at home with the Lord. He was 69 years of age and had been in failing health for the past five years. He was a member of Piney Grove Free Will Baptist Church, Greenville, North Carolina.

His funeral was conducted at Wilkerson Funeral Home in Greenville by a former pastor, the Rev. Jerry Rowe, assisted by the Rev. Willis Wilson. He was laid to rest in Pinewood Memorial Park, Greenville.

He is survived by his wife, Mrs. Lela Adams Coward; seven sons: Alton, T. J., Ottis, Ledrew, Earl, Gene, and Kirby Coward; and a daughter, Mrs. Paul L. Walters Jr.

Whereas, our heavenly Father in His infinite wisdom saw fit to call Mr. Coward to his reward, we the members of the church submit the following resolutions:

First, we bow in humble submission to His holy will in calling the spirit of our brother home;

Second, we extend to his family our deepest sympathy and point them to God who gives comfort in time of sorrow and who gives a home eternal; and

Third, we desire that a copy of these resolutions be sent to the family, a copy be sent to "The Free Will Baptist" for publication, and a copy be entered in the minutes of the church.

Submitted by,
Hilda Little
Pat Boyd
Charlotte Tripp

= = = = =

NOTICE

When sending pictures to be used with articles for publication, please send only sharp black and white prints. Color snapshots do not reproduce well. Also, please do not request the return of pictures unless accompanied by a self-addressed, stamped envelope. Thank you.

The Editor

Churches and Mini... Available

(NOTE: This column is provide... needed, for any church that is ... pastor and for any minister who i... a church to serve and would like ... such notice. Please send the nece... formation to the editor of "The F... Baptist." Each notice will run fo... sues only.)

Mr. Lewis Sprouse, a men... the Community Free Will ... Church, Weldon, North Ca... was licensed to preach ... church in October of 196... would like to announce his ... ability to assist any church ... ing his services as supply ... terim pastor. Mr. Sprouse ... as interim pastor of the chu... Roanoke Rapids, North Ca... during the illness of the R... L. Moretz. Mr. Sprouse m... contacted by calling him a... 5687, Gaston, North Caroli... by writing him at Gaston.

= = = = =

WELCOME CENTR... WOMEN!

The First Free Will B... Church, Rocky Mount, ... Carolina, is looking forward ... tertaining the Central Wo... Auxiliary Convention on Se... ber 30.

Since there are so many ... who have become lost tryi... get to our church, we will gi... following directions:

If you come in on Highw... do not take the bypass; ... straight across the railroad a... straight to the church at 40... ey Road. If you come on Hig... 64, go straight to five point... take Cokey Road betwee... Lutheran church and the fir... tion and go straight. If you ... by the Old Wilson Roa... straight to the railroad, ... Cokey Road and go straigh... you come by any other rout... for 406 Cokey Road.

We will be expecting you.

Submitted by,
Mrs. Ruby Dun...
President

INFORMATION ABOUT

REE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

$1,000 CLUB

Children's Home is indeed to announce our $1,000 members for the year 1969- For the most part these hes have been strong sup- rs of our Children's Home for , many years. Most of these hes show a substantial in- e over last year. Our staff hildren wish to thank not on- ese churches and their mem- but all of you that have help- make the past year one of est years that we have ever Child care is becoming more nore expensive each year and children are more disturbed ever before. Therefore, one e greatest challenges of Free Baptists is to provide a home he homeless. A complete re- f all gifts will be given at the Convention and in individual rences.

$1,000 OR MORE

Fear Conference

e's Chapel	$1,014.05
lverton's Grove	1,083.91

ral Conference

pen Grove	1,856.75
ack Jack	2,697.39
ee Union	1,993.33
iendship	1,302.43
eenville	1,110.00
ng's Cross Roads	1,324.71
ring Branch	1,109.65
nterville	1,381.69

ern Conference

apahoe	1,226.74
re Creek	1,070.39
ep Run	1,346.38
lly Springs	1,004.88
arsall's Chapel	1,303.37
. Mary's	1,081.45
intergreen	1,159.17

ern Conference

iendship	1,130.35
Marsh Swamp	1,354.97
Pleasant Grove	1,230.62
Stoney Creek	1,167.78
Wilson	2,258.87

Highest Donators per Conference

Albemarle Conference, Malachi's Chapel,	$ 750.00
Blue Ridge Association, Cedar Hill,	146.78
Cape Fear Conference, Yelverton's Grove,	1,083.91
Central Conference, Black Jack,	2,697.39
Eastern Conference, Deep Run,	1,346.38
Pee Dee Association, Beaverdam,	466.61
Piedmont Conference, East Rockingham,	639.00
Rockfish Conference, Mt. Moriah,	159.25
Western Conference, Wilson,	2,258.87

Five Highest Donators

Black Jack	$2,697.39
Wilson	2,258.87
Free Union	1,993.33
Aspen Grove	1,856.75
Winterville	1,381.69

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Size: 18 by 24 inches

The frame is of walnut finish on open-grained oak, with glass.

Price: $11.95

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Scouting and the Churches – Partners

The Boy Scouts of America will join hands with its partners once again in an effort to involve more boys in a program that is relevant to a young man's environmental needs in the 1970's.

In keeping with the basic principle that the Boy Scouts of America is a movement which shares its educational program with its partners, the Boy Scouts of America is launching a program this fall, known as "Touchdown for Boy-power." The skull practice for the kickoff is under way now in all local councils. Why not contact your commissioner or district executive and coordinate your plans with the plans of the Boy Scout council? After all, the program is designed for your use!

If the church is really interested in reaching young men in their everyday life, then the church must find a vehicle that appeals to most boys. Through studies made by the University of Michigan, Princeton Opinion Research, and others, boys **do** like Scouting. It is up to the Boy Scouts of America and its partners, the churches, to reach these young men.

As a part of the Touchdown Roundup, the partners, with Scouting, will have an opportunity to reach disadvantaged boys in our urban and rural areas.

If you do not have Scouting in your church, talk to your committee on education; have them contact your local council, someone will visit your church and help the program get under way. If you do have Scouting, request your leaders to get involved in the Touchdown Roundup.

Scouting can serve as an arm of the church that says, "We are really interested."

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Ormondsville Church Announces Revival and Homecoming

The Ormondsville Free Will Baptist Church, Route 1, Ayden, North Carolina, announces its fall revival beginning Monday evening, September 21, and continuing through Saturday evening, September 26. Services will begin each evening at eight o'clock with



the Rev. C. F. Bowen, pastor of the First Free Will Baptist Church, Wilson, North Carolina, as the evangelist. The pastor, the Rev. Clifton Rice, will also assist in these services.

Mr. Bowen is no stranger to the Ormondsville Community, as he has held several revivals in this church and surrounding churches. He is one of the outstanding ministers of the denomination and his messages are always a challenge to everyone. Besides good preaching each evening, there will be special music each evening by the local church, directed by Ralph A. Bowen, church organist and choir director. Also there will be visiting singers during the week. The church extends a cordial invitation to everyone to attend.

On Sunday, September 27, the Ormondsville church will observe its annual homecoming. The homecoming message will be brought by the pastor, the Rev. Clifton Rice. Included in the program will be a dedication service for the new church carpet and pews. The service will close with a memorial service by Mrs. Sylvia Allen. The usual picnic dinner will be served on the church grounds following these services. The usual Sunday evening service will not be held.

The pastor and the church membership extend a warm welcome to all former pastors, former members, and friends to attend this service and make this a service of worship and fellowship to be long remembered.

= =

Otter's Creek Church To Observe Homecoming

The annual homecoming services at Otter's Creek Free Will Baptist Church near Macclesfield, North Carolina, will be observed Sunday, September 20. The Rev. C. D. Hamilton, a former pastor, will bring the homecoming message at the eleven o'clock worship hour. This will be followed with a picnic lunch served in the fellowship building of the church. An afternoon program of singing has been planned for everyone's enjoyment.

The pastor, the Rev. C. R. Etheridge, and the church membership extend to everyone a warm welcome to attend and enjoy the worship and Christian fellowship.

= =

Virginia Beach Church Has Successful Bible School

Recently, the Virginia Beach Free Will Baptist Church engaged in their first vacation Bible school. Everyone was thrilled with the excellent attendance of eighty-four (84) for the first school.

The director and codirector, Mrs. Mamie Jones and Mrs. Edna Earle Welch, and all the instructo other workers, did a wo job.



The commencement ex were declared the best by a tian of long standing.

The pastor, the Rev. Fred bark: stated: "Children cam all directions, and our instr did a superb job. Amon youngsters were two from York and two from Chicago. Bible school had far-reachi sults."

Each day a missions' of was received for Mexico, about $50 was received duri week.

Only eternity will reveal a good accomplished, teachin Word of God to the young and children.

= =

Stancil's Chapel Homecomin September 20

The Stancil's Chapel Free Baptist Church, Route 3, North Carolina, announces i nual homecoming services on day, September 20. The day

Coming Even

September 19 — Eastern C ence Youth Convention, tian Chapel Church, Pink North Carolina

September 30—Central C ence Woman's Auxiliary vention, Rocky Mount, Carolina, Church

October 10—Rockfish Confe of Original Free Will Bap Cordova Church, Rocking North Carolina

s will begin with Sunday
at 9:45 p.m., followed with
omecoming message by the
Leslie Parrish. At the noon
a picnic lunch will be served
e church grounds.
afternoon service of singing
een planned, and a special in-
on is extended all church
, group singers, and others
e part in this service.
pastor, the Rev. J. B. God-
long with the church mem-
p, extends a cordial invita-
o all former pastors, former
ers, and friends to attend
njoy the fellowship of the

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es to Conduct
g Hill Revival

e Rev. J. B. Starnes will be
guest evangelist for revival
es September 21-25, at the
g Hill Free Will Baptist
h located on Highway 70
Goldsboro, North Carolina.
tarnes, who is pastor of
ant Grove church, Pikeville,
Carolina, will be assisted in
ervices by the pastor, the
William L. Dale. The ser-
which will begin each even-
t 7:45, promise to feature
time preaching" and special
each evening. A cordial in-
ion is extended everyone who
o attend these services. The
r asks that if you can't at-
please pray for a revival in
hurch, the denomination, and
e land.

= =

ahoe Church Announces
val and Homecoming

e Arapahoe Free Will Baptist
ch, Arapahoe, North Caro-
announces revival services
ning Monday evening, Sep-
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rday evening, September 26.
ices will begin each evening
ight o'clock with the Rev.
Shepard, pastor of the Win-
reen church, Cove City, North
lina, as the visiting evange-

n Sunday, September 27, the
pahoe church will observe its
ual homecoming day. The Rev.
ie Brinson, pastor of the
ch, will bring the morning
sage. Following the message,
dinner will be served in the fellowship hall. All members, friends, and former pastors are invited to attend.

= =

Norville to Conduct
Williamston Revival

Revival services will begin September 21, and will continue through September 26 at the First Free Will Baptist Church, Williamston, North Carolina. Services will begin each evening at 7:30. The evangelist will be the Rev. R. L. Norville, pastor of the Rose of Sharon Free Will Baptist Church, Bear Grass, North Carolina.

The pastor, the Rev. Ray Wells, and the membership of the church invite everyone to attend these services.

= =

Sidney Church to Observe
Homecoming, September 27

The Sidney Free Will Baptist Church near Belhaven, North Carolina, will observe its annual homecoming, Sunday, September 27. Following the worship service, a picnic lunch will be served at noon.

The church and its pastor, the Rev. Jimmy Webster, extend a warm welcome to friends and former pastors to come and worship with them on this occasion.

= =

Sneads Ferry Church
Announces Revival

The Sneads Ferry Free Will Baptist Church, Sneads Ferry, North Carolina, announces revival services beginning Monday evening, September 21, and continuing through Saturday evening, September 26. The services will begin each evening at 7:45 with the Rev. W. L. Bronson, pastor of the Wilmington, North Carolina, Free Will Baptist Church, serving as guest evangelist. The church and its pastor, the Rev. O. B. Taylor, invite everyone to attend these services.

= =

Homecoming to Be Observed
At Macedonia, Craven County

Annual homecoming services will be held at the Macedonia Free Will Baptist Church, Craven County, North Carolina, Sunday, September 27. The day's activities

(continued on page nine)

REGARDING THE SIGNING OF THE COMPLIANCE ACT

(The following was submitted by Mrs. Louise Whitehurst, Route 2, Robersonville, North Carolina, regarding the signing of the Civil Rights Compliance Act of 1964 by the Board of Trustees of the Free Will Baptist Children's Home, Middlesex, North Carolina.)

In reference to Mr. Sumner's article on the Children's Home in the July 8, 1970, issue of "The Free Will Baptist," we will not take issue with the fact that it was a fine, sincere article on the evaluation of the educational achievements of the children; but we do take issue with the fact that not any hint of the great issue to come was even mentioned.

We refer directly to the compliance to the Civil Rights Act of 1964 that we understand the Board of Directors and Mr. Edward W. Miles have signed. (The September 9 issue of "The Free Will Baptist" carries a statement from the Board of Directors confirming the signing.)

What we have to question the Board about is this: Will compliance to this act solve all of the problems mentioned in this article by Mr. Sumner?

Since compliance to this act is such a burning issue and has caused much ill will in the public school systems of today, did the Board feel that it was unnecessary to notify churches in the Free Will Baptist denomination that they were actually facing this problem?

Furthermore, did the Board think that they should not release the minutes of their meetings, or the discussions that occurred, or the opinions expressed, and the alternatives offered concerning this issue to the denomination through "The Free Will Baptist"?

Since all of this has occurred in such a manner as this, would the Board be willing to take a stand and release to the people of our denomination all the facts concerning this issue? This would answer a lot of questions many people in and out of our denomination are asking concerning the guidelines attached with the compliance for which there are not any answers.



SUNDAY, SEPTEMBER 20

CHRISTIAN "ENEMIES"

Scripture Reading—Exodus 23:5

During the fighting in New Guinea, a digger was left for dead by the side of a trail. Later he recovered consciousness and lay there expecting every moment that Japanese soldiers would arrive and finish him off. Finally four Japanese soldiers did arrive. To his surprise, instead of killing him they lifted him gently and carried him to the side of a track in another part of the forest. Before leaving him one of them said, "You will be quite safe here. Some of your countrymen will arrive soon and pick you up. We are Christians, and hate war."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Christ makes even our enemies to be at peace with us.

MONDAY, SEPTEMBER 21

AN ENGLISH OFFICER'S OPINION

Scripture Reading—Esther 1:8

"As an officer I support temperance because I know that officers and men who avoid drink are physically and mentally efficient, their nerves are stronger, they march better, there is less sickness and crime among them, and their power of resistance is strengthened."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Not drinking may not strengthen one physically and spiritually, but it is a known fact that drinking will weaken one physically and spiritually.

TUESDAY, SEPTEMBER 22

SOMETHING THAT CAN UNDO

Scripture Reading—Job 13:23

The story is told of a man dying in a London hospital. A Christian visitor asked him, "Is there anything that I can do for you?" The man said, "Not a thing." The question was repeated each day, for several days, and the same answer given. Finally, with the end near at hand, the sick man said in an answer to the same question, "Sir, you ask me if there is anything that you can do for me; there isn't. But tell me—tell me—is there anything that can undo?" What memories of the sins and crimes and failures of the past were in that question! The man was searching for something to take the load off his soul. Thank God there is something that can undo; and the Christian gladly told him of the precious blood of Christ that cleanseth us from all—all sin.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Christ can deliver us out of the bondage of sin if we will only let Him.

WEDNESDAY, SEPTEMBER 23

THE VALUE OF SINGING

Scripture Reading—Mark 9:23

A brave little girl was taken to a doctor for a minor, but painful operation. When all was ready, the kindly doctor said, "This will hurt, but you may cry or scream as much as you please." The little girl looked up at him, smiling, and said, "I would rather sing," which she did with her sweet, childish voice and went through her brief ordeal without sigh, groan, or tear.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If we are Christians, we can face our trials with a song in our hearts rather than a cry of bitterness.

THURSDAY, SEPTEMBER 24

FAITHFUL SERVICE

Scripture Reading—Psalm 145:18

Not to be always wanting
Some other work to do,
But cheerfully to take the task
Which Christ has set for you,
And to bear the little crosses
Of humble daily life
With that same dauntless courage
You meant for nobler strife;
And to share the yoke with Jesus
Wherever He may lead—
Whether in pleasant pastures
His tender flocks to feed;
Or whether upon the mountains
His Blood stains mark your way,
Only to follow Him meekly,
And to follow all the day,
So, soul, you will be the winner,
When this day's work is done,
And better fitted for labor
When tomorrow greets the sun.
—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Is each of us a Christian doing His service to the church and its people and being faithful to them?

FRIDAY, SEPTEMBER 25

"BE SURE YOUR SIN WILL FIND YOU OUT"

Scripture Reading—Jeremiah 17:9

Three men in South Boston posed for a passing photographer. They then refused to pay for the picture, beat the itinerant artist, and tried to smash his camera. Then they ran away, shuckling over their exploit, and ridiculing the plight of their victim. But the photographer had one resource which the three rascals had forgotten—the undeveloped plate in his camera. [illegible] developed and turned over to the [illegible] By means of that telltale bit of pa[illegible] three men were recognized immedia[illegible] arrested under a charge of assault [illegible] tery and were soon secure in the [illegible] the law. Sin manufactures its o[wn] demnation. For witness against [illegible] Judge of all the earth does not n[eed] outside testimony.—*Knight's Maste[r] Eerdmans Publishing Company.*

PRAYER THOUGHT

God is able to see every sin that [is] mit. But thank God the blood [of] Christ can wash away all sins.

SATURDAY, SEPTEMBER 2[6]

TEN REASONS FOR A FAMILY AL[TAR]

Scripture Reading—Proverbs 15:17

Because it will send you forth [to] daily task with cheerful heart, stron[ger] the work and truer to duty, and dete[r] in whatever is done therein to glori[fy]

Because it will give you strength [to] the discouragements, the disappoin[t] the unexpected adversities, and sor[row] the blighted hopes that may fall [to] lot.

Because it will make you co[nscious] throughout the day of the attendin[g] ence of the unseen Divine One, w[ho] bring you through more than co[n]over every unholy thought or thin[g] rises up against you.

Because it will sweeten home li[fe] enrich home relationship as nothi[ng] can do.

Because it will solve all the mis[un]standings and relieve all the frictio[n] sometimes intrude into the sacre[d] cincts of family life.

Because it will hold the boys an[d] as nothing else, when they have go[ne] from underneath the parental roof, determine very largely the eternal tion of your children.

Because it will exert a helpful, ha[llo] influence over those who may at an[y] be guests within your home.

Because it will enforce, as nothi[ng] can do, the work of your pastor, and late the life of your church in its activity.

Because it will furnish an exampl[e] stimulus to other homes for the sam[e] of life and service and devotion to [God]

Because the Word of God requi[res] and in thus obeying God we hono[r] who is the giver of all good and the of all blessings.—*Knight's Master Eerdmans Publishing Company.*

PRAYER THOUGHT

When you grow up, the remembra[nce] a family altar will go with you alo[ng] you had one in your home. It will h[ave] marked influence too.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

rganizational eetings for ollege Dinners

Austin Carter, director of development at Mount Olive College, announced that organizational meetings are being planned for the 1970 Mount Olive College dinners as follows:

Washington, Martin, Tyrrell, and Pasquotank Counties, Mount Tabor church, September 18, 7:30 p.m.

Lenoir County, First church of Kinston, September 21, 7:30 p.m.

Greene County, Hull Road church, September 22, 7:30 p.m.

Nash County, Flood's Chapel church, September 24, 7:30 p.m.

Pamlico County, Mount Zion church, September 24, 8 p.m.

Pitt County, First church of Greenville, September 27, 3:30 p.m.

Johnston - Wake Counties, First church of Smithfield, October 1, 7:30 p.m.

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rganizational eetings for inners

Concerning the Washington-Martin - Tyrrell - Pasquotank, Lenoir, and Greene Counties' Dinners: Austin Carter, director of development at Mount Olive and coordinator of the 1970 series of fund-raising dinners for the College, has announced organizational meetings to plan the above dinners.

The organizational meeting for the Washington - Martin - Tyrrell-Pasquotank Counties' Dinner will be held at the Mount Tabor Free Will Baptist Church near Creswell, North Carolina, Friday night, September 18, at 7:30.

The organizational meeting for the Lenoir County's Dinner will be held at the First Free Will Baptist Church, Kinston, North Carolina, Monday night, September 21, at 7:30. Host pastor is the Rev. James A. Evans.

The organizational meeting for the Greene County's Dinner will be held at the Hull Road Free Will Baptist Church near Snow Hill, North Carolina, Tuesday night, September 22, at 7:30. Host pastor is the Rev. L. B. Woodall Jr.

Each pastor, local church chairman, and as many other representatives of the Free Will Baptist churches as possible are encouraged to attend. Organizational details will include the selection of church chairmen, goals, and other details of the dinner plans.

"Monies received for the College through this year's dinners will assist the College in providing distinct educational opportunities for the young people of eastern North Carolina," Carter stated.

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NEWS NOTES

(continued from page seven)

will begin with Sunday school at ten, followed by the morning worship service at eleven, with the pastor of the church, the Rev. Walter Sutton, delivering the homecoming message. Lunch will be served on the grounds at the noon hour. A song service will be featured in the afternoon.

All friends, members, former members, and former pastors are invited to be in attendance for this occasion which promises to be rich in Christian fellowship.

Missions Service At Smithfield Church

There will be a special missions service at the First Free Will Baptist Church, Smithfield, North Carolina, Friday night, September 18, at 8 p.m. The service will feature the Rev. J. E. Timmons, director of Mexican missions, along with Jose de la Cruz Rodriquez, the newest Mexican missionary who was formerly a popular singer in Mexico. The public is invited to attend this service which is expected to be of particular interest to young people.

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BOOK REVIEWS

by ELIZABETH HILL

LOVE IS NOW by Peter E. Gillquist. Zondervan, 1970, 176 pages, $3.95.

The blood of Jesus Christ totally and completely covers sin. Yet the Christian forgets sometimes that he is forgiven.

Forgiveness is proof of God's love. The author tells the story of Wendy who (although repeatedly warned) broke a cherished lamp and was spanked for it. After the spanking, her mother said, "As far as the lamp is concerned, Mommy loves you and forgives you, and I'll never mention it to you again."

The next day the mother inadvertently stepped on one of Wendy's toys and smashed it. Wendy ran over and said, "Mommy, I forgive you for that, and I'll never ever mention it to you again."

Love Is Now is naturally a book about love. Jesus loves us right now. Love is kind, patient, not provoked, and never failing. God is on duty in our behalf all the time, and He never fails to love us first.

Jesus taught us to love our neighbor just as we love ourselves. The author believes that before we can love our neighbor, we must be able to love ourselves.

Among the chapter titles are "The First-Century Love-In," "The Road to Freedom," and "How to Succeed in Christianity Without Really Trying."

In the last chapter, the author says: "God craves us for Himself at whatever point we may be at this instant! He loves us right now. Love is now because God is now. He is not waiting for us to change—He will perform the changes. He will not tarry for lack of understanding, for He brings with Him understanding. He wants to impart **Himself** to us. And He wants to do it **now.**"

(Books featured may be ordered from the FREE WILL BAPTIST PRESS, P. O. Box 158, Ayden, North Carolina.)

YOUTH CONVENTION REPORT BLANK

The following report blank is to be filled out and carried to the 1 Fall Youth Convention of the Eastern District which will convene v the Christian Chapel Free Will Baptist Church near Pink Hill, Nc Carolina, Saturday, September 19, at 10 a. m. (This report blank is YFAs, AFCs, and Cherubs.)

Report for the Period from September 1, 1969, to August 31, 1970

1. Were you represented at the Spring Session of the District Yo Convention? Yes__ No__.
2. Do you have a Youth Fellowship for your Union District? Ye No__.
3. Are you a supporter of this? Yes__ No__.
4. What is the number of Youth Sundays held? ____. What is the nu ber of Study Courses held? ____.
5. What Denominational Enterprise do you support? _____
6. Have you had a banquet this year? Yes__ No__.
7. Did you honor Seniors this year in your church? Yes__ No__.
8. Do you install Officers when they begin serving? Yes__ No__.
9. Indicate the number of Active Members in each group: YFA__ AFC____ Cherubs____.
10. Is your Auxiliary a "1-A Auxiliary"? Yes__ No__. If not, why
11. Indicate any suggestions you have to offer for improving our Yo Convention: _____
12. List any activities of your Youth not mentioned elsewhere in t form: _____
13. If your Youth would like to have some help from the District Yo Chairman, please contact her so that she can arrange to help you. you want advice, indicate: Yes__ No__.
14. Would you like to host the Convention in 1971? Yes__ No Spring__ Fall__.

Remember to send your Registration Fee to the Convention. It is for each separate Auxiliary unit.

Name of Church_____

Address_____ City_____ Zip____

Looking forward to Seeing You on September 19!

GRACE SUMNER
Eastern District Youth Chairman
Beulaville, North Carolina 28518

(Note: This report blank was printed by request of the Eastern Dist Youth Chairman. Those who for some reason did not receive theirs n clip this one.)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Is it right under any cumstance to be allied with d's enemies for any purpose?— S.

Answer: I believe that any kind an answer given here would be posed by some. The Bible is ite clear, however, in its teach- on this all important subject. says: "And have no fellowship th the unfruitful works of dark- ss, but rather reprove them" phesians 5:11); "Be ye not un- ually yoked together with unbe- vers: for what fellowship hath hteousness with unrighteous- ss? and what communion hath ht with darkness?" (2 Corin- ians 6:14). (Read all of 2 Corin- ians 6:14-18; 2 Peter 3:17.) "Be t deceived: evil communications rrupt good manners" (1 Corin- ians 15:33).

Some more New Testament pas- ges that give light on the sub- t are: 2 Peter 2:18-22 and 2 hn 9-11. These are some Scrip- res that say to me: "I have writ- n unto you, young men, because are strong, and the word of God ideth in you, and ye have over- me the wicked one. Love not e world, neither the things that e in the world. If any man love e world, the love of the Father not in him. For all that is in e world, the lust of the flesh, d the lust of the eyes, and the ide of life, is not of the Father, t is of the world. And the world sseth away, and the lust there- : but he that doeth the will of d abideth for ever" (1 John 2: -17).

When we who are Christians re regenerated or born again d gave us a new nature; hence, new set of desires and inclina- ns became present, old things ssed away, and all things be- me new. We became aware of appetites that had not asserted themselves in us before. We had a hatred for sin with all its implications. We enjoyed hearing hymns and gospel songs as we had not done before. We loved reading the Word as Job says, ". . . I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

I can recall times when reading the Word and praying were a greater delight to me than eating or drinking. Also I recall an incident when my mother had to insist on one of my brother's coming to a meal when he was reading and meditating on the Word shortly after he had made a public confession of Christ as Lord. If we, as newborn Christians, had at the time we realized the holy guiding presence of the indwelling Spirit of God in us, and had always been obedient to this manifestation of the indwelling deity, we would have many such questions as this. We would have continued to do as Christ says we should do, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matthew 6:33). We would not be guilty of doing what the Holy Spirit inspired Paul to write, ". . . grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4:30).

However, some that profess to be Christians have become so entangled with the world and a worldly pursuit of happiness that they are hard to separate from their carnally-minded allies. In some cases young men and young women who are Christians date those of the opposite sex, and in some cases marry those, whom they know that are not born again. Then it is not an uncommon thing to hear of both men and women that are leaders in the church to be associated in business with those who are not regenerated believers. The Bible says that this ought not to be.

Then perhaps one of the most serious violations of the Bible's teachings on this subject is calloused conscience as shown by Christians in their tolerant attitude toward liberalism or atheism. Many churches and schools that a generation ago were entirely divorced from this evil element have either succumbed to or fallen victim to this false and demonic doctrinal view. In the good old days of the founding and maintenance of the Free Will Baptist Seminary at Ayden, North Carolina, I knew of no tolerant attitude shown toward any form of atheism or modernism, but the whole situation is different now. When the Satanic forces influenced the closing of the doors of that worthy, useful institution, they also opened the doors of modernistic institutions for our Free Will Baptist children, where in many cases, the students, unknown in part to their parents, were taught the theory of evolution; as a fact, and in some cases I know of these were systematically taught to question the Bible's message, its divine inspiration, and its authenticity.

What a pity and what a shame that we did not keep the doors of that hallowed school open, enlarge it, and extend it as the growth of our denomination required rather than to have subjected our beloved children to such uncanny, false teachings as those that blight the usefulness of so many colleges and seminaries; yea, and many high schools, and even in some cases elementary schools! May I sound a note of warning: there may not be the chasm of difference between communism and this so-called liberal teaching that our sons and daughters are exposed to, as some of these antichrist liberals would have us think! Anyone that in anyway questions the authority of the Bible or makes an effort to substitute in anyway its authority or authenticity is taking sides with the devil and his philosophy, and

(continued on page sixteen)

STORIES

for our youth



ANOTHER CHANCE FOR BILLY

Ann L. Lamp

BILLY DENT finished the last bite of his lunch. He hurried out to his exciting new space capsule. It wasn't really a space capsule. Billy just pretended that it was. Really it was a tree house.

Billy scooted up the tree ladder. "Ten, nine, eight," he counted to take-off time. "Two, one—ignition—lift-off!"

Billy paused to gaze out of his tree house. The big leafy branches of the elm gave him a good feeling.

"Just checking! Cabin pressure holding; fuel O.K." Billy didn't know whether these were the real space terms that the astronauts used at Cape Kennedy. They just sounded right to Billy's ears.

Suddenly Billy heard voices from the yard below.

"Say, Billy, is this the tree house that you were telling us about?" his friend Randy called.

"Yes," Billy nodded eagerly. "Come on up, Randy and Mike. This tree house is really excellent!"

"I'll say!" Mike exclaimed agreeably as he reached the tree house floor.

Randy nodded, his eyes shining.

"I guess it's about the best tree house in the world!" Pride showed clearly on Billy's face. "It's my space capsule!"

"Aw, that's enough bragging, Billy," Randy said scornfully.

"We already agreed with you that it was an excellent tree house," Mike added.

Billy frowned. It was happening all over again. He grew angry with himself, and then with Randy and Mike. "You fellows are just jealous, that's all!" Before Billy knew it, his ugly words were out.

"What do you mean, Billy? We're not jealous! We just came over to look at your tree house," Mike denied hotly.

"Aw, come on, Mike. Billy brags so much that nobody likes to be a pal with him anymore." Randy urged Mike toward the tree ladder.

Billy watched as his two friends climbed down the tree ladder. Stubbornness kept him from calling Randy and Mike back again. What always caused him to start bragging? None of his friends came around much anymore!

Billy sat down glumly on the floor of his tree house. He wished Randy and Mike would come back. Sometimes it was fun to play alone in the tree house. But right now, Billy kind of wished for some company.

He thought back to last week. It had been the same story then. Aunt Margaret had sent him a wonderful chemistry set for his birthday. Tim and Marty had come over that day.

"It's the greatest chemistry set that anyone can buy!" Billy had proudly boasted.

"It's a fine chemistry set," Marty had agreed that day. "But my brother has a better one."

"Mine's the best!" Billy coul seem to keep from saying.

"It couldn't be! My brot uses his for his college exp ments," Marty had vowed de minedly.

a quarrel had begun. Tim Marty had stomped out of Bil room.

Billy stood up. Slowly he cli ed down from his tree house. P ing astronaut didn't seem much fun now.

Billy knew that Christi shouldn't go around bragging. just how was he going to br the habit that had crept upon recently?

Billy sauntered into the kitc for a drink of water. He co hear his mom running the vacu sweeper upstairs. He picked his ball and glove from the b porch and went outside again.

He was sure that Randy, M Marty, Tim, and all the fell were playing ball at the park ri this minute. It made Billy lonesome. He threw his basel into the air a few times caught it. "Nothing's fun a more," he mumbled and sat do on the back steps.

Billy usually waited until b time to pray. But all of a sud he felt the need to ask the L for something right now. didn't see anything that wo keep him from bowing his head earnest prayer at that very ment. That's what Billy did!

The next morning he finis his chores for Mom early. B grabbed his cap from his dres and started out of his room. J then he noticed his new yo-yo. had been a birthday gift fr Grandpa and Grandma. B quickly shoved it into his pocke

He found Randy, Mike, Mar and Tim at the park. They w all engrossed in a game of marb Billy parked his bike in the r and slowly walked toward friends.

Marty saw him first. "Well, looks as if Billy Brag is here!"

Billy Brag! For just a sec Billy almost turned around a went home. He couldn't, thou Not now! He'd already ask

(continued on page sixteen)

ross and
vitchblade"
leased in October



Ross, Producer-Director, "The Cross and the Switchblade"

ick Ross, the motion picture ducer-director who formed a poration to make films pri- ily for the estimated 40 mil- Americans who have shunned offices because they won't ac- t raw sex, excessive violence, obscenities on the screen, puts company's first film into na- al release in October.

hat film is "The Cross and the tchblade" and is adapted from Rev. David Wilkerson's book he same title, an account of his r-fatal crusade among young e addicts and street gang fight- in New York's ghettos. The k's sales have exceeded five ion copies and it has been slated into 23 languages.

he picture stars Pat Boone in role of the young preacher o left a parish in Philipsburg, neylvania, to work in the ghet- and later establish a Teen llenge Center in Brooklyn, the t of 37 Teen Challenge Centers scattered throughout the ld who help youth caught in grip of narcotics and alcohol.

wo young New York stage ac- make their screen debuts as one's co-stars. They are Erik rada, born of Puerto Rican par- s, who portrays the young et gang leader who three times eatened the minister's life; and kie Giroux, Connecticut native rench and Indian blood, who is cast as that young gangster's dope-addict girl friend.

The picture maker who heads Dick Ross & Associates, Inc., as board of directors and president, defends the filmization of grim realities in "The Cross and the Switchblade" with this comment:

"The terrifying violence of Puerto Rican and Black gangs caught up in battle and the young boys and girls, some addicted to narcotics, who are ensnared by free love are not included in our picture for shock value.

"They are shown, or alluded to, in such situations solely because that is part of the truth—the truth in the lives of teen-age boys and girls existing, not living, in certain disadvantaged neighborhoods. With this picture, we believe we have created meaningful and responsible entertainment and we hope it points to the great need for redemptive work in certain areas of our society."

Ross said that his company will produce and distribute two feature films a year.

"We plan to cut across all sectors of life in so doing, and all sectors of life are not pleasant; that is not to say, however, that the unpleasant aspects can't be included in our productions without resorting to cheap, tawdry theatrics designed only to appease depraved appetites," he added.

Before setting up his own corporation to make what he says will fit the label of "meaningful and responsible screen entertainment," Ross for 15 years guided the film subsidiary of the Billy Graham organization.

The Ross films will be released by a corporate subsidiary, the Dick Ross Releasing Organization, and unlike distribution procedures of other major releasing organizations, its marketing operation will be spearheaded by a nationwide group sales force operating out of five regional offices and dealing with civic, church, educational, service club, and industrial groups.

WHAT A SONG DID FOR ME

Anonymous

It seemed like a good idea, so I gave it a try. I called my boy and invited him to see the newest Billy Graham film. Amos (not his real name) had early made a profession of faith, and had walked with the Lord for several years. However, in his teens, like so many others, he began to lose interest. Church attendance declined, then stopped completely.

Prayerfully I sought every opportunity for witness, but seemed to make little progress. So it was not surprising when he declined, although he had never done so that strongly before.

"Aw, Dad, I'm full up to my ears on religion. I have had it for the last 15 years, and now I'm going to let it slide another few years and then see about it. It's a burden on my mind."

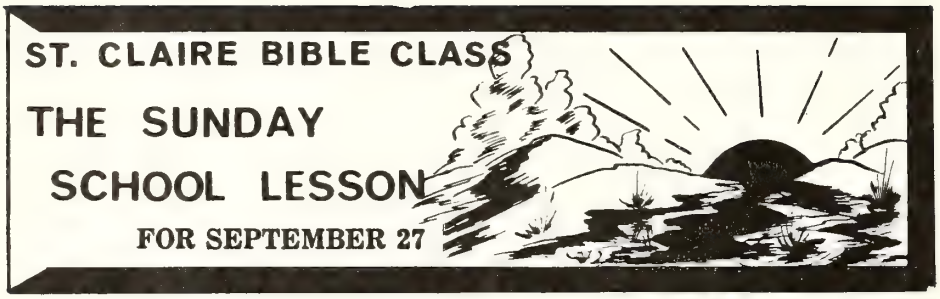
I could refute every argument, but it doesn't advance the cause of Christ to win an argument and lose a soul. "Convince a man against his will, he's of the same opinion still." So once again I had to accept defeat, hoping and praying for better things—someday.

While we were talking, the beloved "Back to the Bible" broadcast was on, and the choir was singing so beautifully, "Sweet By and By." What a blessing the old familiar words brought! Someday all of earth's impossible trials and testings will be over! Situations like this one, so frustrating, so disappointing, someday will be forever a thing of the past.

Amos still reads and enjoys one or two evangelical publications, but seems almost closed to any other form of testimony whatever. I pray daily that he will come back to the Lord in time for a life of no regrets.

But whatever happens, our happiness will be perfected forever "in the sweet by and by."

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION



WHAT LOVE WILL DO

Lesson Text: Genesis 44:18-34

Memory Verse: John 15:13

I. INTRODUCTION

Most of the lessons this quarter have dealt with the nation of Israel, beginning with its founder and father, Abraham. We saw this great man as he strove to lead his nephew, Lot, in the right path; how he became the father of Isaac, who in turn fathered the two sons, Esau and Jacob. In recent lessons we studied how Jacob, under the auspices of his doting mother, became the great deceiver and yet became the prince of God. We read of his spiritual pilgrimage only last week in the quest of God's grace and strength. We saw him as he eventually became the father of twelve great sons.

One of these sons was Joseph who, as a lad, was sold into slavery by his jealous brothers. Joseph eventually rose to great power, second to the king, in Egypt. His brothers and father thought him dead. When a famine arose in Canaan, the brothers went down to Egypt to buy food. There they met their brother Joseph whom they did not recognize. But Joseph knew them and, for purpose of learning what sort they were now, kept his identity to himself.

In the events that followed, Joseph threatened to keep Benjamin, the youngest child born after Joseph's exile, pretending that he thought the brethren were thieves. Benjamin was to be a sort of hostage until the alleged theft of a silver cup was cleared. Knowing this would break the heart of his father Jacob, Judah, one of the brothers, pleaded for both the child and the father. His prayer, one of the grandest in the Bible, revealed that at long last the brothers had discovered what love will do.—Bible Student (F.W.B.).

II. HINTS THAT HELP

A. Christians should always show respect for people in places of civil authority (Genesis 44:18; cf. Romans 13:1-7).

B. Prolonged meditation on a lie by those who told it may finally cause them to accept it as a fact (Genesis 44:19, 20).

C. God reduces the self-will of those called into His service by putting them into circumstances they cannot control (vv. 21-23).

D. It may seem difficult to tell the truth at times, but the consequences of deception are worse (vv. 24-26).

E. When grievous events occur in our lives, they may not be as bad as we think they are (vv. 27-29).

F. We should keep our promises with other people, even though we may be inconvenienced (vv. 30-32).

G. Children should have tender regard and deep respect for their parents, do all they can to bless and cheer them, and be careful not to grieve them (vv. 33, 34).

—John Danilson.

III. HINTS THAT HELP

A. During the pioneer days of the old West, a young woman was riding along in her carriage when suddenly the horses became frightened and raced out of control. The carriage careened wildly down the street.

A young man saw her plight and hurried to help her. He ran out into the street, leaped onto the horses, desperately pulling on the bridles. As the wild horses began to slow, the young man was thrown between them to the ground and was trampled to de
He had given his life to save
other.

We may never literally hav
give our lives to save another's
but we must always be giving
lives to the telling of Christ's
of salvation.

A Christian life without ser
is only temporal and fading.
true love of Christ must find s
tangible expression. This
leads one into positive act
Whether it be across the contir
or across the street, we must
going, giving, and praying.
must help others find the won
ful love of Christ as we have fo
it, or our experience will fade
become meaningless.—Bible
positor.

B. We do not often hear
story of Judah mentioned as a
lustration of great love. Toc
however, we note that Judah
have a sacrificial love for his f
er. He was concerned about
grief Jacob would feel if Benja
did not return home with
brothers. Judah was willing
sacrifice himself to insure his f
er's happiness.

Jacob's pride and joy were in
young son Benjamin. His part
ity is not to be copied, but his
for Benjamin may be a good
ample for every father to fol
in relation to all his child
Jacob's very life depended on
well-being and happiness of
son.

Joseph too showed a great l
He could hide his love for
brothers no longer when he
evidence of their repentance.
did not hold a grudge or seek v
geance. He loved them too m
for that, and genuine love is ch
acterized by forgiveness.

No lesson on love is complete
til attention is drawn to the uns
passed love of Christ. The wo
of our memory verse were f
spoken in reference to the love
Jesus, who laid down His life
His friends. But He did more t
that: He loved His enemies
died for them. He died to s
sinners, all the sinners who
willing to be saved. There is
greater love!—Standard Comm
tary.

(continued on page fifteen)

'BEARING FRUIT"

(continued from page three)

ave you ever visited a person rison? I am a prisoner and feel very keenly what was nt when Christ said, ". . . in n, and ye came unto me." If dn't been for a disciple of Je- coming to me in jail, I prob- wouldn't know Christ now.

any people in jail or prison lost as a result of being locked way from wives, children, par-, brothers, and sisters. If you t to see your witnessing for st be effective, visit a jail or n. In most cases the inmate ast realizes that he is wrong how lost he really is. You t usually have to tell him how he is; he can easily see that. t he wants and needs and sel- will ask (because of pride) is to be saved; and it is amazing practically all want to hear t God if you will only mention . He will seldom start the ersation as he feels it may a sign of weakness.

obably the reason he is there egin with is because he has hurt by someone, and struck in whatever way he could, and ourse it was the wrong way. hurt may have occurred days, ks, or even months before the ing out that lands him in jail. amaged pride has to show gth in some way to cover up hurt. When your feelings hurt in small (but large at time) ways, did you speak h words that hurt your loved deeply, or did you give them silent treatment, or stomp out he house, or strike your wife usband, and later (if you did ou should) apologized?

d you ever spank your child ard in a moment of anger and few minutes cover him with and kisses after recognizing mistake?

emember too that most prison- were not Christians and didn't the love of Christ Jesus to on, and to receive guidance in those times of anger or pride. He needs for a disciple ower) of Christ to tell him of ove that awaits him from his our, and just as important, to show him you believe it by taking the trouble of going to him.

"Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2:18). If there are no works as evidence, then where is the faith? Do you have faith in Christ, trust Him, and believe that He is your Redeemer and Friend? If so, follow Him and His example. "Wherefore by their fruits ye shall know them" (Matthew 7:20). "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock" (Matthew 7:24). If you're not sure, ask Him to come into your heart and give you the strength and courage to follow with your cross. Praise His Holy name, you and I don't have to hang on ours as He did on His—for us!

St. Claire Bible Class

(continued from page fourteen)

C. Someone has said that the pleading speech of Judah was "one of the masterpieces of Hebrew composition." Martin Luther said, "I would that I could pray so well to our Lord God, as Judah prays here to Joseph, for it is a perfect example of prayer and of the earnestness which should be in prayer."

We would add that it was also a demonstration of the perfect example of love that lay in the heart of Christ as He pleaded with the Father that He might take the place of the lost sinner on the tree. Thank God for Judah, yes, but greater thanks to our Saviour who came of the tribe of Judah.—Advanced Quarterly (F.W.B.).

ANNOUNCING

STUDY COURSE

ON

FOURTH QUARTER'S SUNDAY SCHOOL LESSONS

conducted by

DR. MICHAEL PELT

Chairman, Department of Religion
Mount Olive College
Mount Olive, North Carolina

Meeting Place: REEDY BRANCH FREE WILL BAPTIST CHURCH
Route 1, Winterville, North Carolina

Time: 7:30 P. M. EACH TUESDAY NIGHT, SEPTEMBER 29—DECEMBER 1

Sponsored by: Second Union Sunday School Convention of the Central Conference Free Will Baptists of North Carolina

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Boys' and Girls' Stories

(continued from page twelve)

God's help. He couldn't turn away now.

"I guess I've kind of earned that name. I'm sorry fellows. I'm not going to brag anymore." Billy gulped. "At least, I'm going to try to keep from it."

No one said anything. Finally Randy spoke up, "We'd just about decided not to come around you anymore, Billy."

"I know." Billy swallowed hard. "But won't you give me another chance?"

All four of his friends nodded. They began playing marbles again.

Billy sat down on one of the park benches to wait. He took his new yo-yo from his pocket.

When the marble game was over, the boys came over to the bench. "That's sure a fine yo-yo, Billy," Marty said admiringly.

The words almost escaped—almost! But they didn't. Billy was about to boast. He had caught himself in time.

"Thanks, Marty." Billy grinned. "Do you want to try it out?" he offered.

The other fellows didn't notice what Billy did just then. They were all taken up with the smoothness of his yo-yo. Billy had bowed his head to thank the Lord.

Billy would have to watch himself for awhile. But with the Lord's help Billy would get rid of his habit of bragging!—My Pleasure.

= = = = =

Questions & Answers

(continued from page eleven)

is paving the way for communism or what else that exists in the form of totalitarianism or dictatorship. Those who would teach the evolution theory as a fact would be far enough out, left to question or deny the authority and infallibility of the Bible. We so-called good Christians who sit by while the devil in his subtle way, by the use of religious people and agencies, schools and other institutions that were once Christian in deed and in truth, but now almost completely antichristian except for the name and Christian history, pull the rug out from under us; and since we have known its past work to be good, we have to regret the lethargy of such complacency.

We need to get intelligent enough on this subject to determine the present doctrine of the school before a child of ours seriously considers it. Many parents, whose children have been molded into hippies and yippies, are already heartsick over the outcome seen in their wayward, rebellious children that have denounced the political principles and religious philosophy of the more sane bygone days. Who knows but that in many cases where children have denounced the way of life of their fathers for a life of sin, disorder, decay, and indecency that the reverse would not be true of them had the parents and grandparents been completely obedient to the precepts of God's Holy Word, walking in the light as Jesus is in the light and thereby being the right example, putting forth the effort the Bible requires in every way it suggests to train up the children in the way they should go and see them not depart from "the way." I am sure they would have seen it this way had they so complied.

To bring up a child in the way the Bible teaches would never allow that he be subjected for one moment to such heathen philosophy as the theory of evolution being taught as a fact. The teaching of no theology that does not exalt Christ as the perfect God will be allowed as part of a Christian parent's child. God is opposed to all false philosophy and wrong teaching and will hold us accountable at the judgment for all of this we have influenced. "For the word of God is quick, and p erful, and sharper than any t edged sword, piercing even to dividing asunder of soul and sp and of the joints and marrow, is a discerner of the thoughts intents of the heart" (Hebrew 12); "But there were false phets also among the people, e as there shall be false teach among you, who privily shall b in damnable heresies, even d ing the Lord that bought th and bring upon themselves s destruction" (2 Peter 2:1). (R all this chapter.) "Preach word; be instant in season, ou season; reprove, rebuke, ex with all longsuffering and trine. For the time will c when they will not endure so doctrine; but after their own l shall they heap to themse teachers, having itching ears; they shall turn away their from the truth, and shall be t ed unto fables" (2 Timothy 4); "Now the Spirit speaketh pressly, that in the latter ti some shall depart from the f giving heed to seducing spi and doctrines of devils; Speak lies in hypocrisy; having t conscience seared with a hot i (1 Timothy 4:1, 2).

It is a sure fact that these Sc tures describe some teachers i the modernistic seminaries, leges, and universities that I k well enough to pass judgment

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 23, 1970



THE LEAGUE -- CONFIDENCE!

Cover Photo by

THE LEAGUE – CONFIDENCE!

Though he cannot speak with the tongues of men and of angels, he can speak. Though he cannot utter profound statements that will be recorded for time immemorial, people will nevertheless notice what he says. Though he cannot pull wet tears from dry eyes at any given moment, he can make them swallow harder to fight them back. Though he cannot bring the unanimous "Yes" or "No" which epitomizes consent, he is able to make them consider the issue. Though he cannot make them jump to their feet to champion his cause, he can make them sit just a little more uneasily in their seats. Though he cannot sway the multitudes to follow after him, he is able to influence their vote. Why? Well, consider, if you will that . . .

As a little boy he was shy; he stammered in speech and therefore refrained from conversation unless he was spoken to. Never would he venture to the front of the line, lest some question was asked him and he would have to respond spontaneously. If he did speak at all, which was seldom, he would hang his head, turn red, and choke out a few words in almost inaudible tones. He would pray that he would be overlooked, for fear that any response from him might bring laughter. He felt inferior, and his heart sank lower within him each time he would have to speak.

How sad, but wait! There was a church nearby. Many of his friends (though he thought he had none) attended this church, and he had heard them rave about a Sunday night meeting that usually occurred about 6:30. One night he decided to go, and he received the shock of his life!

The group was singing, "Free Will Baptist Leaguers, Marching as to war . . ." With a zeal he had never seen before, they propounded their charge and lifted their hearts. And as the assembly separated to their various groups he heard sentence prayers in which nearly everyone thanked the Lord or petitioned Him for something. Then, young people began to stand up and speak. Their leader was a gracious lady who made them all feel at ease. Faltering tongues leveled out and short breaths became sighs of relief. Racing hearts slowed to a steady beat, and drawn faces relaxed in smile. This is what he saw; this is what he marveled at. This is what made him come back—to participate.

So, he came out of his shell and he became a leader. Therefore, let none of the people say that the league is obsolete. Let none of the people say that we no longer need it. Rather, let all of the people join us in prayer that God will preserve it and through this means develop in others, personal confidence. This writer knows that this is possible, for he is the one who invited that boy to league.

Discussions and Persuasion

The Free Will Bapti
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TOMMY MANNING, *Editor*
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o run that
e may obtain

(1 Corinthians 9:24)

by the Rev. Earl Minchew

T me say in the beginning that I trust I am writing under the inspiration of the Holy t, and that it is my desire at mes to be guided by the Holy t.

is not my desire to offend yet, some are offended in hing which one has to do or If offense has to come, let it through my being a true servof my Lord and Saviour Jesus st, for woe is me if I preach he gospel which Christ taught preached.

t me say that I am a poor try boy when it comes to the th and riches of this old d; however, I am rich in st Jesus, having no fear of tomorrow, because I know who holds future and I am persuaded He is able to keep that which ave committed unto Him nst that day. (See 2 Timothy .)

believe that we are all running f it were a race, and it is our ose to win the race which we running; therefore, we must our all into the race. I do not ve that life is a race that we e no control over. To say that have no control over life's race he same as saying that I have control over the car which I e. I do believe, however, that re are certain aspects of life t I cannot control. I cannot trol the sex of a person to be n; I cannot control the amount suffering one must endure be- he or she comes to the end of 's journey; and, I believe that these are aspects of the race that we all must endure before the race can be won.

We will now go back to Genesis to find examples of those who ran the race with patience and won, even though it cost some of them their physical lives; yet, they won the spiritual life.

I think that the first person to win the race was Abel (see Genesis 4). We see him as he takes the very best that he has to offer and offers it unto God as a sacrifice which was acceptable unto God. I believe that so long as we offer unto God the best that we have and all that we have, then we are going to win the race for a spiritual life. We note that there is nothing to be held back for our own personal use. We note also in the Book of the Acts, Chapter 5, how that Ananias and Sapphira held back a portion of that which belonged unto God. We notice how they not only lost their physical lives, but they also lost their spiritual life, because they attempted to rob God (hold back for their own use). We cannot rob God and live spiritually too.

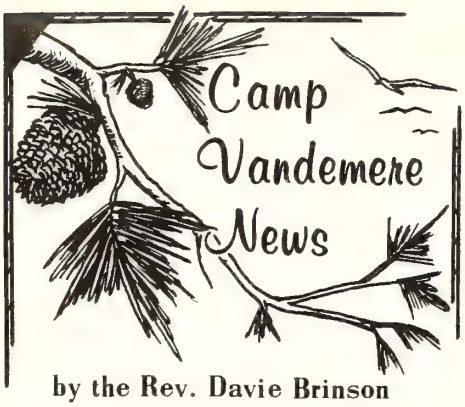
We also believe that to win the race in which we run, it is necessary to run it by faith; therefore, we do not see or know what the reward might be. We are only believing that the promises of God are rich, pure, and good; and that these promises are to be reached only by those who press forward in the high calling of Christ Jesus, our Lord and Saviour.

Father Abraham set out by faith, not knowing where he was going or what his reward would be, save that God would make a great nation out of him if he kept the faith. So we see him as he journeys by faith and at times giving up very good possessions in order to live at peace with his fellowman. When he had completed the race, it was said of him that his faith was counted as righteousness. I believe that in these perplexing times in which we live that a faith rooted and grounded in our Lord and Saviour Jesus Christ is best seen when we are willing to sell that which we have and give it to the poor. This will be counted as righteousness unto us through Christ our Lord. (See Genesis 15; Hebrews 6:15.)

Not only am I persuaded to believe that faith will help us to run the race successfully, but we may be helped by looking at the Old Testament characters who were successful in their race. We can look at such men as Stephen, who was stoned to death because of his excellent faith; and who, even in his dying moments asked the Father in heaven not to lay this sin to their charge. It was Saul who held the garments of Stephen while he (Stephen) was being stoned; who later, while on the road to Damascus, found the Lord most precious and wonderful, committing his life to Christ for service regardless of the cost. We see Saul (Paul) coming to the end of life's journey declaring that he had fought a good fight, and that he had kept the faith; henceforth, he said, "There is a crown of righteousness laid up for me and not only me, but for everyone that believeth." (See 2 Timothy 4:8). Oh! if we could but run the race today as the men of old ran it!

Finally, beloved, let us look at our Lord and Saviour Jesus Christ, how He ran the race. He was a man with such afflictions as you and I have. He was a person without a home. (See Matthew 8:20.)

(continued on page fifteen)



by the Rev. Davie Brinson

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1).

There is no greater fellowship for Christians to experience than togetherness and serving God in a religious recreational atmosphere. The camp at Vandemere is a special kind of missionary ministry, which will help win hundreds of people young and old to the cause of Christ.

The Free Will Baptists of North Carolina have many fine institutions; and all are progressing, which proves that they are reacting to the challenge of helping others to develop good Christian living. Camp Vandemere is a young project, and through the concerned people's showing of greater interest, there will be another successful enterprise.

At this time thanks is extended to all churches and individuals which have been giving gifts to Camp Vandemere. Give and watch your donation work a miracle; it may be that through your gift someone may find Christ in his life.

We solicit your prayers and financial assistance. For more information call 249-4601 or write: Public Relations Director, P. O. Box 38, Arapahoe, North Carolina 28510.

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Speaking of young people, children should be taught that getting off to a wrong start is the most damaging thing that can happen to them—just as beginning to button a coat at the wrong hole means that the whole coat will be buttoned lopsided.—Selected.

OBITUARIES

MRS. MAY BASS LUCAS

"Let not your hearts be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 1-3).

On August 5, 1970, God in His great love came and took our friend and loved one, May Bass Lucas, to her heavenly home prepared for her.

She was a devout Christian, a faithful wife, a loving mother, and a true friend to all those whose lives she touched. She was truly an inspiration to all who knew her.

She united with the Little Rock Free Will Baptist Church at Lucama, North Carolina, in 1908, at the age of 16; and remained a faithful member until her death.

As in the life of any true Christian, God was supreme in her life. This was shown by the many services she rendered in her Master's name, both as a member of her church and as a loyal member of the woman's auxiliary. She was always ready and willing when called upon for service.

She is survived by one daughter, Mrs. Esther Kirby; and five sons, Patrick Henry, Wade, Rhondy, Curtis, and Caroll. Her husband, John P. Lucas, and one son, Merlin, preceded her in death by a few years. She is also survived by one sister, Mrs. Amy Blalock; one half-sister, Mrs. Daisy Key; and one stepsister, Miss Imettie Raper.

Funeral services were conducted by the Rev. DeWayne Eakes and a former pastor, the Rev. Frank Harrison. Burial was in Lucas Cemetery, Lucama, North Carolina.

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the hou of the LORD for ever" (Psalm 2 6).

Respectfully submitted,

Little Rock Woman's Auxiliary

Churches and Ministe Available

(NOTE: This column is provided, w needed, for any church that is seekir pastor and for any minister who is see a church to serve and would like to such notice. Please send the necessary formation to the editor of "The Free Baptist." Each notice will run for two sues only.)

Mr. Lewis Sprouse, a member the Community Free Will Bap Church, Weldon, North Caroli was licensed to preach by church in October of 1969. would like to announce his av ability to assist any church de ing his services as supply or terim pastor. Mr. Sprouse ser as interim pastor of the church Roanoke Rapids, North Caroli during the illness of the Rev. L. Moretz. Mr. Sprouse may contacted by calling him at 5 5687, Gaston, North Carolina, by writing him at Gaston.

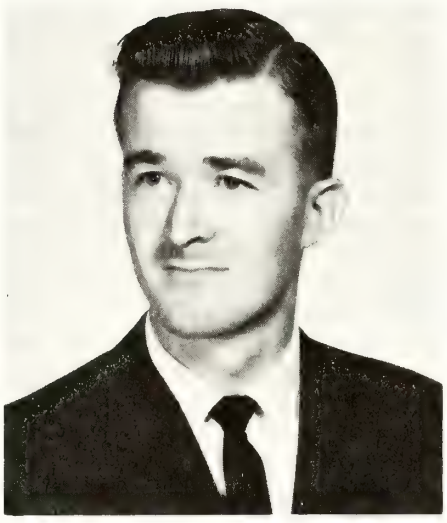
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Mr. James Warren, a member the Jackson Heights Free W Baptist Church, Kinston, No Carolina, was licensed to preach his church April 26, 1970. would be happy to assist a church desiring his services as terim pastor or to fill any pul in the absence of the pastor.

Mr. Warren has lately been sisting the Rev. A. Graham La of the Woodrow Free Will Bapt Church near New Bern, No Carolina. You may write him 1000 Poplar Street, Kinston, No Carolina 28501, or by calling JA 1648. Also you may contact M Lane at the Woodrow church f any information concerning M Warren.

The Road of Life

Rev. Jack Mayo, Pastor
Rock of Zion Free Will Baptist Church
Grantsboro, North Carolina



JAMES 4:14, "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Out of this verse comes a challenging question, "For what is your life?" Where does life begin? Is it when the mother realizes she is blessed by God to be with child? Is it when a child starts to school, gets married, or is it as the old expression, "Life begins at forty"? But, no matter when we believe life begins, life is a reality to young and old alike. We all must travel down that road of life. As we travel down life's highway, we need to know something about this road.

The road of life is a crooked road. This road has many curves and we do not know what is around each curve. The Bible speaks of a straight and narrow road that leads toward heaven and few there be that find it (see Matthew 7:14). The road of life is straight only when our hand is led by the hand of God. If we do not reach up for God each day of our lives, then we cannot live straight lives. Each curve in the road of life holds something for each of us. The next curve may bring happiness, or it may bring sorrow. We know not what shall be on the morrow. Next curve? Are we prepared for it? May God help us safely around each curve on our crooked road of life.

The road of life is a disappointing road. Something always happens just when we think we are going to make it. Job is a good example. He had everything a man would seem to desire; but, he lost it. His crops were destroyed, cattle died, children taken from him, wife lost her love for him, and his friends forsook him. Life for him was disappointing, yet he keep the faith. We too must take the bad along with the good. It takes the disappointing days to make us thankful for the good days. If all were good now, what need would there be of heaven? If we have accepted Christ as our Saviour, then there is coming a better tomorrow—a way of life that knows no disappointments.

The road of life is a lonely road. We have to walk that lonely valley; no one can walk it for us. Children need playmates or they become lonely. Adults need companionship or their nerves go to pieces. Life is a reality only to **you.** No one looks, feels, and acts just like you. No one can take your place. Things can be done for you, but you alone must live your life. Parents clothe, feed, and love their children until they are able to help themselves. Christ died for us so we can inherit heaven. But life is you and you alone. You must consider these things; I as a pastor cannot decide for you. Even God does not make people obey Him. Yes, Christ will go with you down this lonely road of life.

The road of life is a rewarding road. The Apostle Paul said just before he died, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:7, 8). Yes, it is rewarding to know that in the sunset of life, we have done the very best through Christ Jesus our Lord. By spending many hours with elderly people and listening to them speak of their memories, I know this must be a rewarding time of their life. Life is not only rewarding when thinking of the past, but also of the future, knowing heaven will be our home, where the road of life will not be crooked, or disappointing, or lonely, for God will be there, and we shall dwell with Him throughout all eternity.

= = = = =

White Fields

Lift up your eyes,
Look on the fields—
White and ready to reap;
Laborers so few,
So great the need,
It makes one want to weep!
Sometimes it seems
A hopeless task—
This working for the Lord;
But each of us
Has work to do
And He will give reward;
Lift up your eyes,
Look on the fields—
Do what He'd have you do;
He'll give you strength,
He'll bless your work,
And you'll enjoy it, too!

—Roy J. Wilkins.

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Tomorrow does not exist. It is only today that is a reality. If we dream of having success and happiness, we must do today that which makes such success and happiness.—Tom D. Eilers in Secretary.

News & Notes of DENOMINATIONAL INTEREST

Western Youth Fellowship At Piney Grove Church

According to an announcement by Deborah Galloway, secretary, the regular Youth Fellowship Meeting of the Western Conference will be held at the Piney Grove Free Will Baptist Church, Johnston County, at 7:30 p. m., Saturday night, September 26. Everyone is urged to attend.

= =

Homecoming and Revival At Wooten's Chapel



Wooten's Chapel Free Will Baptist Church, Route 3, Raleigh, North Carolina, will observe homecoming on Sunday, October 4. Sunday school will begin at 10 a. m. with Paul T. Lassiter, superintendent of the school, in charge. Worship services will follow at 11 a. m. with the pastor, the Rev. Jesse B. Caton, bringing the homecoming message. Everyone will be given an opportunity to place their harvest offering on the altar during the service. Lunch will be spread on the church grounds after the service. All former pastors, members, former members, and friends of the church are invited to attend this event.

The church also announces fall revival beginning Sunday night, October 4, and continuing through Saturday night, October 10. Services will begin at 7:30 each evening with the Rev. Taylor Hill, pastor of the First Free Will Baptist Church of Fayetteville, North Carolina, as the guest evangelist. There will be special music and a nursery provided each night. The public is welcome to attend these services.

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Piney Grove Revival In Progress

Revival services are in progress this week at the Piney Grove Free Will Baptist Church, Duplin County, North Carolina, and will continue through Saturday evening, September 26. The visiting evangelist is the Rev. David Charles Hansley, pastor of the Stoney Creek church, Goldsboro. The pastor, the Rev. Everette Harper, is assisting in the services which begin each evening at eight o'clock. The public is cordially invited to attend the remainder of these services.

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Union Grove Church Announces Homecoming

Homecoming services will be observed at Union Grove Free Will Baptist Church, Wayne County, North Carolina, Sunday, September 27. The morning message will be delivered by a former pastor, the Rev. James A. Evans. At the noon hour a picnic lunch will be served. This will be followed in the afternoon by a memorial service and special singing.

The pastor, the Rev. R. P. Harris, and the church membership invite all former pastors, former members, and friends to attend and enjoy a day of true worship and fellowship.

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Frank Brinson Conducting White Oak Revival

The Rev. Frank Brinson, pastor of White Oak Free Will Baptist Church, Bladenboro, North Carolina, is doing the preaching fo vival services at the church w began Sunday evening, Sep ber 20, and will continue thr Sunday evening, September The services are beginning evening at 7:30, and each se is featuring good gospel preac and special music. Also at s o'clock each evening a pr room service is being held. pastor and the church mem ship extend a cordial invitatio everyone to worship with t during the remainder of these vices.

= =

Mount Zion Church To Observe Homecoming

The Mount Zion Free Will tist Church, Route 2, Nash North Carolina, will observe annual homecoming on Sun September 27. The pastor, Rev. John D. Swain, will bring morning message. Followin picnic lunch, the afternoon se will resume at 1:30. This ser will be made up of special sin by the local church and visi singers.

The pastor, along with church membership, invites former pastors, former memb and friends to attend the occa which promises to be a great of worship and fellowship.

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Revival and Homecoming First Church, Durham

Revival services are sched for the week of September 2 October 3 at the First Free Baptist Church, Durham, N Carolina. Services will begin e evening at 7:30 with the Rev. V ter Carter, pastor of the F Rockingham Free Will Bap Church, as the guest speaker. pastor, the Rev. O. B. Jones,

(continued on page sixteen)

Coming Event

September 30—Central Con ence Woman's Auxiliary C vention, Rocky Mount, No Carolina, Church

October 10—Rockfish Confere of Original Free Will Bapti Cordova Church, Rockingh North Carolina

The Blue Teapot

by
SHARON B. MILLER

NN set the telephone receiver carefully back on the hook stared at the blue and yellow paper that lined the hall. It several moments before the k she felt turned to dismay then bitterness. Why, the le thing was so obvious! The mittee had simply passed her behind her back—and no one making any excuses about doso.

ut the whole idea of having a e club for young girls, to be on a week night after school, originally been hers. She had ured it and helped make the t plans. She had been one of few initially in favor of the ture. A lot of thanks she had given! Certainly the pastor's e knew how much her heart in this program.

evin, her three-year-old son, d from the back door, and ably Ann went to see what was matter. But she couldn't dis- s the thoughts running ough her mind. Someone had le a terrible mistake. Surely would be only a matter of min- s before Mrs. Harris would call k and explain that Ann was to d the program.

A kiss and a hug took care of vin's scratched elbow, and Ann s free to let her mind work over problem. She had never known ngs to work like this before. dit was always given where it s due. Hadn't the pastor's wife en said that for a person to do ob well, his heart had to be in it.

Well, certainly no one had more erest in anything than she had the girls' club. It had been a l burden on her heart for some time. She had prayed about the idea and had finally brought it up at the women's weekly morning prayer meeting. Everyone had been enthusiastic about the plan, but there had been few volunteers. Then as the idea caught fire, there had been no end of offers to help.

Just last week the committee had met to decide upon meeting arrangements. She had been a little late. Jason had had to work overtime, and Kevin had balked at staying with a baby sitter. The other women had readily accepted her thoughts on how they could present devotions and include a handicraft period. There had been no doubt in her mind that she would be asked to be in charge of coordinating the arrangements.

Abruptly Ann glanced at the clock. It was time to feed the baby and to start dinner if she was to have it ready by the time Jason came home from work. Where had the day flown? She had accomplished almost nothing. Dishes from breakfast and lunch were still in the sink. At least she had got the living room vacuumed. Jason wouldn't think that she'd wasted the entire day.

Ann jostled baby Erin on her knee and took a long sip of tea as she listened to Jason's talk of his day at the agency. She took a deep breath to begin to tell him of her disappointment, and then suddenly she didn't feel that she could tell anyone. It hurt too deeply, and somehow she didn't feel that she was ready to expose her unanswered questions.

Ann poured herself another cup of tea and gave Erin a spoonful of baby food.

"Isn't that Mrs. Anders' teapot?" Jason asked, giving the blue vessel a glance.

"Ummm," Ann agreed. "I just haven't got around to returning it yet. She left it here at the last women's missionary meeting—or maybe I borrowed it; I can't remember. I should return it one of these days, though," she added absently.

Jason turned his attention to Kevin, who was stirring his milk with his fork. "I wish you wouldn't borrow other people's things, Ann. You are not very good about returning them."

Why did he have to go through that again? Ann thought irritably. Just because he didn't approve of borrowing didn't make it wrong. She put the baby in the highchair and got up to clear the dishes. She'd better do them. If she didn't, that would give Jason one more thing for which to criticize her, and she didn't need it tonight.

Carefully Ann washed and dried the blue teapot. She'd take Erin for a ride in the stroller when she was done. She could stop by Mrs. Anders' home and return the teapot. Really, she should have done it a long time ago, but it just kept slipping her mind.

"I won't be gone long," Ann told Jason as she headed out the door. Kevin mumbled good-by, his curly blond head buried in a new picture book.

Erin laughed happily at the appearance of the stroller. The evening air was warm. The sound of families relaxing and enjoying one another's company echoed across yards from down the block. Jason and Kevin would be in the back yard by the time she and Erin returned from their walk, playing a game of catch with the beach ball or digging in the rose beds. Ann lengthened her stride. It felt good to be out of the house; doing physical exercise helped to lessen some of the tension that the day's events had built up.

One more block and I'll turn back, Ann thought. Erin's head was starting to nod as the motion of the moving stroller lulled him to sleep. Abruptly a voice hailed her from a passing car.

(continued on page ten)



SUNDAY, SEPTEMBER 27

THE FATE OF THE "HUMAN FLY"

Scripture Reading—Psalm 1:1

Some years ago there came to Los Angeles, the great metropolis of Southern California, a so-called "human fly." It was announced that on a given day he would climb up the face of one of the large department store buildings, and long before the appointed time thousands of eager spectators were gathered to see him perform the seemingly impossible feat.

Slowly and carefully he mounted aloft, now clinging to a window ledge, anon to a jutting brick, again to a cornice. Up and up he went, against apparently insurmountable difficulties. At last he was nearing the top. He was seen to feel to the right and left and above his head for something firm enough to support his weight, to carry him further. And soon he seemed to spy what looked like a grey bit of stone or discolored brick protruding from the smooth wall. He reached for it, but it was just beyond him. He ventured all on a spring-like movement, grasped the protuberance and before the horrified eyes of the spectators, fell to the ground and was broken to pieces. In his dead hand was found a spider's web! What he evidently mistook for solid stone or brick turned out to be nothing but dried froth!

Alas, how many are thinking to climb to heaven on their own, only to find at last that they have ventured all on a spider's web, and so are lost forever.

Christ, and Christ alone, can save.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We cannot get to heaven alone; we must have help from Christ, because only Christ is able to reach out and save us. We are saved by faith not by works.

MONDAY, SEPTEMBER 28

LOVE COVERS

Scripture Reading—John 15:12

I received a fine letter from a friend in Switzerland. It is difficult for him to write in English, and he naturally was aware of some unique usages of the language. However, he made it all seem very beautiful as he ended with the sentence, "The mistakes you will cover with the coat of love." How necessary it is that we have that great love in our hearts toward our friends! We all make so many mistakes in life! Our real friends always seem to understand because they cover our mistakes with their love.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Do we as Christians have so great a love in our hearts toward our friends that if anything should go wrong, we could cover up the mistakes with love?

TUESDAY, SEPTEMBER 29

DON'T WAIT A MINUTE

Scripture Reading—Exodus 22:29

If you have hard work to do,
Do it now.
Today the skies are clear and blue,
Tomorrow clouds may come in view,
Yesterday is not for you—
Do it now.

If you have a song to sing,
Sing it now.
Let the notes of gladness ring,
Clear as song of birds in spring,
Let each day some music bring—
Sing it now.

If you have kind words to say,
Say them now.
Tomorrow may not come your way,
To do a kindness while you may,
Loved ones will not always stay—
Say them now.

If you have a smile to show,
Show it now.
Make hearts happy, roses grow,
Let the friends around you know,
The love you have before they go—
Show it now.

—Knight's Master Book,
Eerdmans Publishing Company.

PRAYER THOUGHT

If you have sincere love for someone, or some people, tell them now because they want be here on earth forever to hear these words, and neither will you.

WEDNESDAY, SEPTEMBER 30

SERMON PROMPTS PAYMENTS

Scripture Reading—Proverbs 20:9

"I vividly recall having taken goods from your store. However, I shall experience supreme satisfaction in seeing that you are fully reimbursed. I believe that God forgives me and I now earnestly beg your forgiveness."

This is part of notes being received by 50 startled Louisville store owners from a penitent thief who heard a minister's sermon on repentance. He has scraped until he got $1,200 to cover his conscience debts.

The money represents the value of goods stolen from shops over a period of years. The Rev. Harold Roy Veach has agreed to deliver the payments, ranging from $1 up to $400.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God forgives us of our sins if w only ask for forgiveness and then op our hearts to Him.

THURSDAY, OCTOBER 1

CERTAINLY I WILL BE WITH TH

Scripture Reading—Genesis 28:16

Many years ago, a little boy lay small bed, having just retired for the Before going to sleep, he moved in t rection of the large bed on which his er lay, and said, "Father, are you t and the answer came back, "Yes, my I remember that that boy turned ove went to sleep without a thought of h

Tonight that little boy is an old m seventy, and every night before goi sleep he looks up into the face of his enly Father and says, "Father, are there?" and the answer comes back and strong, "Yes, my son."

Whom need we fear if God our I be with us?—*Knight's Master Book, mans Publishing Company.*

PRAYER THOUGHT

God is always with us wherever we go or whatever we may be doing. D go places you would not want Him t

FRIDAY, OCTOBER 2

WHY THERE WERE NO CONVERT

Scripture Reading—Leviticus 10:11

A minister once came to Spurgeon said dolefully, "I have been preachin so many years and hardly have any converted." "Why, man," exclaimed great preacher, "you didn't expect every time you preached a sermon body would be converted, did you?" of course, I didn't expect that." " that's why they weren't converted!" that be our trouble today?—*Knight's M Book, Eerdmans Publishing Compan*

PRAYER THOUGHT

Are each of us doing our duty Christian and going out into this world seeking lost souls and trying to bring to Christ?

SATURDAY, OCTOBER 3

LIVING LIKE YOU PRAY

Scripture Reading—Acts 6:4

A little four-year-old daughter, s ing from a severe scolding from her m er, was heard to sob pitifully to herse wish Mother loved me as much as she God. She talks so kind to Him." immediately one's thoughts flash bac a great man who said, "I owe a great to the life of my mother in my early c hood days. She always lived like she ed."—*Knight's Master Book, Eerdmans lishing Company.*

PRAYER THOUGHT

If we all would live as we pray world would be a better place. If we God as we should, we will have love our fellowman.

THE "BUGS" IN CHURCH

The church service is not a con-ntion to which a family merely nds a delegate. It should be a adquarters for service, worship, llowship, inspiration, and learn-g. And certainly a place for lis-ning and paying attention!

But let's look around today for e various kinds of "bugs" that ay be crawling around the pews, alking down the aisles, or just inding their own business.

The **litterbug.** Gum wrappers, ssues, Sunday school papers, and her items mark the spot where e sat. Visitors look for many ings, and not the least of them cleanliness. You not only help e busy church custodian but also e reputation of your church by eeping the place neat.

The **jitterbug.** This is the hu-an pew vibrator. He turns orth, then south; then crosses gs, swings a foot, and thinks up new movement each week to add his repertoire. Sound like you? you are nervous, see your doc-r. If you are bored, try listen-g better or meet with the pastor nd level with him. If you are un-er conviction, get right with God.

The **sitterbug.** He sits and sits. h, he stands for prayer, but this s an ordeal. Sitting is his con-eption of Christianity. Let's get ith it and listen closely for arching orders. The Commander ants us to go and tell others bout the salvation He has pro-ided.

The **titterbug.** At the first mis-ake he begins, and he titters to he last "Amen." If you come to hurch feeling that your mission s to check on things, you will find ourself in the middle of a circle f wrong motives. Come with a eart eager to get a blessing and ot to approve or to disapprove of he pastor or of the church's pro-ram.

The **glitterbug.** He is so daz-led by his own glitter that he fails o see the glory of Christ. He hould sit alone with his Bible just efore coming to church and be eminded again of John the Bap-ist's desire, "He must increase, ut I must decrease" (John 3:30).

The **fritterbug.** He fritters away time. He looks out the window, reads Sunday school papers, and clips his fingernails. Church attendance should not be a sentence that you serve. It should be an opportunity for advancement, for education, and for joy. Appearing bored is a mark of character that is not always a compliment. You indicate what things appeal to you, but even more important, you give away some of the things that may be bothering you to people who have no business knowing. Think it through.

The **bitterbug.** He looks bitter, feels bitter, and is bitter. He seldom smiles, shakes hands reluctantly, and causes one to heave a sigh of relief when he exits. This member is a blockade to revival in the church! Joy is the right of the child of God. If you don't have it, find out why, real quick. Your unhappy lot is hurting the church —but mostly yourself.

A good Christian is like a firefly. He warms the place with the glow of cooperation. He lights up the church and shines the brightest in the dark. You can always find him. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matthew 5:16).—Mel Johnson.

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What Others Think

What others think about us could
Surprise us if we knew.
But we might be amazed to find
How seldom that they do.

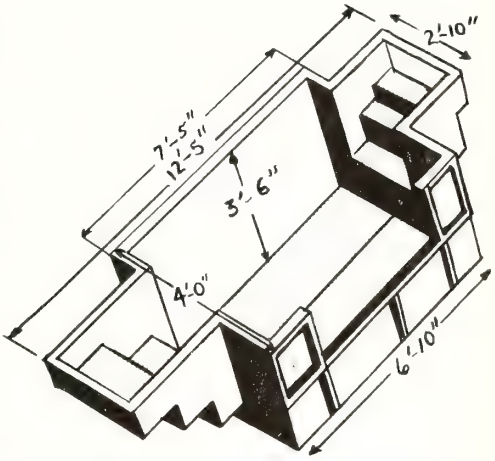
—Mary Hamlett Goodman.

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THE BLUE TEAPOT

(continued from page seven)

"Hey, I thought you were going to be my calling partner at church tonight."

Ann turned toward the street, startled. Her puzzled look turned to one of dismay as Ann recognized Barb Mattes. How had Ann forgotten that she had promised to call on several shut-ins with Barbara?

"Oh, I'm terribly sorry—it just slipped my mind somehow." Ann glanced at her watch. It was too late to do anything about it now.

"Sure, that's O.K.," Barb said, grinning slightly. "I went anyway. It gives one a lot of satisfaction to bring a little pleasure to someone who is completely out of touch with church services. I had prayer and sang a few choruses at each place. You missed a real blessing, Ann. Maybe next time?"

Ann nodded silently. Slowly she turned the stroller around and began the walk back to the house. How could she have forgotten that she had promised Barb to go calling with her? Was it possible that so many things could go wrong in one day? If one more thing happened, it would almost be the last straw.

"Oh, no!" Ann groaned aloud. "Mrs. Anders' teapot!" Swiftly a mental picture of the teapot as it sat on the counter passed through her mind. It was only a small piece of dinnerware, but it's very presence in her kitchen held the answer to everything that had gone wrong during the day. At least its reason for being there did.

It had been her own fault that she had forgotten to return the borrowed teapot as she had intended. No one else had been responsible for meeting Barb Mattes at the church to go calling. And the girls' club sponsorship? There was a verse in 1 Timothy that covered that. She had read it only recently in her morning devotions, but its meaning had merely brushed her mind. Now she could feel the words burning themselves indelibly on her heart. "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry" (1 Timothy 1:12). Those two words said it all—"counted . . . faithful."

Over and over Ann heard others say, "We must choose someone who can be counted on to do the work." But until now the words had never meant anything to her. It certainly seemed that she had legitimate excuses for the many times when she had been late for appointments or had not shown up. But it hurt to think of the many times when she had just plain forgotten—just as she had tonight.

Ann could almost hear the other committee members talking. They had had plenty of time to discuss her before she had arrived the other day. It had all seemed unavoidable then, but now she saw where she could have arrived on time if she had arranged her schedule a little better.

"It's too bad we can't use Ann," she could almost hear Mrs. Eldridge saying in her thin, high voice. "But you know how it is. Ann's so enthusiastic about the program. After all, it was her idea. But she just can't be counted on."

As harsh as the truth was, Ann had to admit that that was exactly the problem. She had no one else to blame. Somehow she had to become the type of person whom others could depend on. It wasn't just in her service for the Lord that she had been slack. She had failed nearly everyone—her family, her close friends, her neighbors.

It made Ann cringe to realize that probably her reputation consisted entirely of the fact that she was usually late for everything and that she regularly forgot to return borrowed items. Besides the teapot, there was a long overdue Christmas program book to be returned to the church office files, a song book to the pastor's wife, two eggs to Joan Baker—the list seemed endless.

"Christ Jesus our Lord, who hath enabled me" (1 Timothy 1:12). Wasn't that part of the verse? It would take more than her own decision to change to the type of person that others could rely on. But Christ was there to help her, just as He had been wi the Apostle Paul.

It would take a long time build up in others the confiden in her that mistakes had long a destroyed. But she was going try it, with the Lord's help.

She would have to learn to faithful in the little things, th she could gradually make herse more useful in the business of t Lord. It would be more than ju idle talk and good intention. S was going to become a perso whom others, including the Lor could count on.

The blue teapot flashed befo her eyes once more. Yes, tha would be as good a place to sta as any, Ann thought, as she tur ed the stroller up the walk to th house. It wasn't going to be eas she realized with a flash of i sight. A bad habit would not b changed without a bitter struggl but she wasn't going to have to d it alone. She had the Lord.

Quietly, Ann slipped into th house and picked up the blue tea pot. Mrs. Anders was in for a sur prise. After all the unhapp things that had happened to upse her day, it seemed that Ann shoul be depressed or at least irritable But she felt an inner peace tha filled the void which she ha known after the pastor's wife ha called.

Being faithful in the littl things, that was what counted Ann smiled at Erin, asleep in th stroller, as they started bac down the street for the secon time. Returning a blue teapo didn't seem like much of a task But for her, it was the beginnin of a new way of life.—Gospel Her ald.

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Change of Address

The Rev. Clyde Cox wishes t announce a change of address. His old address was Box 307, Pine Level, North Carolina. His new address is 300 Fleet Street, New Bern, North Carolina 28560. His correspondents are asked to take note of this.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Is it ever right for a hristian to wish that he might e so that he would be delivered om evil?

Answer: No! I do not conceive any circumstances in which a ild of God might find himself at would justify his petitioning od for deliverance through death. any of us have faced difficulties at momentarily made death em the easier way out; but we ould always keep in mind that od, in His Holy Word, says to all us: "There hath no temptation ken you but such as is common man: but God is faithful, who ill not suffer you to be tempted ove that ye are able; but will ith the temptation also make a ay to escape, that ye may be able bear it" (1 Corinthians 10:13). Paul was subjected to crucial xperiences that made him say: For I am in a strait betwixt two, aving a desire to depart, and to e with Christ; which is far bet-r: Nevertheless to abide in the esh is more needful for you" Philippians 1:23, 24).

I have heard of several saints at expressed themselves as look-g forward with a longing desire leave this scene of action to be resent with the Lord. The late rs. J. L. Welch and the Rev. Dan ronk, missionary to India, when iscussing this subject, so express-l themselves in my presence. hat they said, caused me to de-re of the Lord that He give me ore time here and that I should ot have to face Him at the judg-ent feeling as unworthy and uitless. Even though many years ave passed since then I still feel nworthy to even entertain any esire to depart.

Jonah once found himself in a light that influenced him to pray r a departure from the scene of action his being here afforded. "Therefore now, O LORD, take, I beseech thee, my life from me; for it is better for me to die than to live" (Jonah 4:3). Jonah was called to preach to Nineveh, but he was too prejudiced and stubborn to do it until God allowed him to be tested in several trying experiences, one of which was to be swallowed by a fish and ejected upon the shore after three days. He then preached, and what followed that should be hoped for by all who preach—all his audience was converted. This made him angry and he breathed this petition to God which was not immediately answered according to his desire. God knew best and answered this prayer more to the advantage and favor of Jonah than Jonah was in the mood to ask.

Job, in a distracted circumstance, while God was honoring him, for it seemed He could not honor anyone else of his time, allowed Satan to sorely try him. Job expressed a wish, "Even that it would please God to destroy me; that he would let loose his hand, and cut me off!" (Job 6:9); which if God had granted, Satan would not have been so completely defeated by a saint then, and Job would not have been here to have lived that long life of victory in greater riches and pleasure than that he experienced before the Lord allowed Satan to test him.

So who knows but that more ripe and richer experiences crowned with glory and joy may await anyone who might thus be tempted while here in the body. God seems to be saying that to us in His precious Word: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God" (1 Corinthians 2:10, 11); "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

It is now our glorious privilege to obey God, have Him lead, protect, and teach us in and with all that happens to us here, while we know that for us He will bring good and glory to Himself. We are told to be patient and He gives Job for an example; and to be meek, giving us Moses for an example; to be obedient and He gives us Joshua for an example; to have faith and He gives us Abraham for an example; to be His beloved and gives John and Daniel as examples; makes us priests in royal status and gives Melchizedeck as the example, etc.; and finally He gives Christ, with all virtues perfectly present in one person, in which He set forth before us the perfect example and tells us that if Christ laid down His life for us all, we should always keep ours laid on the altar for the sake of the brethren. Ours is a living and not a dead sacrifice. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:1, 2).

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"Heavier the cross, the heartier the prayer;
The bruised herbs most fragrant are.
If sky and wind were always fair,
The sailor would not watch the star;
And David's Psalms had ne'er been sung
If grief his heart had never wrung.

—From the German.

STORIES for our youth



ALL LAWNS 50c

Dan Neidermyer

JUST three more lawns and I'll have my two dollars! Ed mused, admiring the two quarters he held in his hand.

Ed slipped the quarters into his pocket and picked up his rake.

"Mrs. Perkins' lawn is next," Ed noted, checking his list of jobs. "Raking the leaves from her lawn really ought to be worth a dollar," he whispered to himself. "It's so much larger than the rest of the lawns, and it has so many trees." Nevertheless, he had said, "All lawns—fifty cents," when he was knocking on doors, looking for work.

Ed's Sunday school class had decided to help supply the needed funds to bring the Weilans home. The Weilans were members of Ed's church. They were coming home on furlough after five years of service as missionaries in Africa. Each member in Ed's Sunday school class had agreed to give two dollars to a special fund to purchase the Weilans' airline tickets.

Most of Ed's Sunday school friends already had the two dollars in their banks at home when they decided on the special project.

But Ed didn't!

"Lord, please help me to find a way to earn two dollars," Ed had prayed. Then he thought about raking lawns. Surely, many people would want to have the leaves raked from their lawns. So many leaves had been blown onto the lawns by the autumn breezes.

"Do you want to play basketball, Ed?" a voice called from the sidewalk.

"I can't," Ed answered, turning to see Paul.

"Why?" Paul asked.

"I'm raking leaves to earn money," Ed replied.

"For what?" Paul grinned, bouncing his basketball.

"It's a special missionary project." Ed smiled proudly. "We're bringing our missionaries home for a vacation, and I said I'd give two dollars toward their plane tickets."

"Do you have to rake leaves for it?" Paul questioned Ed.

Ed nodded that he did.

"I know an easier way to get money," Paul boasted. "Follow me."

Bewildered, Ed followed Paul across the street, over a fence, through Mrs. Perkins' lawn, and around to the back door.

"I'm going to rake this lawn for fifty cents," Ed informed Paul.

"I'll get you more than that," Paul laughed, motioning Ed to be quiet and to put down his rake.

"How?"

"Mrs. Perkins runs a dress shop in the city," Paul grinned, "and I just happen to know where she keeps the money she uses for postage when she sends some packages through the mail. Follow me and you'll soon have that two dollars and more for your own fun!"

"Are you going to take her mo ey?" Ed asked.

"What else?" Paul sneered.

"That's stealing!" Ed exclai ed. "I don't want stolen mon and neither does God." Ed gra bed his rake and started walki toward the fence gate.

"Wait a minute," Paul prote ed. "What's wrong with taking little money?"

"God says it's wrong. The Bi says, 'Thou shalt not steal' (E odus 20:15)," Ed declared. "Y must work for the money."

Ed began raking Mrs. Perkir lawn. "Do you want to help?" asked Paul. "I'll split the fif cents we earn with you. Then it really be our money."

Paul began by pulling the leav from the hedges. Then he fou a broom in Mrs. Perkins' gara and swept the leaves from t porch and patio areas.

Two hours later the boys finis ed the lawn. They were careful transferring the piles of leav from the lawn into large boxes f the incinerator when Mrs. Perki drove into her driveway.

"The lawn never looked beautiful!" Mrs. Perkins beame getting out of her car. "You' certainly earned your pay." S smiled, handing each boy two d lars.

"Two dollars!" Ed said excite ly. "But it was to be only fif cents!"

"Fifty cents for such a lar lawn?" Mrs. Perkins grinne "You keep the two dollars. Y both deserve it."

Ed thanked Mrs. Perkins. N only did he have his two dolla for the missionary project, but also had an extra fifty cents, a Paul had learned that it w wrong to steal.

Ed felt good and happy and e cited inside. God had certain answered his prayer. Maybe t morrow he could find other law to rake. The Weilans might ne more than just two dollars fro him, and Ed wanted to help the —My Pleasure.

= = = = =

Christ is the best physician: H never takes down the wrong bo tle.—Berridge.



Attention, Benevolence Chairmen of Western District!

At our fall convention which will be held October 7, at Rains' Cross Roads Free Will Baptist Church near Princeton, North Carolina, we will be stressing Superannuation. Each auxiliary in the district is asked to bring a special offering of $10 or more to be applied on our Superannuation program. During the convention there will be a special time allotted to present this offering, so please urge your auxiliary to send a donation by your delegates so it can be given at this time.

Remember, this is a part of your benevolence work, so be sure that your auxiliary is informed.

Doris A. McGhee
Western District
Benevolence Chairman

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Eastern District Auxiliary Convention

The Woman's Auxiliary Convention of the Eastern Conference of Original Free Will Baptists will convene with the First Free Will Baptist Church, Corner College Street and Lenoir Avenue, Kinston, North Carolina, Thursday, September 24, 1970. The theme for the convention will be, "In His Service." The Scripture is taken from 1 Corinthians 15:58, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Mrs. Nerry Wall will serve as music director with Mrs. Mamie Lee House as pianist and Mrs. F. M. Register Jr. as organist. The scheduled program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Our Best"
10:05—Devotions and Prayer, Mrs. Barbara Guzman
10:15—Welcome, Mrs. William E. Tyndall, Host Auxiliary President
—Response, Mrs. Hilda Tyndall
10:20—Recognition of Ministers, Officers, and Delegates
—Remarks, Mrs. Norman Ard, District President
10:35—Reports:
State Field Secretary, Mrs. Hattie Bright
Cragmont Assembly, Kinston and Vanceboro Youth
Free Will Baptist Press Foundation, Mrs. Elizabeth Hill
Children's Home, Mrs. Edward Miles
Mount Olive College
11:25—Hymn, "In the Service of the King"
—Offering, Mount Olive College and Children's Home
11:30—Announcements
—Appointment of Committees
11:35—Special Music, Miss Gail Ball
—Convention Sermon, the Rev. Joseph H. Ingram
12:00—Lunch

Afternoon Session

1:00—Chorus Time, "Walking with Jesus," "Summertime in My Heart," and "Somewhere Beyond the Blue"
—Prayer
1:10—Memorial Service, Mrs. Doris Barwick
1:20—Other Denominational Reports:
Youth, Mrs. Grace Sumner
Missions, Mrs. Adaline Gray
District Field Secretary, Mrs. Walter Sutton
Superannuation, Mrs. Ralph Sumner
Camp Vandemere, the Rev. Ralph Sumner
Others
State President, Mrs. N. B. Barrow
1:45—Minutes of Executive Committee
1:50—Presentation of Pin Awards, Mrs. Clyde Banks
1:55—Secretary's Report, Mrs. Nelson Simpson
—Treasurer's Report, Mrs. Rom Mallard
—Old Business
—New Business
—Appointment of Delegates to Other Conventions
—Closing Hymn, "Blest Be the Tie That Binds"
—Adjournment

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Central Conference Auxiliary Convention

The Central Conference Woman's Auxiliary Convention will convene with the Rocky Mount Free Will Baptist Church, Rocky Mount, North Carolina, on Wednesday, September 30. The theme will be "To God Be the Glory." The Scripture is taken from 1 Corinthians 10:31, and 2 Corinthians 5:14. The scheduled program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Love Divine"
—Devotions, Mrs. F. B. Cherry
10:15—Welcome, Mrs. Otto C. Merritt
—Response, Mrs. Seth Meadows
10:20—President's Message, Mrs. N. B. Barrow
—Recognition Time
—"To God Be the Glory Through Spreading the Gospel," Mrs. Raymond Sasser
—Roll Call of Auxiliaries
—Reading of Minutes

(continued on page sixteen)

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR OCTOBER 4



WHAT IS UNIQUE ABOUT OUR FAITH?

Lesson Text: Hebrews 1:1-4; Acts 17:22-28

Memory Verse: 2 Corinthians 4:6

I. INTRODUCTION

The lessons this last quarter of 1970 seek "to highlight ways in which individual Christians live and grow as children of God." They will define the faith we embrace as Protestant followers of Christ by showing ways we may help to mature our faith, and reveal the great need for our concern for others of our faith with whom we should have a larger fellowship.

Our first lesson asks the questions: What is unique about our faith? What is the difference between it and other faiths? What right do we have to claim a distinction other faiths do not possess? Are we justified in saying that Christianity is the only true faith in the world? If the answer is yes, on what do we base our contention? If the answer is no, why is it not?

Some religions (or faiths) are militant and live by the sword. Their adherents do not hesitate to kill any and all who stand in the way of their faith. Some religions are esoteric. Their adherents find "salvation" through themselves and their surrender to the genius of their faith, perhaps some imaginary god or some legendary founder who never existed. Still other faiths find their authority in the visible organizations which they have formed and in the unscriptural ecclesiastical hierarchy that they have established. Finally, there is a faith which has its roots in Bible truth but stopped short of the way, the truth, and the life. This religion has been called the "stalk on which Christianity bloomed," and we know it as Judaism. This faith we name because it is from it that Jesus came.

Our lesson today will strive to show the superiority of our faith over all others.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. The supreme and final revelation of God to man today is found in His Son, Jesus Christ (Hebrews 1:1, 2).

B. The ultimate expression of God's love for man was the sacrifice of His Son for redemptive purposes (v. 3).

C. The Redeemer of men should be exalted because He possesses more glory than the angelic beings (v. 4).

D. In witnessing to those involved in false beliefs, one should not antagonize them but find a common ground (Acts 17:22, 23).

E. Church buildings are aids to worship, but the omnipresent God is not confined to them (v. 24).

F. Since God created everything, no man can win divine favor by giving anything to Him (v. 25).

G. Since the whole human family descended from Adam and Eve, it is wrong for one group to suppose it is superior to another (v. 26).

H. God has providentially placed men in certain locations so that they can worship Him (vv. 27, 28).

—John Danilson.

III. ADDITIONAL TRUTHS

A. Professor Kenneth Saunders of the Congregational Seminary at Berkeley, California, would have "thoughtful Buddhists and thoughtful Christians come together frequently, as they did Honolulu, for conference, and f out the religious cases and mo ideals which they hold in comm Why should the Christ Church," he continues, "hesit to help in training teachers Buddhist Sunday schools, and s retaries for the Young Men's Bu hist Association? . . . To h Buddhist return to the histo Buddha is a task which Christ scholarship may well attemp He commends the common life Buddhists, Taoists, and Christi in a Brotherhood of Religio Friends which is now going on a Chinese temple. "Among su the spirit of Christ may sur find free course and be glorifi and already in the great conce of Logos, Tao, and Dhara they a finding common ground, as also the central doctrine of salvati by faith." The object of faith, it understood, may be either Bu dha or Christ.—Sunday Sch Times.

B. You can use three ordina items from around the house dramatize this lesson effective Find a flashbulb, a night-lig and a flashlight. The flashlig should have batteries and be working order. For the othe any kind of flashbulb and any ki of night-light will be acceptable

Point out that God's revelati gives light for the whole wor and that He expects His peo also to be lights by teaching H Word and by living according to To conclude, ask, "What kind light are you giving?"

Some are "flashbulb Chr tians." They go off suddenly a give a great burst of light. B they have no staying power. A too soon they burn out, and burned-out flashbulb is of no u to anyone. Let us take care th we are not like the flashbulb, gi ing a sudden burst of light that too soon fades into darkness.

Some are "night-light Chri tians." They give off very litt light, only enough to make o drowsy. Is your light weak a feeble? Does your witness f your faith make others more ale to God's will, or does it lull the into drowsy sleep?

(continued on page fifteen)

SO RUN THAT YE MAY OBTAIN

(continued from page three)

Te Scriptures say, "He came unto his own, and his own received him not" (John 1:11). Thus, Je- said, "That a prophet is not without honor save in his own country." (See Luke 4:24.) I do not believe that we can fully comprehend what it means to be rejected by our own until we have truly been rejected. Not only do we feel without honor, but we feel humiliated.

Now we see Christ on the Cross declaring that it is finished. (See John 19:30.) I believe He is saying that He has made that run successfully. He is blaming no man for the stand which they had to take to send Him (Christ) to the Cross. Seems I hear Him saying, ". . . Father, forgive them; for they know not what they do. . ." (Luke 23:34). I believe so much of the time we do not know what we do, particularly when the Holy Spirit is not guiding or directing our footsteps. Thus, I believe in order to make a successful run for Christ today we must invite Christ into our hearts and lives and allow Him to let His Spirit to lead and direct. If you have not done this, won't you let Jesus into your heart and life today? Right now, wherever you may be, is the acceptable time and place, that you too might so run and obtain your reward.

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St. Claire Bible Class

(continued from page fourteen)

What the world needs is "flashlight Christians." The flashlight is dependable. It goes where it is needed, and it guides footsteps in the darkness. That is what we are to do with our faith. We are to serve as guiding lights in the darkness about us.

What kind of light are you?—Standard Commentary.

C. Some years ago there was a great fire in Dublin. A high block of buildings was alight below, and the fire was working its way up to the top of the buildings very rapidly. A number of people were at the windows above calling out for help. The fire escape was heard coming in the distance, and the crowd gave a cheer of hope, but imagine their dismay when it was found the fire escape was too short to reach the perishing.—Selected.

The fire escape which God has provided through the gospel of Christ is never too short to reach those that are ready to perish. All that is required is that they avail themselves of this means of escape which God has provided for them. —Senior Quarterly (F.W.B.).

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

The best way to liven up a party is to leave.—Aunt Slug's Sermon.

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STUDY COURSE

ON

FOURTH QUARTER'S SUNDAY SCHOOL LESSONS

conducted by

DR. MICHAEL PELT
Chairman, Department of Religion
Mount Olive College
Mount Olive, North Carolina

Meeting Place: REEDY BRANCH FREE WILL BAPTIST CHURCH
Route 1, Winterville, North Carolina

Time: 7:30 P. M. EACH TUESDAY NIGHT, SEPTEMBER 29—DECEMBER 1

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Free Will Baptists of North Carolina

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Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

FUND - RAISING DINNERS

Austin Carter, director of development at Mount Olive College and coordinator of the 1970 series of fund-raising dinners for the College, has announced organizational meetings to plan the Nash County, Pamlico County, and Pitt County dinners. The organizational meeting for Nash County will be held at Flood's Chapel Free Will Baptist Church, September 24, at 7:30 p. m.; the Rev. Charles Morgan is pastor of the host church. The meeting to plan the Pamlico County dinner will be held at Mount Zion Free Will Baptist Church at 8 p. m., September 24; the Rev. E. E. Edwards is pastor. The Rev. Floyd Cherry is pastor of the host church to plan the Pitt County dinner which is to be held at the First Free Will Baptist Church of Greenville, September 27, at 3:30 p. m.

Each pastor, local church chairman, and as many other representatives of the Free Will Baptist churches as possible are encouraged to attend. Organizational details will include the selection of church chairmen, goals, and other details of the dinner plans.

Similar dinners for the College have been held in these counties each year since 1963. "Monies received for the College through this year's dinners will assist the College in providing distinct educational opportunities for the young people of eastern North Carolina," Carter stated.

NEWS NOTES

(continued from page six)

assist in the services. A cordial invitation is extended everyone to attend.

Sunday, October 4, the Durham church will observe its annual homecoming. Following the morning worship service, a picnic lunch will be served by the church. The church extends a special invitation to all former pastors, former members, and friends to attend this service and enjoy a day of Christian fellowship.

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Gum Swamp Church To Observe Homecoming

The Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina, will observe its annual homecoming, Sunday, September 27. The Rev. Harry A. Jones, pastor of the church, will bring the morning message at eleven o'clock. Following the message, dinner will be served on the church grounds. All members, friends, and former pastors are invited to attend.

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Tarboro Church Announces Homecoming and Revival

The First Free Will Baptist Church of Tarboro, North Carolina, will observe its seventeenth homecoming service on Sunday, September 27. Special music will be rendered by the choirs. The pastor of the church, the Rev. Raymond T. Sasser, will deliver the morning message, followed by the congregation enjoying the fellowship of the annual picnic dinner. All members, former members and friends of the church are invited to attend the day's service.

The fall revival of the church will begin on Monday night, October 5, and continuing through Saturday evening, October 10. Services will begin each evening at 7:30 with the Rev. Leonard Wood all as the evangelist. Besides good preaching each evening, there will be special music.

The pastor and the church membership extend a cordial invitation to everyone to attend these services.

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Woman's Auxiliary

(continued from page thirteen)

—"To God Be the Glory Through Education," Miss Frances Boyette
—"To God Be the Glory Through Child Care," Mrs. Selby Tomlinson
11:25—"To God Be the Glory Through Special Music," Mrs. Vance Link
11:30—"To God Be the Glory Through Preaching the Word," The Rev. Raymond Sasser
12:00—Lunch

Afternoon Session

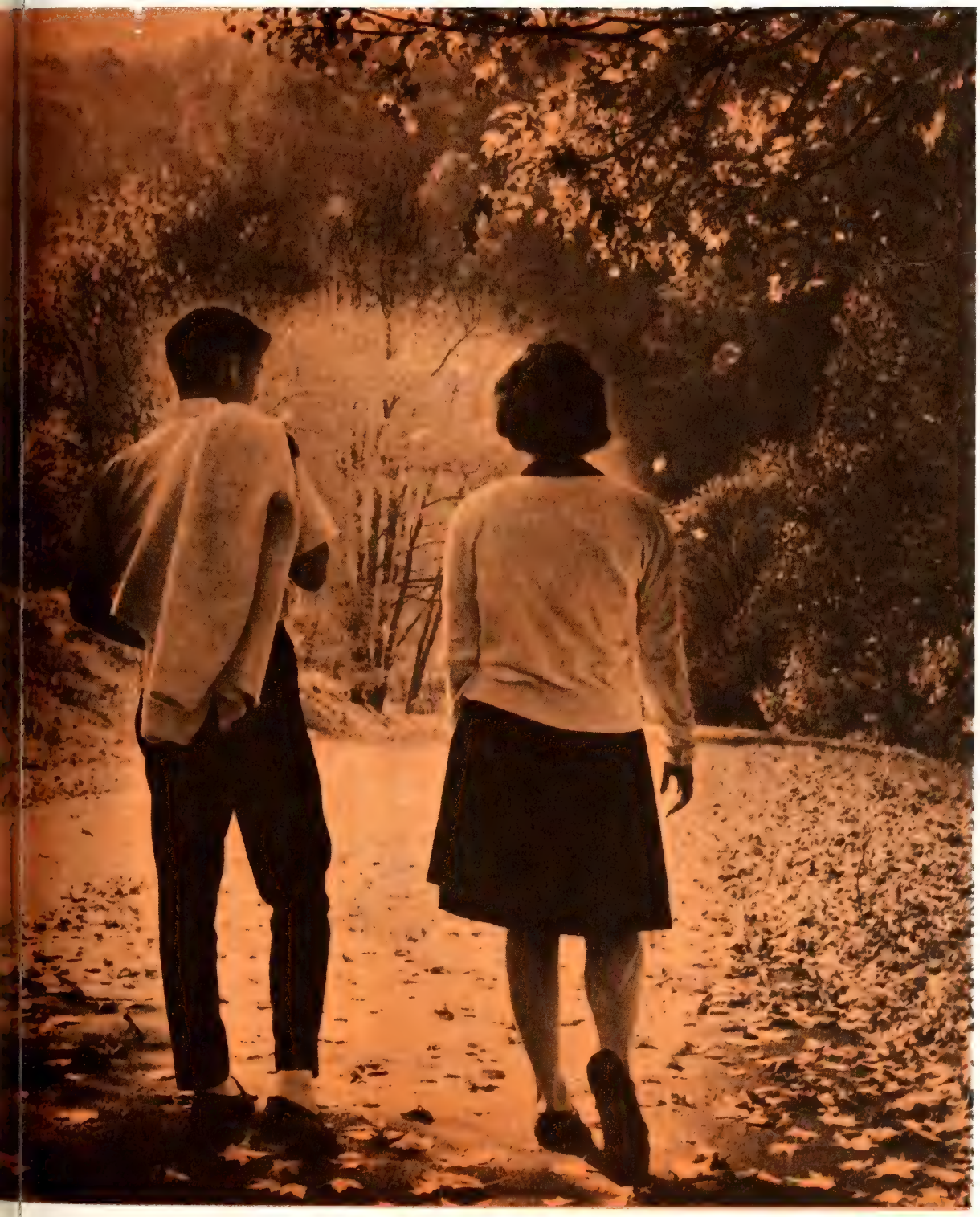
1:15—Hymn, "Serve the Lord with Gladness"
—Memorial Service, Mrs. E. C. Davenport
—"To God Be the Glory Through the Printed Page," Mrs. Elizabeth Hill
—"To God Be the Glory Through Mountaintop Experiences," Mrs. Frank L. Walston
1:45—"To God Be the Glory Through Business"
—Adjournment

Pianist—Mrs. Ruth Taylor
Music Director—Mrs. Vance Linl

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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, SEPTEMBER 30, 1970



FOLLOWING GOD BUT STANDING STILL

Cover Photo by L

FOLLOWING GOD BUT STANDING STILL

He set out on his journey to follow God, and he was determined to follow Him well. He was ready to conquer the world, and he was fully convinced that before the journey's end it would be his. After all, he was doing this for God; and surely God would help him to be victorious. At the end of the road he would lay the world at the Saviour's feet and say, "Behold what I have brought thee."

And, he began his pilgrimage to reach the heavenly place with a quiet, serene attitude. A saving knowledge of the Lord had made him humble, yet zealous enough to press forward toward the fulfillment and conclusion of his sacred charge. He was doing this for God, and surely God would help him to be successful. At the conclusion of his pilgrimage he would stand before the Saviour and say, "Behold, I have reached the place."

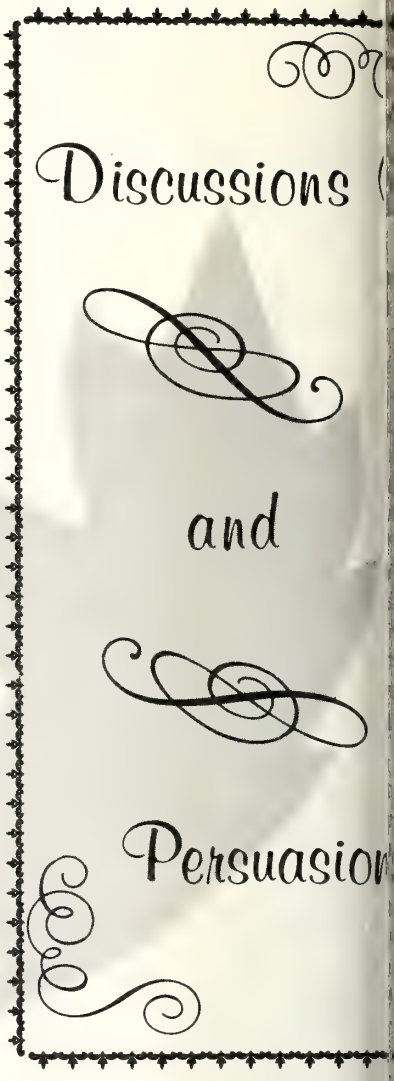
And, he started his race to win the prize at a logical pace, but soon he was going at a breakneck speed. His first wind was good, and he traveled many miles before he became tired. He slowed to a steady gait, but he would not stop. He was doing this for God, and surely God would help him to be a winner. At the end of the race he would look up at the Saviour and say, "Behold, I have won."

Yes, he set out on his journey to follow God; but something sidetracked him. God had said for him to go straight ahead, but he had wanted to wander to the side a bit to gather some flowers for himself. There were some personal fields he wanted to plow and a personal house he wanted to build and a few axes he wanted to grind. Sure, he would conquer the world, but he would conquer it for himself now and for God later.

Yes, he began his pilgrimage to reach the heavenly place while he was humble, but somewhere along the way he became proud. He pushed himself forward at the expense of God. He built up his ego by patting himself on the back. When he finished the course, he would do so as a big man. Wouldn't selfishness, pride, and ambition be excused for the sake of concluding the pilgrimage?

Yes, he started his race at a logical pace, but it wasn't fast enough to suit him. It didn't matter whom he knocked down or whom he ran over, he had to get where he was going. He didn't want to share the prize; and if he had to walk on others or deprive them to realize his gain, he would. If some fell by his side, that was tough. He would let them shift for themselves. And, if he must carry the Cross, he would drag it; and near the end of the race he would throw it down.

Alas, time ran its course and stopped him. He saw God, but God was crying. He wondered why. Then he realized that all the while he had been trying to follow God, he had been standing still. He had been chained to himself! He cried too, but now it was too late.



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TOMMY MANNING, *Editor*

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walk with God today

by Mrs. Hersel Bowen
Winterville, North Carolina

AVE you ever walked upon the shore alone, only God and you? v calm and how peaceful love ms to be flowing from God to ! Pain is forgotten, and ble is buried deep in the beau- l waters of the ocean of love.

s I but gaze across the vast ce of water and sky, I feel the ness of God with His hand in e as we walk together. Some- es we walk down the seashore pain, where our friends, bless r hearts, are so thoughtful and l, because real friends let no e of water wash away their for one another. They seem ays to find a way to do such derful things as a touch of the d, a card, or even a phone call. , the real friend finds time to in the storm of pain and talk y the long and dreary days and hts.

s I gaze across the painshore ocean, I see just how big it ms to be. I do not know what across the great body of water what pain I am going to have ndure, but as Job said, "I know t my redeemer lives and at last will stand upon the earth; and er my body is destroyed apart m my flesh, I shall see God, and t not as a stranger." (See Job 25, 26.) Job's friends abhorred , his wife was a stranger to , and his children despised . He became broken on every ; yet, faith held him to God.

believe that God intended for e men to suffer so as to be cor- ted rather than to be punished. Christian may have to suffer e on earth, but in the hereafter, re will be peace and calmness him as he walks the streets of d in God's eternity. I told my tor once, "It is so nice for a ment to visit and look at you." is was not because my pastor s a great hero, but because of at he stood for—that being a vant of God.

am so thankful that God is er too busy to listen to my yers and pleas, to visit all His ple, and especially to love me t as I am. He is so kind and nderful. We have no excuse not love Him, so don't say, "I would but, . . ." My prayer to all is to get off the whirlwind of life and get on the calm shore of God's love, and begin walking the quiet way. But where are we hurrying to and for what? Have all the people in the world become so busy for things which are the purpose of life itself? God said, "Go forth into all the world and preach the gospel." (See Matthew 28:19.) Are we today even taking time to visit our next door neighbor? Are the fine homes, clothes, cars, and money which we provide for our children going to make them better so they can walk upon the calm seashore of God's love?

It is my prayer that each of us will find this wonderful peace which I have mentioned earlier. This peace can only come from God. So let's begin to **live** this peace now and not just be **existing.**

As I think of a friend who recently made a huge cake and brought it to me, it reminded me of a lovely mountain with fresh, fallen snow. Each shred of coconut on that cake reminded me of the love which this friend had for me. I thought of the time that she must have spent to prepare it, even though she was a mother with four lovely children to care for, a home to run, and a farm to work upon; yet, she remembered me. "Take time to be holy, Speak oft with thy Lord" is how I felt as I looked at the cake.

Among some lovely cards that were sent to me while I was over in painshore, came one card from a young girl who had had many operations, and suffered much pain herself; yet, she had time to send me a card saying, "Hope you'll soon be well. Love, Kim." One may say that this was such a little thing to do, but to me it was a wonderful thing to be remembered in such a nice way. I also think of the lovely gifts which my friends sent me, because as I looked at them my faith became stronger. I could hear my friends saying, "She will get well."

God gave me the strength and love to deserve such good friends, therefore, I say that it is time for us to walk alone with God today. Christ is the most wonderful of all gifts. He is the best Friend I ever had. He is a friend who never forsakes or forgets; and oh how we need Him so much!

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Classified

Yesterday, as I was sorting
People into two large piles,
There occurred a troubling
thought that
Christ might not approve my files.

The categories I had chosen,
Simple, all-inclusive, neat:
One—the worthy (to discredit),
Two—all those beneath my feet.

—Ross Olson.

Senior Citizens Honored at Spring Branch

by Peggy Dildy Gay



On Sunday, September 6, the Spring Branch Free Will Baptist Church near Walstonburg, North Carolina, honored its senior citizens with special services. "God of Our Fathers" was used as a prelude. Misses Janet Strickland and Carolyn Ellis lit candles on the communion table while the organist played "Faith of Our Fathers." The congregation stood as Mr. Thomas Strickland and Mr. Ralph Beaman, ushering, led the senior citizens down the aisle to ribbon-marked pews. Each senior citizen wore a gold and white name tag. "Onward Christian Soldiers" was played by the organist and pianist for the processional and recessional. A quartet composed of Spring Branch "home folk" sang "Precious Memories" for a choral call to worship. "Tribute to the Senior Citizen" was presented by Mrs. Joyce Beaman. She expressed love and gratitude to each senior citizen, from all of Spring Branch church, for the part each had in making Spring Branch church what it is today.

The invocation was given by Mr. John W. Beaman. The first hymn, "The Church in the Wildwood" was very fitting — for Spring Branch church is located on a lovely wooded lot at a typical country crossroads. "Our Heritage" was presented by Mrs. Peggy Gay. She told of the birth of Spring Branch church and of the first Sunday school. She remembered, too, those who "have come before us, who have given us our great heritage of faith and love." The morning prayer was by Mrs. Lois Strickland and the welcome by Mr. Charlie Beaman. Songs from "The Modern Hymnal" were used, and Mr. Alvin Dildy, choir director, led in singing "Dwelling in Beulah Land," "Count Your Blessings," "Stepping in the Light," "Will There Be Any Stars in My Crown?" and "God Be with You." The pastor, the Rev. E. C. Morris, brought the morning message entitled, "Growing Old Gracefully and Spiritually," using Scripture from Ecclesiastes 12:1-14. Mr. Ray Doc Gay pronounced the benediction.

The senior citizens were then led by the ushers to the educational building where a lunch of chicken stew, chicken salad, and all the trimmings had been prepared, family style. Candle-lighted tables, covered with white cloths and adorned with ivy streamers, were provided for the senior citizens as all of them sat at a long table together. Two large arrangements of white mums, fern, and gladiolus for the sanctuary were given by Mrs. Josie Smith and Mrs. Ruby Strickland in honor of their parents, and by a friend in memory of Mrs. Nellie Strickland. These arrangeme were moved to the educatic building for the lunch hour. A large baskets of magnolia lea ivy, and other greenery, blen with fall flowers, decorated building throughout.

A table of memorial items, cluding pictures, books, hymn and other mementoes, were lected and arranged by Miss Jar Davis. This proved to be an c standing feature. Mrs. Sue D ton presided at the register, Mrs. Robert Bynum served o fifteen homemade cakes to those present. Young people fr the church assisted in serving.

It would be impossible to m tion all who helped to make t day a success, but to those v made it possible, our senior c zens, our church and Sun school members under sixty ye old, and all others, we say, "Tha you. Thank you from the bott of our hearts!" God has tr blessed our church and communi

Churches and Minist Available

(Note: This column is provided, v needed, for any church that is seeki pastor and for any minister who is see a church to serve and would like to such notice. Please send the necessar formation to the editor of "The Free Baptist." Each notice will run for tw sues only.)

Mr. James Warren, a membe the Jackson Heights Free Baptist Church, Kinston, Nc Carolina, was licensed to preach his church April 26, 1970. would be happy to assist church desiring his services as terim pastor or to fill any pu in the absence of the pastor.

Mr. Warren has lately been sisting the Rev. A. Graham L of the Woodrow Free Will Bap Church near New Bern, Nc Carolina. You may write him 1000 Poplar Street, Kinston, No Carolina 28501, or by calling JA 1648. Also you may contact Lane at the Woodrow church any information concerning Warren.

A Christian and College Life

by Linda Carol Hill
Western Carolina University
Cullowhee, North Carolina

(Miss Hill is a member of the Piney Grove Free Will Baptist Church, Duplin County, North Carolina. The Rev. Everette V. Harper is her pastor.)

DAY I am going to try to give you my view of the Christian ect of college life. I find it ver hard to choose appropriate wods to express my feelings. It is difficult to project you into a sitation if you can't conceive of th circumstances.

ollege was a big, strange place to ne. At first I began to wonder if hat was what I wanted. I was ver determined to stay; and now, afr three years, I am not about to ive up.

he first week was a bit hectic. I as shoved through more lines thn you will ever see. If you thk you have stood in line, what wld you do if you were standing bk of three thousand people, kwing that all of them would hve their pictures taken before yo. I was asked my name a mil- li times, and then given a num- be to replace it—a number that I ca now recite by heart.

Even though the week was rgh, I survived. The weekend cme then with all of its parties al gala events. Even with all of th late hours on Saturday night, Sday morning meant Sunday sool and church for me. I had a roommate who was opposed to g ng to church. Then, to make things really great, she didn't like to be disturbed early in the morn- in. You can't imagine the pains I took tiptoeing in semidarkness to preserve her sleep.

As I stood there getting ready, I could faintly remember being sown a very large building down th street which was the Baptist church. As I started down the sidewalk, the thoughts of it became greater than reality. I think I was seized a bit by fear. I walked the distance which seemed much longer than it was. As I walked under those tall, white columns, I wondered if I should; but after I made it through the door, I was all right. I figured that if I had made it that far, why should I turn back? I was still fearful of going to the wrong place, but I finally decided that if I went wrong someone would redirect the steps of a "dumb freshman" (a tag for all beginners). I did make it, and for a long time I went to church alone, as far as human companionship. Yet, God was always there.

Any time that a person goes to college there is the danger of his drifting away from God. The temptations are there just as in other places. As for drugs, etc.; yes, they are prevalent. However, my friend, the news media nearly always feed on the bad reports—the campuses ravaged by the hippies, the so-called bad guys. Yet, if you dig enough in your own community, you will find the same problems prevalent as are on the campus. Sometimes we find ourselves harping on problems out of our reach in order to suppress subconsciously what exists around us. In college today, as anywhere, it is one's choice to go along with the crowd or to be alone. The comforting thing is that if you search long enough and hard enough, you will find a human companion who feels as you do. While you are in the midst of your search, though, God is your unfailing pillar of strength. He is the secret confidant in all those problems.

Living in a dormitory as I have, you come in contact with many problems. Rarely ever is the Christian solution sought. The girls have the idea that they are on their own. They have strayed from the watchful eye of Mom and Dad. Yet, isn't there still a watchful eye? God!

Next in our line of thought is, What can you do to help a person in this situation? I feel that Christianity is a very personal thing. It can be described as the inner feelings of a person. Many times words and deeds are surface reactions, while our feelings for God are deeper. Every person has his own convictions. He must realize that some supreme being gives him the strength to carry on.

Also, a great contribution to Christianity and love for God comes from parental guidance. Before you answer the question, "Have you and are you helping your children along these lines?" dig deep and see if you fall in the category of prejudges. The pet phrase of the adults today is that the young people "are rebelling." Are they really? If parents would sit down once in awhile and listen to the young people, they might find that many haven't wandered from God as they had supposed. There is no doubt that some are simply "bad"; but not all!

Today people try so hard to tell you right from wrong. These very same people will tell you that they learned by experience. Young people of today are no different. What's wrong with a little independence? A person who learns by mistakes comes out a stronger person many times. It takes quite a bit of giving on the part of parents and young people. Be willing to give and take. Don't prejudge —rather, try to help!

News & Notes of DENOMINATIONAL INTEREST

Homecoming and Revival At Northeast Church

Annual homecoming services will be held at the Northeast Free Will Baptist Church, Route 4, Mount Olive, North Carolina, October 4. The Rev. A. B. Bryan, pastor, will bring the homecoming message at the eleven o'clock worship service. This will be followed with a picnic lunch served on the grounds.



Monday, October 5, revival services will begin at the Northeast church and will continue through October 10 with the Rev. Bobby Bazen, pastor of the Shady Grove Free Will Baptist Church, Dunn, North Carolina, serving as guest evangelist. He will be assisted in the services by the pastor. The time for the services is 7:30 each evening. The church and its pastor extend a cordial invitation to everyone to attend.

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Homecoming to Be Observed At Mount Tabor Church

The Mount Tabor Free Will Baptist Church, Creswell, North Carolina, announces its annual homecoming, Sunday, October 11. The services will begin with Sunday school at 10 a. m., followed by the morning worship service, with Pastor Larry Barbour bringing the homecoming message. At the noon hour an old-fashioned picnic lunch will be served on the church grounds. All former pastors, former members, and friends are invited to attend this period of fellowship.

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Revival in Progress At People's Chapel

Revival is in progress at the People's Chapel Free Will Baptist Church, Route 2, Elm City, North Carolina, and will continue through October 3. Services are beginning each evening at 7:45, with the Rev. Edward W. Miles, Middlesex, North Carolina, serving as guest evangelist. Homecoming is announced for October 4. The public is invited to attend the remainder of the revival services, and all former pastors, former members, and friends are invited to be present for the homecoming observance.

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Spring Hill Church Observes Homecoming

The Spring Hill Free Will Baptist Church located west of Goldsboro, North Carolina, on Highway 70, will observe its annual homecoming of Sunday, October 4. The day's services will begin with Sunday school at 10 a.m. with the lesson being taught by Mrs. Lillie Mae Sasser of the Stoney Creek Free Will Baptist Church. The homecoming message will be delivered by a former pastor, the Rev. Kenneth Carter of Warrenton, North Carolina. From 12:30 to 1:30 p.m. a picnic lunch will be served. The church's pastor, the Rev. William L. Dale, will bring the afternoon devotional, followed with a service of special singing.

The pastor and the church membership invite all former pastors, former members, and friends to attend and enjoy the day with them.

Cragmont Treasurer's Report, August, 1970

Mrs. Fountain Taylor, treas of Cragmont Assembly, Black Mountain, North Caro reports as follows for the m of August, 1970:

Balance July 31, 1970	$5,5
RECEIPTS	
Churches	$371.99
North Carolina Woman's Auxiliary Convention	182.03
Total Receipts	5
Total to Account For	$6,1
DISBURSEMENTS	
Operating Expenses	
Balance August 31, 1970 (Checking Account)	$6,0
On Savings Account	2,1
Grand Total	$8,2

Coming Event

October 3—Pee Dee Woman's A iliary Convention, Oak G Church, Bladenboro, North C lina

October 7 — Western Wom Auxiliary Convention, Ra Cross Roads Church, Ke North Carolina

October 8—Albemarle Confere Virginia Beach Church, Virg Beach, Virginia

October 10—Rockfish Confere Community Chapel Church, dova, North Carolina

October 10—Cape Fear Sun School Convention

October 14, 15—Western Con ence, Holly Springs Chu Route 2, Kenly, North Caroli

October 15—Albemarle Wom Auxiliary Convention

October 17—Pee Dee Associat White Oak Church, Bla County, North Carolina

October 21, 22—Eastern Con ence, Crab Point Church, M head City, North Carolina

October 29, 30—Cape Fear Con ence, Mount Olive, North C lina

November 4, 5—Central Con ence, Daniel's Chapel Chu Wilson, North Carolina

November 9—Special Session North Carolina State Conv tion, First Church, Wils North Carolina

kfish Conference
mmunity Chapel Church

he annual session of the Rock- Conference will convene with Community Chapel Free Will tist Church, Cordova, North olina, on Saturday, October 10. scheduled program is as fol- s:

Morning Session

900—Ministers' Meeting
1000—Welcome, the Rev. Floyd Childers
1015—Response, the Rev. Robert Cox
1030—Election of Clerk and Moderator
1100—Moderator's Message
1130—Clerk's Report
1140—Home Mission Report, the Rev. Walter Childers
1150—Benediction, the Rev. Bobby Burell
1200—Lunch and Christian Fellowship
(Lunch will be served on the church grounds by the conference's ladies auxiliary.)

Afternoon Session

100—Ladies Auxiliary's Election of Officers
130—Report of Ordaining Council, the Rev. Lloyd Childers
140—Roll Call of Churches and Ministers
200—Conference Business Period
230—Benediction, the Rev. Thomas Buck

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ival in Progress and
mecoming at Goldsboro

A revival is now in progress at t First Free Will Baptist Church, Goldsboro, North Carolina, and wi continue through Friday, October 2. Services are beginning ea h evening at 7:30, with the Rv. Harold "Mac" Wallace, pas- t of the Sherron Acres church, Durham, North Carolina, serving a guest evangelist. He is being a isted by the Rev. Earl Glenn, p tor of the First church. Each s vice is featuring special music b the local choir and visiting s gers. A cordial invitation is e ended to all to attend the re- minder of these services.

Homecoming will be observed at t First church, Sunday, October 4 The day's activities will begin with Sunday school at 10 a. m., followed by the morning worship service at eleven, at which time the Rev. Taylor Hill, pastor of the First Free Will Baptist Church, Fayetteville, North Carolina, will bring the homecoming message. Lunch will be served at noon, and a singspiration will be held in the afternoon. All former members, former pastors, and friends are invited to attend. There will be no evening service.

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Pleasant Grove Church to Observe Homecoming

The annual homecoming services at Pleasant Grove Free Will Baptist Church, Route 2, Pikeville, North Carolina, will be observed Sunday, October 4. The day's activities will begin with Sunday school at 9:45 a.m., with the lesson being taught by Mr. Dan Shackleford. The homecoming message will be brought by the Rev. Cedric D. Pierce Jr., pastor of Black Jack Free Will Baptist Church near Greenville, North Carolina, at the eleven o'clock worship hour. This will be followed with a picnic lunch served on the church grounds at the noon hour. An afternoon service consisting of a memorial service and special singing has been planned for everyone's enjoyment.

The pastor, the Rev. J. B. Starnes, and the church membership extend to everyone a warm welcome to attend these services and enjoy the worship and Christian fellowship.

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Harvest Day-Homecoming At Robert's Grove Church

Harvest Day-Homecoming will be observed at the Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina, on Sunday, October 4. The day's activities will begin with Sunday school at ten, followed by the morning worship service at eleven, which will feature a sermon by the Rev. M. E. Godwin, a former pastor. A picnic lunch will be served at the noon hour, and an afternoon sing has been planned for everyone's enjoyment.

All former pastors, former members, and friends are invited to attend.

Homecoming and Revival At Kenly Church

The Kenly Free Will Baptist Church, Kenly, North Carolina, announces its annual homecoming, to be held Sunday, October 4. The church is commemorating its seventy-ninth anniversary. Dinner will be served at the noon hour in the American Legion Building on Highway 222 North of Kenly. Following dinner, a brief memorial service will be conducted.

On Monday evening, October 5, fall revival services will begin. The Rev. DeWayne Eakes, pastor of the Little Rock Free Will Baptist Church, Lucama, North Carolina, will be the guest evangelist. He will be assisted by the host pastor, the Rev. James V. Joyner. Services will begin each evening at 7:30, and the meeting will last through Saturday, October 10. A cordial welcome is extended to the public to be in attendance, and prayer is requested for the success of the revival.

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Virginia Beach Church to Host Albemarle Conference

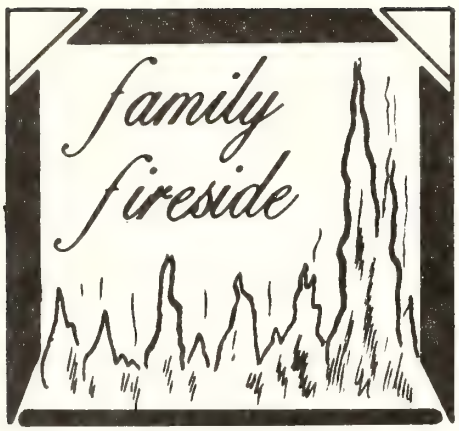
The Albemarle Conference of Original Free Will Baptists will convene Thursday, October 8, for its twenty-sixth annual session, with the Virginia Beach, Virginia, church. The host pastor is the Rev. Fred A. Rivenbark. The conference message will be brought by the Rev. Walter Reynolds, manager of the Free Will Baptist Press Foundation. The conference will begin at 9:30 a.m., with the Rev. Robert May as moderator.

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Choir Workshop At Little Rock

On Saturday, October 10, there will be a choir workshop at the Little Rock Free Will Baptist Church, Lucama, North Carolina, provided by the music department of Mount Olive College. Each area church is invited to participate. Those interested should contact the pastor, the Rev. DeWayne Eakes, P. O. Box 275, Lucama, North Carolina 27851, and let him know the number expected to be in attendance from the various choirs. The workshop is expected to be a great help to the choirs.

(continued on page ten)



SUNDAY, OCTOBER 4

"Respectable" Drink!

Scripture Reading—Daniel 1:8

Three boys brutally bludgeoned a nurse to death to get money to buy "beer and gasoline." They got $1.50. The boy who first knocked her down laughed loudly. The boys denied the use of drugs but said they had drunk a case of beer. The papers said they came from "respectable homes." So—they came from "respectable homes!" They had enjoyed a "respectable" drink, advertised as the beverage of moderation and respectability. They purchased their drink in a "respectable" store, made so by our laws. They read about the drink in "respectable" papers and magazines. So everything about alcohol is respectable; that is, everything but its results.—*Adult Uniform Lessons, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

No form of alcohol can be a "respectable" drink; and no source of advertising such can be "respectable."

MONDAY, OCTOBER 5

When You Serve for Love's Sake

Scripture Reading—Psalm 18:1

The mother of one of the girls from a Bible class of mine was sick for two years before she died. Jean was the eldest of six, and several mornings each week she would be up at five o'clock to help her mother before leaving for her work. Many evenings she set aside for housework that her mother was not able to do. Jean was getting so thin that several of the girls from our class were anxious about her, and one of them said, "You can't keep on working as you have been, Jean; your health will break down." "I don't think it will," answered Jean, "but thank you for being concerned about me. I love helping my mother all I can, and you know things aren't too hard when you do them for love's sake."—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

If you truly love someone, nothing will ever be too hard for you to do for them. Remember God's love for us!

TUESDAY, OCTOBER 6

Deadly Weapon

Scripture Reading—Leviticus 19:34

An old Christian man moved into a community where lived a notoriously disagreeable and contentious neighbor. When informed of the character of his neighbor the old man answered, "If he disturbs me, I will kill him."

His statement reached the ears of the villainous neighbor who in various ways tormented the new settler. But every offense was met with kindness until at last the contentious neighbor was overwhelmed. "I was told that he would kill me, but I did not know he would do it this way."—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Kindness is one of the best qualities a person can have. When someone does you wrong, see if you can't meet the situation with kindness.

WEDNESDAY, OCTOBER 7

Have You Ever Heard Such?

Scripture Reading—1 Corinthians 1:17

Said Spurgeon: "I have heard of ministers who can preach a sermon without mentioning the name of Jesus from beginning to end.

"If you ever hear a sermon of that kind mind that you never hear another from that man. If a baker once made a loaf of bread without any flour in it, I would take good care that he should never do so again; and I say the same of a man who can preach a Christless gospel. Let those go and hear him who do not value their souls; but dear friends, your soul and mine are too precious to be placed at the mercy of such a preacher."—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

There is no way you can have a good sermon without the name of Jesus Christ being mentioned. After all, who wants a gospel without Christ?

THURSDAY, OCTOBER 8

You Can't Fool God

Scripture Reading—Proverbs 1:1

"You can fool the hapless public,
You can be a subtle fraud,
You can hide your little meanness,
But you can't fool God!

"You can advertise your virtues,
You can self-achievement laud,
You can load yourself with riches,
But you can't fool God!

"You can criticize the Bible,
You can be a selfish clod,
You can lie, swear, drink, and gamble
But you can't fool God!

"You can magnify your talent,
You can hear the world applaud,
You can boast yourself somebody,
But you can't fool God!"

—*Granville Kleiser, Knight's Master Book, Eerdmans Publishing Com*

Prayer Thought

You can do anything in the world want to do, but God is always there what you are doing. Can you include in everything you do? If not, you sho do what you're doing.

FRIDAY, OCTOBER 9

Prisoners of Fear

Scripture Reading—Exodus 20:18

Needy miners and settlers in B Columbia, engaged in stripping aband Fort Alcon of lumber, electrical applia and plumbing, made an amazing disco While dismantling the jail they found the mighty locks were attached t heavy doors, and two-inch steel bars ered the windows, but the walls of th son were only patented wallboard of and paper, painted to resemble iron good old heave against the walls by a not as strong as a football tackle v have burst the wall out. Nobody tried it because nobody thought it pos Many Christians are prisoners of fears are nothing when pushed against. cannot do anything against a child of but he loves to put barriers of papier-m in the path of a believer to make think that there is no progress in the tion of the will of the Lord. Whe faith we push against it we will be f *Knight's Master Book, Eerdmans Pul ing Company.*

Prayer Thought

God can deliver us out of the pris sin; we must only accept Him. Satan not have a barrier that God's love c destroy.

SATURDAY, OCTOBER 10

Still Under God's Sky

Scripture Reading—Psalm 19:1

A woman who had to leave her was traveling to a different part of country. She cried when she rememb what she was leaving behind her, and little boy, trying to comfort her, said: "Mother, God's sky is over us yet! It's ing right along with us. We shall b right now!" Let us lift up our eye God, who will guide us.—*Knight's M Book, Eerdmans Publishing Company*

Prayer Thought

God is with us wherever we may go will guide us in every step that we ta we will only let Him.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

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our Church Auxiliaries

1970 Woman's Conference a Spiritual Feast



According to the reports from those who attended the Woman's Auxiliary Conference at Cragmont Assembly, Inc., Black Mountain, North Carolina, August 17-22, it was the best yet. The Spirit of the Lord was felt from the very beginning and it seemed that you could feel His presence. The program was well received as the best planned ever, and each part linked with the preceding one; thus, continuing an unbroken theme: "Applying Christ's Teaching in This Modern Day." Topics were: "Pray and Witness," "Why?" "When?" "Where?" and "How "

We had several newcomers in the conference this year; also new speakers who did a wonderful job in presenting their subjects. Already one new camper has started enlisting her women for next year. She plans to carry twelve from her church.

PEE DEE WOMAN'S AUXILIARY CONVENTION

The Pee Dee Woman's Auxiliary Convention will convene with the Oak Grove Free Will Baptist Church, Bladenboro, North Carolina, Saturday, October 3. The theme of the convention will be, "Missions, Our Responsibility." The scheduled program is as follows:

Morning Session

9:30—Registration
—Hymn, "Jesus Calls Us"
10:00—Devotions, Katie M. Duncan
—Welcome, Mrs. Nancy Hardee
—Response, Mrs. Dora Mercer
—President's Message, Mrs. Rachel Duncan
—Special Music
—Business Session:
Children's Home Report
Mount Olive College Report
—Hymn
11:30—Convention Message, the Rev. Frank Brinson
12:00—Lunch

Afternoon Session

1:30—Devotions, Mrs. Lottie S. Fowler
—Mission News
—Cragmont News
—Free Will Baptist Press Report, the Rev. Walter Reynolds
—Committees' Report
—Hymn
—Benediction

President, Mrs. Rachel Duncan
Recording Secretary, Mrs. Nancy Hardee
Music Director, Mrs. Hulda Kinlaw
Publicity Chairman, Mrs. Iva McPherson

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WESTERN WOMAN'S AUXILIARY CONVENTION

The Western District Woman's Auxiliary Convention will be held at the Rains' Cross Roads Free Will Baptist Church, Route 1, Kenly, North Carolina, Wednesday, October 7. The theme will be, "Caring for the Watchman." The scheduled program is as follows:

Morning Session

9:15—Registration
9:45—Hymn, "Praise Him, Praise Him"
—Devotions, Mrs. M. A. Woodard
—Welcome, Mrs. Bill Futch
—Response, Mrs. Harry Brown
10:00—President's Remarks, Miss Frances Boyette
—Recognition of Officers, Ministers, etc.
10:15—"Caring Through Missions," Mrs. Roland Cherry
10:25—"Caring Through Youth," Mrs. Earl Bass
10:35—Worship Offering
10:40—Special Music, Unity Church
10:45—Devotions, the Rev. W. L. Poythress
10:55—Hymn, "Faith of Our Fathers"

(continued on page sixteen)

NEWS NOTES

(continued from page seven)

Perfect Attendance Recognized at Cabin Church

On Sunday, July 2, the Cabin Free Will Baptist Church, Beulaville, North Carolina, presented perfect attendance pins and bars to several Sunday school members. Among those receiving special recognition were: Lesa Hoffman, age 4, who received her second-year wreath; Willa Ruth Mercer, age 7, who received her sixth-year bar; Rex Mercer, age 12, who received his tenth-year bar; and Beth Norris, age 18, who received her eighteenth-year bar. Of special interest is the fact that Miss Norris has not missed a Sunday since she was two weeks old. She is now serving as secretary of the Sunday school.

Many other members received bars, with some receiving recognition for twenty-six years of perfect attendance; but it was thought that the children merited particular attention.

It is the prayer of the Cabin church that God will grant His richest blessings upon these and all others who continue to serve Him so faithfully.

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Rose Hill Church To Observe Homecoming

On Sunday, October 4, the Rose Hill Free Will Baptist Church, Route 1, Winterville, North Carolina, will observe its annual homecoming. The Rev. N. Dan Beaman, pastor of the church, will bring the morning message at eleven o'clock. Following the message, dinner will be served on the church grounds. The pastor and the church membership extend a warm welcome to all former pastors, former members, and friends to attend this service.

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Homecoming at Little Rock Termed Success

Homecoming was celebrated at the Little Rock Free Will Baptist Church, Lucama, North Carolina, for the ninety-ninth consecutive year; and it was a complete success. There were 210 persons in attendance for the services. A memorial service was conducted by Mrs. Pearl Blalock. A special certificate of appreciation was presented to Mr. Wade Davis, who was recognized for having rendered outstanding services as elder, deacon, and clerk. A processional harvest offering was received to be applied to the installation of aluminum siding on the church. The church experienced a very fine day of worship and fellowship.

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St. Paul Church to Observe Homecoming and Revival

The St. Paul Free Will Baptist Church, Elizabeth City, North Carolina, will observe its annual homecoming, Sunday, October 4. The Rev. John A. Owens, pastor, will bring the morning message. Following the worship hour, a picnic lunch will be served at noon.

Revival services will begin Monday evening, October 5, and will continue through Saturday evening, October 10. Services will begin each evening at 7:30, with the Rev. Robert May, pastor of the Hickory Chapel Free Will Baptist Church, Ahoskie, North Carolina, as the visiting evangelist. There will be special music rendered each evening by invited guests from other churches. A warm invitation is extended to the public to be in attendance.

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Spiritual Retreat Held at Cragmont

Thirty-six persons from the Little Rock Free Will Baptist Church, Lucama, North Carolina, enjoyed a spiritual retreat at Cragmont Assembly, Black Mountain, North Carolina, September 11-13. Everyone enjoyed the fellowship, fun, and Christian atmosphere which prevailed throughout the weekend. As a result of this trip the people were made more aware of the needs of Cragmont and were encouraged to meet those needs.

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Holly Springs Church to Host Western Conference

The Holly Springs Free Will Baptist Church, Route 2, Kenly, North Carolina, will host the eighty-fourth annual session of the Western Conference of Original Free Will Baptists, Wednesday and Thursday, October 14, 15, 1970. A complete program will appear in a later issue of "The Free Will Baptist." Each church is encouraged to have its full delegation present. Report blanks are being mailed to each church clerk. The conference's clerk, James V. Joyner, states: "Please see that your church is represented by delegation and report. Visitors are also welcome."

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Revival and Homecoming At Winterville Church

The Winterville, North Carolina, Free Will Baptist Church, will observe annual homecoming services on Sunday, October 11. All former members, former pastors and friends are invited to attend.

Revival services will be held October 12-17, with the Rev. C. Patrick, pastor of the Free Union Free Will Baptist Church, Winstonburg, North Carolina, serving as guest evangelist. The Rev. James Lupton, pastor of the Winterville church, will assist in the services. The public is invited to attend these services which begin at 7:45.

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Revival to Be Held At Edwards' Chapel

Revival services will be held at the Edwards' Chapel Free Will Baptist Church, Route 1, Beaufort, North Carolina, the week of October 12. Guest evangelist for these services will be the Rev. Taylor Hill, pastor of the First Free Will Baptist Church, Fayetteville, North Carolina. Services will begin each evening at 7:30 with the pastor, the Rev. Jesse Cato, assisting Mr. Hill. A cordial invitation is extended to all to attend.

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Johnston Union Church Announces Revival

The Johnston Union Free Will Baptist Church near Clayton, North Carolina, announces revival services for the week of October 4-9. The guest evangelist will be the Rev. Henry Armstrong, pastor of Lee's Chapel church. He will be assisted by the pastor, the Rev. Eddie Edwards. Along with good gospel preaching each evening there will be special music. The public is cordially invited to attend these services.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Do we not have in this verse, "And Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived" (Numbers 21:9) the most far-reaching and meaningful symbol in all the Old Testament, and is there to be found another invitation to look that compares with it.

Answer: This is indeed far-reaching in its suggested scope. These grumbling, disobedient Israelites that had been bitten were, in the language of our time, "in big trouble," and they knew it. This type of serpent's bite was indeed deadly. Some commentators, who try without success to determine exactly which of the vipers found in the path of the Children of Israel's march from Egypt to Canaan this might be, declare that it could have been one of several that there was no known remedy for then. The Bible is explicit here. It says that God sent these serpents. They bit many people and the people died. "And the LORD sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee; pray unto the LORD, that he take away the serpents from us. And Moses prayed for the people" (Numbers 21:6, 7).

God never brings this kind of extreme evil upon any without a cause and a just reason. These were indeed sinful folk, for after having answered their prayer and been according to their request in giving them a marvelous and complete victory that required no small miracle to do, they began again to grumble and slander both Moses and God. (See the above verses in this chapter.) Does not the reading of these verses in the light of what is said in all that precedes them concerning these rebellious, gainsaying, ungrateful Israelites make our blood boil? What would we have done to such unworthy, disobedient people had we been to them as was Moses? As was God? Well, as we see them here, may we not see our own rebellious, disobedient selves. What do you suppose these Israelites' verdict might be had they been told of us and our sinful, disobedient activities while they reflect such imperfections and such a desperately, sinful, and wicked purpose in living? Having had all this done to and for us, who are Christians, and having this done in the giving of Christ by our heavenly Father, and the giving of His life a ransom for us on the part of our precious Saviour, but to us lastly as to those unworthy Israelites; God manifests Himself as being long-suffering and not willing that we be destroyed, but that we, as He hoped for them, might repent. "The Lord is not slack concerning his promise, as some men count slackness; but it longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

Christ uses this Old Testament symbol of Himself to portray some of the most valuable information He ever gave His followers, desiring that its profound significance may carry its saving grace to the hardest of hearts and rescue from the way of hell, fire, and brimstone. To all who ever heard it, from the poorest in the hovels and ghettos, to those in king's palaces, He declared: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved" (John 3:14-17).

Now, as well as these, we have the Bible furnishing us other invitations. "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22). ". . . not willing that any should perish, but that all should come to repentance" (2 Peter 3:9) is both significant and characteristic of the whole message of God's Word. Listen to Jesus in such solemn invitations: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30); "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matthew 23:37, 38).

God's message in types, figures, symbols, and whatever the form of teaching is, is as far-reaching as heaven; and in Christ for all eternity; for the obedient enter into a state of blessedness of life which man's finite perception cannot grasp in his present state, but can go far enough to tell him that it is far better than all he might hope for here. On the other hand, the disobedient possess sufficient understanding—enough to cause him to be aware that what the Bible says awaits him. If he persists in this disobedience, it is far worse than any evil he might imagine

(continued on page fifteen)

STORIES

for our youth



JIM'S MOST DARING ADVENTURE

LeRoy Brown

THREE boys made a small square boat by smearing a heavy coat of tar on a herring box.

"Who'll ride first?" asked one of the boys.

"I will," exclaimed Jim Chalmers, and almost before the words had left his lips, he jumped into the box.

While talking and laughing, his two friends ran along the seashore, tugging the boat with a cord which they had tied to it. What fun!

Suddenly the boys took nose dives into the sand. The cord had snapped, and the boys' laughter turned to terror as they watched Jim being carried swiftly from the shore by the current.

"Help! Help!" the boys shouted.

Using his hands as oars, Jim tried to stop the course of the herring box and to pull himself to shore. But as strong as he was for his age, he was no match for the current.

A Scottish fisherman, however, upon hearing the cry for help, rushed to his boat, grabbed the oars, and reached James Chalmers just as the herring box was sinking. If he had been a few seconds later, Jim would never have played on a seashore again.

When Jim got home, his mother used her hand, but not as an oar. Ouch!

By the time Jim Chalmers was ten years old, he could swim as well as any man. And several times he made good use of this skill.

Once when he and some friends were playing near a flat wooden bridge that crossed the Aray River, a boy came crying, "My friend has fallen into the river!" Because of heavy rains, the river had nearly reached flood stage. While others were too frightened to think, young Jim's keen eyes saw the drowning boy floating down the river.

The bridge, he thought. That's the only chance! Tossing his coat aside, Jim ran down the riverbank to the lower side of the bridge. Then clinging to a timber with one arm, he stretched out the other to grab the boy as the rushing current carried him beneath the old bridge.

What now?

Again Jim's alert mind and eyes served him well. Downstream he noticed some branches of a partially uprooted tree hanging over the water. Several seconds later, two boys who couldn't be any wetter were on the riverbank. Both were still alive.

Jim almost lived at the water's edge. On two other occasions, he saved people from drowning. And he was so adventurous at sea that three times he was carried home supposedly dead from drowning.

This daring boy went to Sunday school, where he heard about some missionaries who had tamed the heathen in the Fiji Islands. He also learned how the story ab Jesus was leading men to give such practices as baking their v tims in cannibals' ovens and ga ering skulls to show their brave

"I wonder whether any boy h will become a missionary who v take the gospel to savage land said the teacher.

It was then that a freckl dark-haired boy with brown e said to himself, Yes, I will—w God's help. And he meant ev word of it!

So, some years later, a det mined young man who had l none of the daring spirit of boyhood stood on the deck of t "John Williams," bound for Ra tonga, an island of savages wh few white men had ever been.

In later years, as the work w being pursued in New Guin James Chalmers, along with and Mrs. Abel and old wrink Iko, who was to be their int preter, boarded the mission stea ship "Miro" for a trip to a villa where the people were unusua savage.

"It's dangerous for your wife go among these savage people, Abel," said Jim.

"But when the natives see h they'll know we are peaceful," Abel replied, "because they the selves never take along their wo en when they're on the warpat

Hours later, but still before da the "Miro" chugged against t current of the Aivei River.

Native people had seen t steamship coming. What in t world was it—a house on wate Was it operated by man or dev There was much scurrying a hurrying as about a hundred wa riors wildly prepared for t worst.

Jim, who had ordered them go ahead at full speed, changed h mind quickly and said, "Go slo er. We'll have to give them tim to settle down, or it's hard telli what might happen."

The serious brown natives sto as straight as trees, and just motionless, as the white people a proached. Not a weapon could seen.

From force of habit the engine of the steamship, upon hearing t

(continued on page fifteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of August, 1970. Receipts have been credited to each individual, auxiliary, or organization contributing; but totals are shown here only for each conference for the period covered. It is also a statement of receipts for August, 1970, compared with August, 1969.

Religious Contributions Received
(Includes Gifts for All Purposes)

	1970-71	1969-70	Increase or (Decrease)
Albemarle Conference	$ 445.63	$ 666.83	$(221.20)
Blue Ridge Association	12.17		12.17
Cape Fear Conference	271.06	460.41	(189.35)
Central Conference	1,354.37	2,494.01	(1,139.64)
Eastern Conference	1,716.02	2,970.00	(1,253.98)
Little Dee Association	11.64	90.30	(78.66)
Piedmont Conference	35.00	119.78	(84.78)
Rockfish Conference		14.00	(14.00)
Roanoke River Association	5.00	5.00	
Western Conference	1,399.12	774.23	624.89
Statewide Bodies	146.63	5.00	141.63
Total Religious Contributions	$5,396.64	$ 7,599.65	$(2,203.01)
Farm Income	$ 871.70	$ 4,407.49	$(3,535.79)
Parents and Relatives	35.00	1,174.87	(1,129.87)
Friends and Others	185.00		185.00
Sixteen	488.55		488.55
Miscellaneous	1,821.88	78.45	1,743.43)
Total Other Income	$3,402.13	$ 5,660.81	$(2,258.68)
Total Income for Month	$8,798.77	$13,260.46	$(4,461.69)
The above was received for the following:			
General Fund	$8,788.77	$12,560.46	$(3,771.69)
Jesse Woodard Memorial Fund	10.00	5.00	(5.00)
Steeple Fund		10.00	(10.00)
Golden Anniversary Fund		50.00	(50.00)
Air-Conditioner Fund		30.00	(30.00)
Clothing Fund		605.00	(605.00)
Total Receipts	$8,798.77	$13,260.46	$ 4,461.49)

Honor Roll

Albemarle Conference

Trinity	$125.00
Union Chapel	143.86

Central Conference

Ayden	$108.00
Free Union	280.33
Fourth Union	135.70
Piney Grove	100.00

Eastern Conference

Bridgeton	$100.00
Kinston	105.00
Macedonia	233.00

Western Conference

Milburnie	$101.00
Micro	150.00
People's Chapel	298.35
Pleasant Grove	260.00
Sherron Acres	100.00

Statewide Bodies

Woman's Auxiliary Convention	$146.63

SUPERINTENDENT RESIGNS

The Rev. Edward W. Miles, superintendent of the Free Will Baptist Children's Home, Middlesex, North Carolina, meeting with the board of trustees of the Home, Monday, September 21, submitted his resignation as superintendent, to become effective December 1, 1970.

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General Conference News

by Walter Carter, President

On September 12, while attending the Piedmont Youth Rally in Kannapolis, North Carolina, I had the privilege of meeting four Free Will Baptist ministers from South Carolina and had a very lengthy discussion with them. They invited me to meet with them at the Hearon Free Will Baptist Church, Spartanburg, South Carolina, on Tuesday night, September 15. The Revs. George Green and Hampton Wallace, two members of the Piedmont Ordaining Council, and I met with this church on the above date. I presented the work of the General Conference of Original Free Will Baptists to them and had the privilege of preaching in this fine church. This church voted to unite with the Piedmont Conference, and the pastor, the Rev. Johnny Bullman, invited the General Conference to hold its 1971 session with them. Brother Bullman and five other ministers united with the Piedmont Conference. We think that this will be one of the conference's best churches as they have a Sunday school average of 216, over 100 in prayer meeting, and an average attendance in youth meetings of 89.

Recently I visited the Mill Street Free Will Baptist Church in McColl, South Carolina, where the Rev. C. F. Armstrong is laboring as pastor. Please pray for this work and the work of the General Conference as a whole.

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR OCTOBER 11



NEW LIFE IN CHRIST

Lesson Text: 2 Corinthians 5:17-21; Matthew 5:3-9

Memory Verse: Galatians 2:20

I. INTRODUCTION

The Lord Jesus in His discourse with Nicodemus informed that worthy man that the only way to obtain eternal life and enter into the kingdom was by way of a new birth. There have been various names given to this "new birth" on which Jesus placed such great importance, and each of them is, perhaps, significant to some phase of its nature or expression.

Generally speaking, it is safe to say that this new life becomes a reality in the life of the believer at that moment when the Spirit of God indwells his being, transforming him into a new creature or making of him a new creation. This regenerating act of the Holy Spirit might be said to constitute in the life of the repentant believer a reenactment of the death, the burial, and the resurrection of our Lord; for through this act the old man and his sinful nature are crucified, so to speak, and the new man, brought into being through the power of the indwelling Spirit of God, arises in the newness of life and purpose; thus, Paul could maintain in all sincerity: ". . . the life which I now live in the flesh I live by the faith of the Son of God, . . ." (Galatians 2:20).

When we find new life in Christ, we find life that is spiritually motivated and spiritually led; but of equal importance to these, we find life that is not inclined to walk in the channels of righteousness, but life that is spiritually empowered to do so. It is wonderful to have the governing disposition of our minds changed, so that now our inclinations are toward righteousness, instead of toward evil, but it is more wonderful to know that we have been empowered by the power of God's Spirit, not only to seek after righteousness, but have also been given the ability to perform righteous acts.—Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. The Christian life viewed negatively: It is not reformation, making up the mind, etc.
2. The Christian life viewed positively: It is the life of God imparted by Christ.
3. The passages we study for today are: 2 Corinthians and Matthew 5.

B. Privileges of the Christian (2 Corinthians 5:17-21)

1. The Christian is a "new creature."
2. The Christian has the ministry of reconciliation.
3. The Christian is an ambassador for Christ.

C. The Qualities of a Christian (Matthew 5:3-9)

1. The Christian is poor in spirit.
2. The Christian is comforted.
3. The Christian is meek.
4. The Christian is filled with the righteousness of Christ.
5. The Christian is a peacemaker; therefore he is a child of God.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. "The person who is 'poor in spirit' does not put his trust in material things, because he knows that they do not bring lasting happiness. He knows that God alone can give him what he needs. The verse does not say that material poverty is a good thing, but it affirm that poverty of spiri good. The 'poor in spirit' are ones that realize their utter h lessness and therefore place t complete trust in God. They k that they can do no good t without His help. This attituc exemplified in the parable of publican and the sinner (Luke 9-14)."—Selected.

B. Why are the Beatitudes cluded in our text? They ha twofold value for this lesson. F they help us to see what kin character and attitude is ap priate to people who have been created in Christ. Second, they clare that blessings are besto on those who have such a chara and attitude.

Even though we are a new ation in Christ Jesus, we dwel the same houses, work at the s shops and offices, and are thr into company with the same ple with whom we formerly la ed. The question then is how manifest this change that has en place in us. The Beatitudes swer. Our new life is made m fest as we are seen to be poo spirit, saddened by sin, meek, h gry for righteousness, merci pure in heart, and making pe This is a blessed life.

The new life proceeds from w in. It is the inner man tha transformed by the Spirit and renewing of the mind, and this duces fruit acceptable to God. Jesus defines for us the life t the world sees, and that life quite contrary to the standards those who have not become a of the new humanity. In ratio izing about it, the world is v likely to think that we have come fools for the sake of Chri

Few there are in this life really believe that the poor spirit will attain any true pleas The motto of the world is "Liv up!" And yet the promise of Lord is that those who are poo spirit will be richly and truly bl ed.

We live in an age of riot and ment. Peacemakers who advoc dwelling together in unity are v likely to be looked upon as c promisers and cowards. It requi

(continued on page fifteen)

ys' and Girls' Stories

ontinued from page twelve)

nor chain rattle through the , blew the steam whistle.

nagine hearing a sound like for the first time! In a split nd, the savages came to life. lightninglike speed they ng their long bows from be- their bodies. And a hundred p arrows were aimed directly he hearts of the missionaries. m had told Iko what to say. little old brown man opened mouth and shouted one word he language of the natives: ace!" Then he shouted again, e times, "Peace, peace, peace!"

hen Iko cried, "Pouta!" which the chief's name. Pouta came ward and listened as Jim told what to say.

fter a few minutes, the war- s swung their bows behind r backs again, and a canoe was ched to bring the missionaries ore. When they landed, Jim his arms around Chief Pouta, was the custom to show that e was desired.

hen Jim said, through Iko, "We e come so that we may be nds. We have come without pons. We have brought with a woman of our tribe, for we e in peace. We are strangers. we come with great things to Someday we will come again, we will stay with you and will you all of our message. To- , we come only to become nds."

Knowing that they had become nds of the people, the mission- es left, to return later. It had n a Christian scouting trip.

They will talk about us and feel dly toward us," said Jim. "Then en we return, they will listen to "

And they did return!

For many years, James Chal- rs told the story of Jesus, again l again, to thousands of savage ple. He saw many of them ex- nge their spears for Bibles. d he thought that of all the ngs he had ever done, this was most daring and useful.

After serving God as a mission- for twenty-five years, Jim d, "Recall the twenty-five years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give it to me surrounded with savages with spears and clubs, with spears flying after me, with the club knocking me to the ground—and I will still be a missionary."

And Jim Chalmers meant every word of it.—My Pleasure.

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St. Claire Bible Class

(continued from page fourteen)

much courage to stand for one's convictions in such a time, but Jesus says it pays dividends.—Standard Commentary.

C. A very practical man has confessed: "I have too much religion or too little; I must either give up what I have, or get more. I have too much religion to let me enjoy a worldly life, and too much worldliness to let me enjoy my religion." He ended the dilemma triumphantly. He solved the problem by the wholehearted acceptance of Christ as his living Lord. He put an end to divided loyalty, to doubtful obedience.—Dr. C. C. Albertson.

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Questions & Answers

(continued from page eleven)

could befall him here. He is told that the wicked shall be turned into hell (Galatians 6:7, 8; Romans 6:23; Revelation 21:8).

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

ANNOUNCING

STUDY COURSE

ON

FOURTH QUARTER'S SUNDAY SCHOOL LESSONS

conducted by

DR. MICHAEL PELT

Chairman, Department of Religion
Mount Olive College
Mount Olive, North Carolina

Meeting Place: REEDY BRANCH FREE WILL BAPTIST CHURCH
Route 1, Winterville, North Carolina

Time: 7:30 P. M. EACH TUESDAY NIGHT, SEPTEMBER 29—DECEMBER 1

Sponsored by: Second Union Sunday School Convention of the Central Conference Free Will Baptists of North Carolina

ALL DENOMINATIONS URGED TO PARTICIPATE

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NEWS NOTES

(continued from page ten)

Pleasant Plain Church Announces Revival

The Pleasant Plain Free Will Baptist Church, Route 2, Selma, North Carolina, announces its fall revival, beginning Monday evening, October 5, and continuing through Saturday evening, October 10. Services will begin each evening at 7:30, with the Rev. J. B. Godwin, pastor of Mount Zion and Stancil's Chapel Free Will Baptist Churches, serving as guest evangelist. The Rev. Robert D. Jones is pastor of Pleasant Plain church, and he will be assisting Mr. Godwin in the services.

Special singing will be featured each evening. A cordial invitation is extended to the public to be in attendance.

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Youth Sunday Held At Cabin Church

September 6 was Youth Sunday at the Cabin Free Will Baptist Church, Beulaville, North Carolina. Sunday school and the morning worship service were conducted by the young people, with Pat Matthis bringing the morning message. All Sunday school classes were taught by the young people.

On Sunday night the Cabin church visited the Sandy Plain Free Will Baptist Church, Pink Hill, North Carolina, and both congregations enjoyed a religious film which was followed by a baptismal service, conducted by the pastor of Cabin church, the Rev. Luther Swinson.

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St. Mary's Grove Announces Homecoming

St. Mary's Grove Free Will Baptist Church, Route 3, Benson, North Carolina, wlil observe its annual homecoming on Sunday, October 4. The day's activities will begin with Sunday school at 10 a. m., followed by the morning worship service at eleven, with the pastor, the Rev. James E. Howard, delivering the morning message. Lunch will be served on the church grounds at the noon hour. A song service will be featured in the afternoon.

All friends, members, former members, and former pastors are invited to come out and share this day of Christian fellowship.

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Woman's Auxiliary

(continued from page nine)

11:00—Panel Discussion on Superannuation, Panelists: Mrs. Mark Taylor, Mrs. James Hunt, Mrs. James Kennedy, and the Rev. Walter Reynolds
11:30—Special Music, Host Church
11:35—Recognition of Superannuated Widows and Ministers, Mrs. James McGhee
—Special Offering for Superannuation
—Benediction
12:00—Lunch

Afternoon Session

1:00—Hymn, "To the Work"
1:05—Devotions, Mrs. Hubert Narron
1:15—Special Music, Mrs. Wayne West
1:20—"Caring Through Field Work," Mrs. Raymond Jones
1:30—"Caring Through Study," Mrs. Roy Stanford
1:40—Business Session:
Treasurer's Report, Mrs. Preston Holland
Resolutions
Finance
Registration
2:15—Closing Hymn, "God Be with You"
Benediction
Pianist, Mrs. Major Radford
Music Director, Mrs. Wayne West
Program Chairman, Mrs. R. H. Jackson

OBITUARIES

Mrs. Smithy Sullivan Lancaster

On Mother's Day, May 10, 19' Mrs. Smithy Sullivan Lancast age 79, of 823 Argo Street, Gol boro, North Carolina, was tak home to be with her Lord. Fu eral services were held on May 1970, in the Fremont, North Ca lina, Free Will Baptist Church, the Revs. James W. Pittman a W. E. Renfrow. Burial followed the Stoney Creek Cemetery.

Surviving are two sons, Chest Lancaster of Route 1, Pikevil North Carolina, and Leroy Lanca ter of Sanston, Virginia; fo daughters, Mrs. Lillie Gooding Fremont, Mrs. Elizabeth Warri of Goldsboro, Mrs. Mary Sasser Nashville, North Carolina, a Mrs. Martha Parker of Route Stantonsburg, North Carolina; tw brothers, Gilbert Sullivan and Mu ray Sullivan, both of Goldsbor 27 grandchildren and 20 grea grandchildren.

Submitted by her daughte Mrs. Elizabeth Warrick

Bookstore Hours

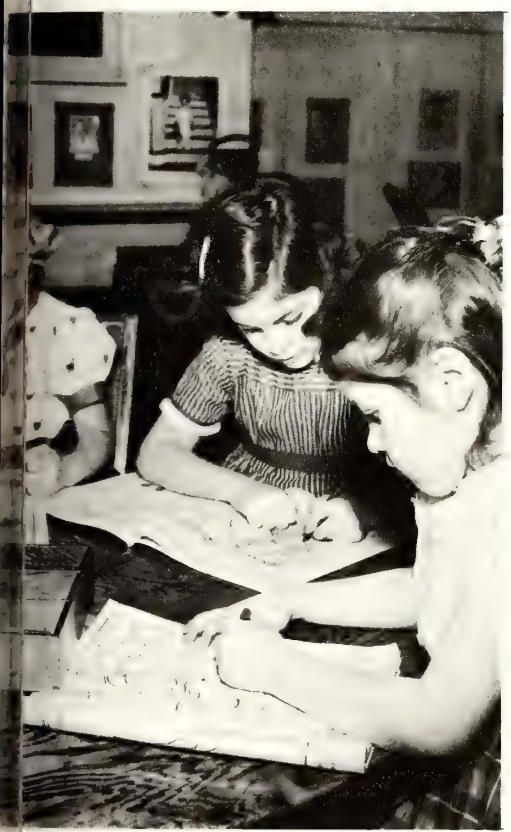
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* lina, is now observing the f
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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 7, 1970

SUNDAY SCHOOL: WHERE IT'S "AT"

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DURHAM, N. C.





Cover Photo by L

SUNDAY SCHOOL: WHERE IT'S "AT"

Sunday school!

Where they sing "Jesus Loves Me," and they learn that He loves everybody else too. Where they learn that all little children—red and yellow, black and white—are precious in His sight.

Where tiny tots learn to bring their pennies, their nickels, and their dimes, and place them in a little box or an offering plate. Where they learn to pray to God, thanking Him for the night and morning light, and where they learn to bless their mommies and daddies and little friends.

Where some adults provide their presence, but sometimes not their interest; but come primarily to see that their children are being instructed; but where others come out of real desire to nurture their souls and to help train others in His admonition.

Where some little, old ladies who've been coming for fifty years, continue to do so, not for the record's sake, but because their Sunday would not be complete without it; and where some grumpy, old men who've been coming for the same amount of time, come for the sake of losing some of that grumpiness brought about by the pressures of the week, and who somehow by this hour's involvement, are able to be more pleasant to their families and their friends; and whose Monday's greeting seems to carry more warmth.

Where the preacher's heart swells or deflates because of the number attending. Where the superintendent carries on with enthusiasm because he's well supported, or sighs through the preliminaries because he's ill supported.

Where some people have never been or for some reason have stopped going.

Where there's happiness, joy, and spiritual exultation; and where there's sadness.

Sunday school!

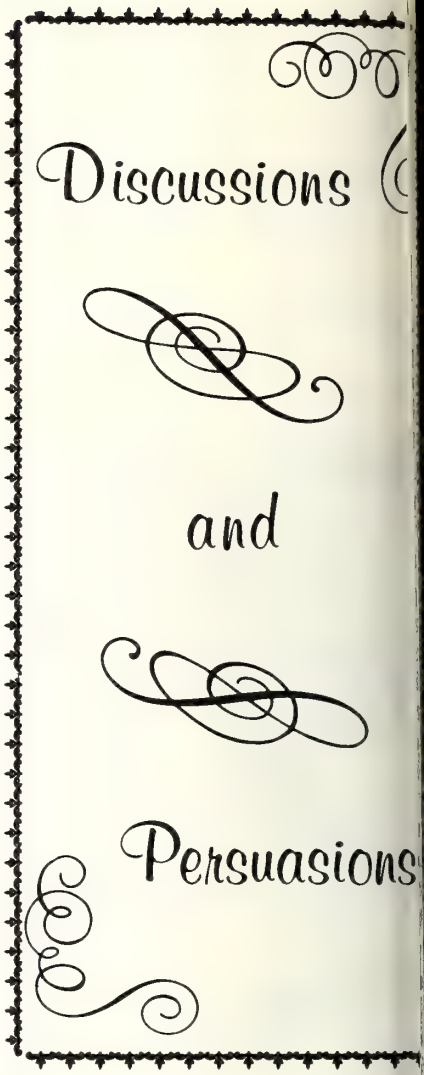
Where Mama and Daddy went all their lives and took their children while they could. Where Bobby first learned who Jesus is, and where he first decided to follow Him. Where Karen learned about Moses and the parting of the Red Sea and the mighty power of God which caused it.

Sunday school!

Where music swells the air and voices fill the sanctuary with His praise. Where delicate little voices say, "I love Jesus because He first loved me." Where a tear falls when some little child recites his first Bible verse. Where big brother and big sister find their first Christian sweethearts. Where children squirm but nevertheless learn.

Sunday school!

Where all is well because God is there. Thank you God, for Sunday school!



The Free Will Baptist

October 7, 1970

Volume 85 Number

TOMMY MANNING, *Editor*

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Operation "Merry Christmas"

(The following program, "Operation 'Merry Christmas,'" was endorsed by the North Carolina State Convention of Original Free Will Baptists while convened in its 170 annual session. Funds to this program should be sent to Operation "Merry Christmas," Inc., P.O. Box 3311, Kinston, North Carolina 28501.)

Operation "Merry Christmas," Incorporated, is a nonprofit organization whose purpose is to raise funds for wounded soldiers in the 500-bed Medivac Hospital at Camp Zama, Japan. The idea first originated when an employee of the North Carolina Natural Gas Company in Kinston went to Camp Zama to live with her husband, who was stationed there in the Army.

After arriving there she became interested in the wounded veterans of the Vietnam conflict and went to work in the hospital as a Red Cross volunteer. In her correspondence with the personnel at the NCNG office she told of the needs of the wounded there and related some of the experiences that these wounded Americans go through on the road to recovery.

After becoming concerned about our G. I.'s who are there, some of the employees of the gas company began discussing the possibility of doing something to help. The discussion continued and after talking with Mr. C. E. Gerrans, attorney; Congressman Walter B. Jones; Paul Barwick of PAB Publishing Company; and other people, it was decided to work toward raising funds to send to the hospital in order to bring a little hope and cheer at Christmas, 1970, to the wounded men who have given so much of themselves.

The organization has been incorporated as a nonprofit fund raising unit and will pay no salaries and will have no other expenses other than actual operating expenses. The funds will be sent to the hospital with the stipulation that they be used only for the purpose stated above, and both the commanding officer, Colonel Alexander M. Baysden, of the hospital, and Mrs. Ball, who is the volunteer worker mentioned previously, will be responsible for seeing that this is accomplished. By doing this we will be able to accomplish our goal, which is to raise as much as possible for this purpose and to see that the patients in this hospital receive all the benefits.

Already, we have commitments from several sources for help on the project in Kinston, Greenville, Goldsboro, Pink Hill, Fayetteville, and other areas by individuals, newspapers, radio, and television.

Our minimum goal is $10,000. All funds must be in by November 15, 1970. In our emblem, we have these three words: **Faith, Hope,** and **Love.**

The word **faith** means faith in God, faith in our country (America), and faith in our fellowman.

The word **hope** stand for hope of peace on earth and inward peace.

The word **love** means just that.

These three things are the basis on which this organization came into being.

Your assistance in making our goal possible will be greatly appreciated — give generously — they have.

Everette Harper, Director

HAVE YOU RENEWED YOUR

SUBSCRIPTION

Ex-cop Writes His Own Ticket for Criminals

Johannes F. Spreen, former police commissioner of Detroit and now a columnist for the "Detroit News," agrees with radicals that the world needs love.

But he finds it hard to understand the kind of love that seizes buildings, burns banks, smashes windows, and hits police officers over the head.

The young will be on solid ground if they define the word properly, the newsman says. He has developed a list of definitions of love which, he contends, will do more against crime than police departments, vigilantes, guns, tanks, and tear gas:

—If it's caring about your neighbor so you report an assault upon him or his home that you witness, that's love.

—If it's caring about your city so that you don't want to see it suffer, that's love.

—If you care about your fellow citizens, no matter what their hue, that's love.

—If you put your personal desires and politics second to your concern for your city, that's love.

—If you consider the feelings of the other person as an individual who is with you on this small, spinning speck of dust called earth, that's love.

—If you use consideration, care, courtesy, and compassion in your dealings with all you meet, that's love.

—If you feel that there are things wrong, injustices, evils in this world and you earnestly wish to do something about them, that's love.

—If you want to change things that do not seem right to you, calmly, coolly, with considered judgment, rather than with a destructive attitude, that's love.

—If you have faith in people and in your police, that's love.

—If you offer charity to all your fellowmen, that's love.

—Herald of Holiness.



Cape Fear Woman's Auxiliary Convention

The Cape Fear Woman's Auxiliary Convention will convene with the Fayetteville, North Carolina, Free Will Baptist Church, Wednesday, October 14. The theme will be "Christian Witnessing," with the Scripture taken from Matthew 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Mrs. Dean Kennedy will serve as music director with Sharon Benson as pianist. The program is as follows:

Morning Session

9:30—Registration
10:00—Hymn, "Come Thou Almighty King"
—Devotions, Mrs. J. H. Elmore
10:20—Welcome, Mrs. Norma Benson
—Response, Mrs. Jewel Warren
10:25—President's Message, Mrs. Dola Dudley
—Hymn, "To the Work"
10:30—Business Meeting:
Reading of Minutes
Roll Call of Auxiliaries
Appointment of Committees
11:00—Children's Home Report, Mrs. Palmer Sills
11:15—Special Music, Sharon and Cheryl Benson
—Offering
—Convention Message, the Rev. Edmund Gonzalez
—Hymn, "Rescue the Perishing"
12:00—Lunch

Afternoon Session

1:00—Hymn, "Send the Light"
1:05—Life Membership Award
1:15—Mount Olive College's Report
—Cragmont Assembly's Report, Mrs. Gurnie Wiggins
—Superannuation's Report
—Mission's Report
—Report of Free Will Baptist Press Foundation
—Report of Youth Program
1:45—Business Meeting
—Hymn, "Blest Be the Tie"
—Benediction

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Albemarle Woman's Auxiliary Convention

The Albemarle District Woman's Auxiliary Convention will meet with the Corinth Free Will Baptist Church, Jamesville, North Carolina, Thursday, October 15. The theme will be "Awake Thou That Sleepeth," with the Scripture taken from Romans 13:11-14. The scheduled program is as follows:

Morning Session

10:00—Hymn, "Will Jesus Find Us Watching?"
—Devotions, Mrs. Cecil Waters
10:15—Welcome, Mrs. Dan Davis
—Response, Mrs. Margaret Woolard
10:20—President's Message, Mrs. A. B. Chandler
—Recognition Time
—Appointment of Committees
10:30—Reading of Minutes
—Roll Call of Auxiliaries and Mission Offering
11:00—Special Music, Local Auxiliary
11:05—News of the Children's Home, the Rev. Edward Miles
11:20—Offering for Adopted Child's Clothing
11:25—Hymn, "Sweet Hour of Prayer"
11:30—Message, the Rev. Robert May
12:00—Lunch

Afternoon Session

1:00—Hymn, "We'll Work Till Jesus Comes"
1:05—Memorial Service, Mrs. win Roper
1:15—Report of Mount Olive lege, Miss Sarah Willou by
1:30—Report of the State vention, Miss Alice W ster
1:40—Report of the Youth W Mrs. Matthew Parker
1:50—Report of Missions, Rev. Joe Ingram
2:00—Business Session
2:20—Report of Committees
2:30—Installation Service, Oscar Willoughby
2:45—Closing Hymn, "I'll I for Him"
—Benediction

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Attention, Mission Chairmen!

We are looking forward to ing you and others from your man's auxiliary and church study course on missions to be h at King's Barbecue Restaura Kinston, North Carolina, Saturd October 10, beginning at 10 a.

Mrs. Faye Barrow's moth Mrs. Frances Hardy, and her will be present to show films t took on their recent trip to R desia to visit Faye and her h band, the Rev. Joe Barrow, missionaries to this country.

Lunch will be served dutch st

Please be much in prayer the success of this study; that G may place in the heart of each us a greater zeal for missions home and abroad.

Mrs. G. E. Gary
Eastern District
Mission Chairman

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Resolutions of Respe

The Woman's Auxiliary of t Pine Level, North Carolina, F Will Baptist Church adopted t following resolutions in memory three former members who d recently. They are Mrs. Strickland Dupree who died A gust 10, 1968; Mrs. Mary Johns Garner who died February 1970; and Mrs. Nellie Phill House who died August 2, 1970.

(continued on page fifteen)

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

Information That Led To the Signing of The Civil Rights Act

Submitted by
the Rev. Edward W. Miles

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

This is a Christian principle and we cannot deny the Christian witness to any child that God has created and for whom Christ has died.

Our children were not eligible to receive any benefits from the Department of Social Services (Public Welfare) such as medical and dental treatment, eyeglass fittings, psychological testing, and casework; nor was our Home eligible to receive any help in the legal responsibility and financial support of children coming to us through the Department of Social Services.

We need the continued services of the Department of Mental Health and the Department of Vocational Rehabilitation, and the consultation services of various state agencies.

Our Home and children were not able to receive any benefit from any federal programs such as FACE, ESEA Educational Program, nor from any federal agency.

Our board consulted a member of the State Department of Social Services and several members of county departments, and all said that in their opinion the Home would eventually have to abide by the civil rights laws whether or not we signed the Compliance Act. Without compliance, we risk loss of gifts to the Home being tax exempt, foundation gifts, and may become a taxpaying institution.

We can withdraw at any time, but we lose all these services, without which it is impossible to develop the kind of child-care program our children deserve.

The board studied the above facts over a long period of time, and after careful consultation and prayer this action was taken in the behalf of our children. Anyone wanting or needing more information, contact the chairman of the board or the superintendent.

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A STATEMENT OF

THE STAND OF MACEDONIA FREE WILL BAPTIST CHURCH EASTERN CONFERENCE

Submitted by,
Jimmy Whitford, Clerk
Walter Sutton Jr., Pastor

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

We, the members of Macedonia Original Free Will Baptist Church, do endorse this statement, which states how we feel and the position which we have taken regarding the Children's Home.

We believe that the board of trustees and the superintendent acted irresponsibly toward us in signing the act of compliance which brings the Children's Home under the 1964 Civil Rights Act, because they did this without first seeking the approval of the North Carolina State Convention and its member churches.

We have already withdrawn all support from the Children's Home and will not support it as long as it is in compliance with the 1964 Civil Rights Act.

We are making this statement of our stand to voice our disapproval of what this board and superintendent have done. The clerk of our church is hereby instructed to have this published in "The Free Will Baptist." We call upon every Free Will Baptist member and church to take their stand with us.

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NOTICE PLEASE!

Concerning the Children's Home issue: The signing of the Civil Rights Compliance Act.

Not more than two articles, one "pro" and one "con," will be printed in any one issue of "The Free Will Baptist." Articles will be chosen according to the earliest postmark.

In order to be considered for publication, each article must carry the name of the writer, who will assume full responsibility for the article. Also, articles should be reasonable in length and should not deal with personalities.

This week's issue carries two articles.

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IN APPRECIATION

The members of the Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina, would like to express to Mrs. Annie Morris and her daughters, their appreciation for the Bible stand and set of altar candles given in loving memory of their husband and father, Mr. Arthur Morris. During his lifetime, Mr. Morris was an active and dedicated member of the Gum Swamp church and gave untiringly of his services.

Submitted by,
Mrs. Patsy S. James, Clerk
Gum Swamp Free Will
Baptist Church

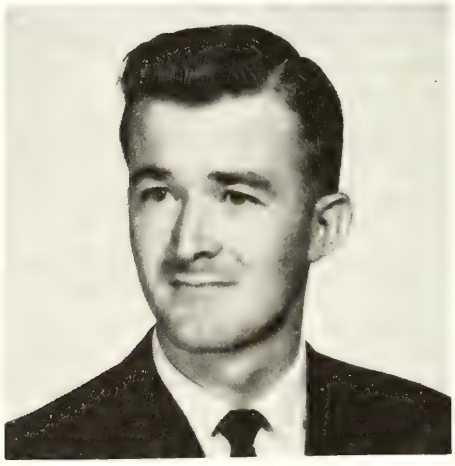
NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

News & Notes of DENOMINATIONAL INTEREST

Homecoming and Revival to Be Observed at Unity Church

The Unity Free Will Baptist Church, Pervis Road, Durham, North Carolina, will observe its second homecoming on Sunday, October 11. Sunday school will begin at 9:45 a.m. with Mr. James R. McGhee, superintendent, in charge. The worship service will follow at eleven o'clock with the pastor, the Rev. Rod Jones, bringing the homecoming message. Lunch will be spread on the church grounds at the noon hour.



It is also announced that revival services will begin at the Unity church Monday evening, October 12, and continue throughout the week. The visiting evangelist will be the Rev. Jack Mayo, pastor of the Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina. There will be special music and good preaching each evening.

A cordial invitation is extended to everyone to attend both the homecoming and the revival services.

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Tee's Chapel Revival In Progress

Revival services are in progress this week at Tee's Chapel Free Will Baptist Church, Route 2, Smithfield, North Carolina, with the Rev. Harry Grubbs, pastor of Milbournie church near Wilson, North Carolina, as the evangelist. The services are beginning each evening at 7:30 and will continue through Saturday evening, October 10. The pastor, the Rev. Herman Grubbs, is assisting in the services which are featuring special singing each evening. Everyone is invited to attend the remainder of these services.

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Shady Grove Church to Observe Annual Homecoming

One of the oldest churches in the state of North Carolina, Shady Grove Free Will Baptist Church, Route 5, Dunn, will observe its annual homecoming on Sunday, October 18. This is an occasion that many people who have kin and friends down through the years have joined together for worship and fellowship. The Rev. Bobby Bazen, pastor, will bring an inspiring message at the worship hour. This will be followed with a processional offering as the harvest offering to the Lord. A bountiful picnic lunch will be served at the noon hour, followed with a really entertaining program in the afternoon.

The pastor states, "The public is invited to attend, and you'll certainly miss a good time and lots of fun if you cannot be with us. Most of your friends will be here."

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MOC Day AT Gum Swamp

Mount Olive College Day will be observed at the Gum Swamp Free Will Baptist Church, Route 6, Greenville, North Carolina, Sunday, October 11. The president of the College, Dr. W. Burkette Raper, will teach the teen-age Sunday school class and will deliver the eleven o'clock worship sermon.

This day will spearhead the annual drive for Mount Olive College at the Gum Swamp church.

Pine Level Church Announces Homecoming

The Pine Level Free Will Baptist Church, Pine Level, North Carolina, will observe its annual homecoming Sunday, October ... Following Sunday school, the Rev. Clyde Cox will be the guest speaker for the morning worship. At the noon hour a picnic lunch will be served by the church. In the afternoon a program of singing has been planned, and a special invitation is extended all singers to participate in this service.

The pastor and the church membership extend to all former pastors, former members, and friends an invitation to attend and enjoy a day of Christian fellowship.

Coming Events

October 8—Albemarle Conference, Virginia Beach Church, Virginia Beach, Virginia

October 10—Rockfish Conference, Community Chapel Church, Cordova, North Carolina

October 10—Cape Fear Sunday School Convention, Pleasant Grove Church, Route 3, Dunn, North Carolina

October 14—Cape Fear Woman's Auxiliary Convention, First Church, Fayetteville, North Carolina

October 14, 15—Western Conference, Holly Springs Church, Route 2, Kenly, North Carolina

October 15 — Albemarle Woman's Auxiliary Convention, Corinth Church, Jamesville, North Carolina

October 17—Pee Dee Association, White Oak Church, Bladen County, North Carolina

October 21, 22—Eastern Conference, Crab Point Church, Morehead City, North Carolina

October 29, 30—Cape Fear Conference, Mount Olive, North Carolina

November 4, 5—Central Conference, Daniel's Chapel Church, Wilson, North Carolina

November 9—Special Session North Carolina State Convention, First Church, Wilson, North Carolina

Johnston Union Celebrates Its 100th Anniversary

October 11 marks the one hundredth anniversary of Johnston Union Free Will Baptist Church located between Smithfield and Clayton, North Carolina, on U. S. Highway 70.

On this day homecoming day will be observed with the morning worship message being brought by the Rev. Harold "Mac" Wallace, pastor of Sherron Acres church in Durham and a former member and minister who was licensed to preach by Johnston Union church.

During the service Mr. Raymond Talton of Raleigh, whose ancestors were instrumental in the founding of the church, will present "The First One Hundred Years," a brief history of the church. Also a memorial service will be held for the Rev. W. H. Lancaster and Mrs. Repsie Phillips who deceased this year. This will be followed with special music. Lunch will be served on the church grounds at the noon hour.

The pastor, the Rev. Eddie Edwards, and the church membership extend to all former pastors and interested persons a special invitation to share with them the fellowship of this celebration.

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Revival in Progress At Grant's Chapel

Revival services are now in progress at Grant's Chapel Free Will Baptist Church, Seven Springs, North Carolina, and will continue through Saturday night, October 10. The Rev. Carey Cheshire is serving as guest evangelist, and he is being assisted by the Rev. Emmett Jones, pastor of the church. The public is invited to attend the remainder of these services.

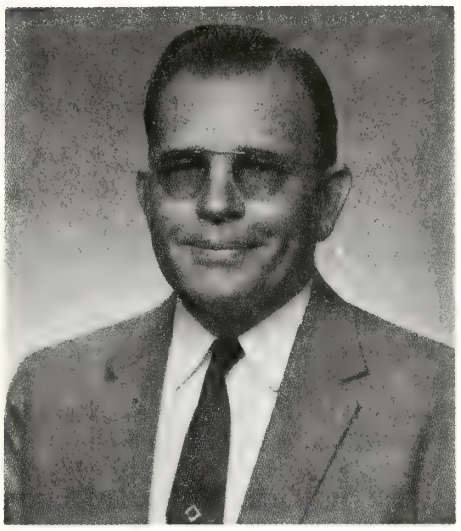
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Western Ordination Board to Meet

The Rev. J. C. Yates has announced that the Board of Ordination of the Western Conference will meet at Saint Mary's Free Will Baptist Church in Wilson County, North Carolina, Saturday, October 10, at 1 p. m.

Anyone needing to meet with this board is asked to take notice of this announcement and to meet with them at this time.

Walnut Creek Announces Homecoming and Revival



The Walnut Creek Free Will Baptist Church, Route 2, LaGrange, North Carolina, announces its annual homecoming for Sunday, October 11. Sunday school will be held at 10 a.m., followed with the homecoming message by the pastor, the Rev. Bobby Harrell. At noon a picnic lunch will be served in the fellowship building. An afternoon program of singing will begin at 1:30 p.m.

Beginning October 12 and continuing through October 17, the Rev. Clifton Rice, a well-known evangelist from Kinston, North Carolina, will conduct a series of revival services at Walnut Creek, beginning each evening at 7:30. Along with good preaching there will be special music each evening by the church choir and visiting singers.

The pastor and the church membership extend a warm welcome to everyone to attend the homecoming and revival. They request your prayers that God will send a great revival.

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Revival in Progress at Core Creek Church

The Rev. Harry Jones is the evangelist for revival services which are in progress at the Core Creek Free Will Baptist Church, Cove City, North Carolina. The services began October 5 and will continue through October 10. The services are beginning at 7:30 each evening, and everyone is cordially invited to attend the remainder of these services.

1970 State Convention Interesting Session

The fifty-eighth annual session of the North Carolina State Convention of Original Free Will Baptists met on Wednesday and Thursday, September 16, 17, at Saint Mary's Free Will Baptist Church, New Bern, North Carolina, with the New Bern church serving as host. The Convention was called to order at 10 a. m. by the secretary, Tommy Manning; and after a welcome by the host pastor, the Rev. Clyde Cox, the day's activities began.

This will be remembered as one of the best attended State Conventions in recent years, though the final report of the credentials' committee showed no sharp increase in registering ministers and delegates over last year. In 1969, 137 ministers registered as compared to 148 this year. Delegates registering last year numbered 252; this year, 293. The total number of registrants was 441; but by the "standing" condition of the crowd, it was apparent that many visitors were present.

The usual committees were appointed by the president, the Rev. Willis Wilson; and the various denominational reports were given.

Of particular interest was the Children's Home report, which brought much discussion from the floor, sometimes to the point of disorder. Included in this report was the acknowledgment of the fact that the Home had signed the Civil Rights Compliance Act of 1964, which places the Home in a position of probable, future integration. This portion of the report was opposed, and by motion the Children's Home report, with the exception of the Civil Rights portion, was adopted.

Much of the Wednesday afternoon session involved discussion of the Home's signing the Compliance Act; and this was referred to many times as "The Children's Home Crisis," as many felt that the situation brought about by this signing did in fact produce a crisis within the denomination, as much dissent was prevalent.

A special session has been called by the State Convention, to meet at the First Free Will Baptist

(continued on page eight)

NEWS NOTES

(continued from page seven)

Church, Wilson, North Carolina, Monday, November 9, at 10 a. m. This special session has been called solely for the purpose of considering and acting upon this matter of the Children's Home. A special, impartial, five-member committee was appointed to study the pros and cons associated with the signing of the Compliance Act; and their report will be brought before the special session November 9.

Proposed amendments to the Constitution and Bylaws of the Convention were adopted; visiting representatives from the General Association of General Baptists were recognized; an inspiring missions' service was held on Wednesday evening; and many other aspects of this Convention made it a worthwhile one to attend.

New officers for the State Convention are as follows: President, the Rev. C. F. Bowen; Vice-President, the Rev. C. H. Overman; Secretary, the Rev. Cedric D. Pierce Jr.; Assistant Secretary, Linda Futch; Treasurer, Mrs. Frank Walston; and Members-at-Large, the Revs. Norman Ard and Lynwood Boyette.

Present members of boards and standing committees (including those newly elected) are as follows: Children's Home Board: the Rev. S. A. Smith, the Rev. Graham Lane, the Rev. Bruce Dudley, Mrs. E. C. Davenport, J. B. Hardee, the Rev. E. E. Edwards, A. G. Glover, Johnnie G. Howell, Billy Wayne Dildy, and H. M. Mallard (honorary member for life).

Board of Superannuation: the Rev. J. B. Starnes, Wilbert Jones, the Rev. Clyde Cox, Daniel Barrow, and E. C. Foreman.

Board of Missions: the Rev. Fred A. Rivenbark, the Rev. Earl H. Glenn, the Rev. C. F. Bowen, the Rev. R. H. Jackson, and the Rev. J. Stewart Humphrey.

Representatives of Cragmont Assembly Stock: the Rev. DeWayne Eakes, the Rev. Adrian Grubbs, and Fountain Taylor.

Board of Trustees of the State Convention: the Rev. David W. Hansley, R. J. Boswell, and E. C. Davenport.

Representative of FWB Press Foundation: the Rev. Kemery Ard.

Representative of Church Finance Association: Woodrow McCoy.

Historical Commission: Dr. Michael Pelt, the Rev. Hubert Burress, and Gary Barefoot.

Committee on FWB Fellowships: the Rev. F. B. Cherry, the Rev. C. L. Patrick, and Hilda Owens.

Board of Directors of Mount Olive College: James B. Hunt, Arthur Kennedy, Alice Barrow, the Rev. Lloyd Vernon, Robert Whorton, Dr. H. B. Kornegay, Frances Cassick, E. H. Holton, Mrs. John A. Winfield, R. L. Moore, Jack J. Dail, R. R. Warrick, the Rev. L. B. Woodall Jr., Wilber Shirley, B. E. Bryan, Ralph Morris, Nathan Garner, and the Revs. C. J. Harris and R. N. Hinnant (honorary members).

Chaplains' Commission: the Rev. James V. Joyner, the Rev. C. F. Bowen, Dr. Michael Pelt, the Rev. Sheldon Howard, and the Rev. L. B. Woodall Jr.

Layman's League Board: Francis Stoddard, the Rev. Kemery Ard, and J. M. Langley.

Commission on Scouting: the Rev. Harry A. Jones, the Rev. James A. Evans, and the Rev. David C. Hansley.

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Albemarle Conference
Virginia Beach Church

The twenty-sixth annual session of the Albemarle Conference of Original Free Will Baptists of North Carolina will convene with the Virginia Beach Free Will Baptist Church, Virginia Beach, Virginia, on Thursday, October 8. The scheduled program is as follows:

Morning Session

9:30—Devotions, the Rev. Charlie Overton
9:40—Welcome, the Rev. Fred Rivenbark, pastor of host church
—Response, Mr. Isaac Furlough
9:45—Conference Called to Order, Moderator
—Adoption of Program as Order of Business
—Enrollment of Churches
—Enrollment of Ministers and Delegates
—Recognition of Visiti Ministers
—Enrollment of Delegat from Other Church Bodi
10:15—Moderator's Address, t Rev. Robert May
10:20—Appointment of Temp rary Committees
—Resolution
—Temperance
—Nominating
—Reports of Standi Boards
—Executive
—Board of Trustees
—Board of Education
—Board of Missions
—Board of Ordination
11:20—Announcements
—Offering
11:25—Special Music
—Message, the Rev. Walt Reynolds
12:00—Lunch

Afternoon Session

1:00—Devotions, Mrs. Osc Webster
1:10—Memorial Service, the Re Fred Rivenbark
1:20—Report of the State Co vention of Free Will Ba tists
1:30—Report of Mount Olive C lege
1:40—Report of Free Will Ba tist Children's Home
1:50—Report of Free Will Ba tist Press Foundation
2:00—Report of Superannuatio
2:10—Report of North Caroli Missions
2:20—Report of Temporary Co mittees
2:50—Report of Conferen Treasurer
3:20—Appointment of Delegat to Various Church Bodie
3:30—Election and Installati of Officers
—Adjournment

Moderator—the Rev. Robert Ma
Clerk—Mr. Oscar Webster

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Western Conference
At Holly Springs Church

The eighty-fourth annual se sion of the Western Conference Original Free Will Baptists w convene with the Holly Sprin Free Will Baptist Church, Route Kenly, North Carolina, Wednesd and Thursday, October 14, 1 Each church should be proper represented, and visitors are we

The scheduled program is llows:

Wednesday Morning

—Registration of Ministers and Delegates
—Devotions, the Rev. J. B. Godwin
—Welcome, Host Church
—Response, the Rev. Edgar Benton
—Roll Call of Ministers, Clerk
—Roll Call of Churches, Clerk
—Recognition of Visitors, Moderator
—Moderator's Remarks, the Rev. R. H. Jackson
—Report of Mount Olive College, Dr .W. Burkette Raper
—Offering for the College
—Song Service and Special Music
—Conference Message, the Rev. Dewey Boling
—Lunch (to be catered by Wilbur's Barbecue of Goldsboro, North Carolina)

Wednesday Afternoon

—Devotions, the Rev. Roy Futrelle
—Partial Report of the Credentials' Committee
—Appointment of Temporary Committees
—Report of the Mission Board, the Rev. Joseph Ingram
—Report of Executive Committee
—Report of the Free Will Baptist Press, the Rev. Walter Reynolds
—Business Session
—Adjournment

Thursday Morning

—Devotions, the Rev. William Dale
—Report of the Children's Home, the Rev. Edward Miles
—Offering for the Children's Home
—Business Session, the Rev. R. H. Jackson
—Ordination Service, Ordaining Board
—Lunch (to be catered by Wilbur's Barbecue of Goldsboro, North Carolina)

Thursday Afternoon

1:00—Devotions, Mr. Thom Duncan
1:10—Report of the Ministerial Character Board
—Final Report of the Credentials' Committee
—Report of Temporary Committees
—Treasurer's Report, Mr. Luther Bissette
—Final Business Session
3:00—Closing Devotion and Adjournment

Song Leader—the Rev. Royster Martin
Pianist—the Rev. Wayne West

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Bridgeton Church Announces Revival and Homecoming

Revival services will be held at the Bridgeton Original Free Will Baptist Church, Bridgeton, North Carolina, beginning Monday evening, October 12, and continuing through Saturday evening, October 17. The Rev. Cecil Rose, pastor of the church, will be bringing the messages each evening. Mr. Charles Holton will be directing the music during the week. Services will begin each evening at 7:30.

On Sunday, October 18, the church will be observing its annual homecoming with the morning worship service at eleven. Lunch will be spread on the church grounds following the morning service. A singspiration will follow in the afternoon with various groups bringing special music. A cordial invitation is extended to all former pastors and friends to attend the revival and homecoming services.

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Revival and Homecoming At Deep Run Church

Revival services will begin at the Deep Run Free Will Baptist Church, Deep Run, North Carolina, on Monday evening, October 12, and will continue through Saturday evening, October 17. The Rev. Kemery Ard, pastor of the Elm Grove Free Will Baptist Church near Ayden, will be the guest speaker for these services.

On Sunday, October 18, the church will observe its annual homecoming. Loyalty Sunday is also to be observed. Lunch will be enjoyed by the membership of the church and guests at the noon hour. All former pastors and friends of the church are invited to attend these services. "Come, worship, and enjoy the Christian fellowship with us," says the Rev. Melvin K. Everington, pastor of the church.

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Homecoming to Be Held At Elm Grove Church

On Sunday, October 11, the Elm Grove Free Will Baptist Church, Ayden, North Carolina, will observe its annual homecoming. The Rev. Kemery Ard, pastor of the church, will bring the morning message at eleven o'clock. Following the message, dinner will be served in the fellowship building. All former pastors, former members, and friends are invited to attend this service of Christian fellowship.

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Hugo Church Announces Homecoming and Revival

Annual homecoming services will be held at the Hugo Free Will Baptist Church, Route 2, Grifton, North Carolina, October 11. The Rev. A. B. Bryan, pastor, will bring the homecoming message at the eleven o'clock worship service. This will be followed with a picnic lunch at the noon hour.

Monday, October 12, revival services will begin at the Hugo church and will continue through October 17, with the Rev. Andrew Hill serving as guest evangelist. He will be assisted by the pastor in the services. The time for the services is 7:45 each evening. The church and its pastor extend a cordial invitation to everyone to attend.

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Homecoming at First Church, Wilson

The First Free Will Baptist Church, Wilson, North Carolina, at the corner of Granger and Barnhill Streets, will observe its annual homecoming day on Sunday, October 11. The day's activities will begin with Sunday school at 9:45, followed by an inspiring worship service with the Rev. C. F. Bowen, pastor of the church, bringing the message. The worship service will also feature the ordination of two new deacons, Howard Whitley and

(continued on page ten)

NEWS NOTES

(continued from page nine)

Harold Dickerson. A delicious lunch will be spread at noon. An inspiring afternoon service will begin at 1:30. There will be spirited singing by the four choirs, the three quartets, and numerous soloists from the church, which will be interspersed with guest musicians. The Rev. and Mrs. Wayne West, directors of education and music at the church, will conduct a memorial service for those promoted to glory during the past year. A highlight of the afternoon service will be the dedication of the Kim Whitley Memorial Piano, given by her parents, Howard and Gerry Whitley. Mrs. West will play the piano for the first time, using a medley of Kim's favorite songs.

The church urges all former pastors, members, and friends to attend this service for a truly momentous day.

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Cape Fear SS Convention Pleasant Grove Church

The Cape Fear Sunday School Convention will convene Saturday, October 10, with Pleasant Grove Free Will Baptist Church, Route 3, Dunn, North Carolina. The theme will be, "Action How." The convention will begin with registration at 9:30 a.m. The program is as follows:

9:30—Registration
10:00—Congregational Singing
—Devotions, John N. Bryant
—Welcome, Gene West
—Response, Dean Kennedy
—President's Remarks, John Adcox
—Appointment of Committees
—Roll Call of Sunday Schools
—Reports of Denominational Enterprises
11:00—Congregation Singing
—Offertory
—Special Music
—Sermon, the Rev. Edmund Gonzalez
12:00—Committees' Reports
—Presentation of Plaque
—Special Singing
—Business Session
1:00—Adjournment and Lunch

Coats to Conduct Watery Branch Revival

The Rev. C. M. Coats will be the guest evangelist for revival services October 11-17 at the Watery Branch Free Will Baptist Church, Route 2, Stantonsburg, North Carolina. Services will begin each evening at 7:45 with good gospel preaching and special singing.

The pastor, the Rev. Swade Benson, and the church membership invite everyone to attend these services and be much in prayer for their success.

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Homecoming and Revival First Church, Vanceboro

On Sunday, October 11, the First Free Will Baptist Church, Vanceboro, North Carolina, will observe its annual homecoming. The pastor, the Rev. Owen Arthur, will bring the morning message. Lunch will be served following the morning service. All former pastors, former members, and friends are invited to attend.

Revival services will begin at the church beginning Monday evening, October 12, and continuing through Saturday evening, October 17. Services will begin each evening at 7:30. The Rev. Wayne West, educational director of the First Free Will Baptist Church, Wilson, North Carolina, will be the guest evangelist. The public is invited to attend these services.

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Rev. Benson Is Evangelist for Otter's Creek Revival

The Rev. Swade Benson of Clayton, North Carolina, is the evangelist for revival services in progress at the Otter's Creek Free Will Baptist Church, Macclesfield, North Carolina. The services are beginning at 7:30 each evening and will continue through Saturday evening, October 10. The pastor, the Rev. C. R. Etheridge, is assisting in the services. A cordial invitation is extended everyone to worship with them during the remainder of the meeting.

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Gray Branch Announces Homecoming and Revival

The Gray Branch Free Will Baptist Church, Route 2, Deep Run, North Carolina, will observe its annual homecoming Sunday, October 11. The pastor, the Rev. Norman Ard, will deliver a homecoming message. Follo the message, a picnic lunch w spread on the church groun 12:30 p.m. An afternoon pro of singing has been planned.

On Monday evening, Octob the Rev. Joseph Ingram, dire treasurer of the North Car Board of Missions, will begi vival services at the Gray Br church which will continue thr Saturday evening, October 17. pastor will assist in these ser which will begin each evenin 7:45. Along with good preac there will be special music evening.

The pastor and the church m bership extend to everyone a w welcome to attend both the h coming service and the rev Your prayers are requested for success of these services.

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Robert May to Conduct Hopewell Revival

The Rev. Robert May, Ahos North Carolina, will be the visi evangelist for revival services the Hopewell Free Will Bap Church, Smithfield, North C lina, the week of October 19 The pastor, the Rev. Edmund G zalez, will assist in the serv which will begin each evening eight o'clock. Special music be rendered each evening by Chancel Choir under the direct of Mr. Sherwood Parker. A cor invitation is extended everyone attend.

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Revival in Progress and Homecoming at Howell Swamp

A revival is now in progress the Howell Swamp Free Will B tist Church, Walstonburg, No Carolina, and will contin through Friday evening, October The Rev. F. B. Cherry is the gu evangelist. He is being assist by the Rev. E. C. Morris, pastor the Howell Swamp church. A c dial invitation is extended to to attend the remainder of the services.

Homecoming will be observed the Howell Swamp church on Su day, October 11. The day's acti ties will begin with Sunday sch at 10 a.m., followed by the mor ing worship service at eleven,

(continued on page fifteen)

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Romans 12:2). Does this apply to such customs as shaving and the wearing of clothing because it is a fashion, whether or not it is modest?—**G. H. S.**

Answer: I think it may apply to everything a Christian does. The Scripture teaches: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Corinthians 10:31); "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (1 Corinthians 6:19, 20); "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works" (1 Timothy 2:9, 10); "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4). (Read Isaiah 3:16-24.)

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty" (Isaiah 3:18-24); "Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering" (1 Corinthians 11: 14, 15).

These verses should remind us that Christ died on the Cross where He shed His precious, sin-cleansing blood to redeem us from the greedy clutches of Satan and his angels that have retained us in dark sway since we sinned in Adam. Now that we are Christians, we no longer belong to this underworld power; however, we are the bond servants of Christ and His holy righteousness. We owe Him everything that we are and everything that we may have or become. Jesus says in John 15 that we are the branches and He the vine, having His and our heavenly Father as the husbandman. He also said through the Apostle Paul that we are the members of His body, the church, of which He is the head. "For we are members of his body, of his flesh, and of his bones" (Ephesians 5:30); "So we, being many, are one body in Christ, and every one members one of another" (Romans 12:5); "Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid" (1 Corinthians 6:15).

In other words, Christ is the Christian's and the Christian is Christ's, and we are more closely related to Him and He to us than any other beings. Having been made in the image and likeness of God, even though sin separated us for awhile, we are in this redemption state more closely related to Him and in Him to each other than either Adam or the holy angels. So we have both an obligation to correctly exempilfy Christ in all we do and say and in all we are. Having the mind of Christ in order to show ourselves in our true (new) nature, it is necessary that we be acquainted and even familiar enough with the Word of God as to know what Christ's mind is. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5).

(To Be Continued Next Week)

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Eastern District Youth Convention Held

On September 19 the Eastern District Youth Convention met at the Christian Chapel Free Will Baptist Church, Pink Hill, North Carolina. President Sherrie Bennett opened the convention, and at the roll call there were five ministers and fifteen churches represented. The Jackson Heights and Christian Chapel Youth Choirs rendered special music. The Rev. Ralph Sumner, pastor of Jackson Heights church, urged the convention to have Camp Vandemere as a conference project. He challenged the youth convention to raise $1,000 to buy beds for cottages at the camp.

The Rev. N. B. "Tex" Barrow Jr., pastor of Dublin Grove and Smyrna Free Will Baptist Churches, spoke to the youth on the importance of searching out their futures.

It was announced that the spring convention will be held at the Beulaville, North Carolina, Free Will Baptist Church.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

STORIES

for our youth



A Sunday Christian

Helen Calway

DANNY had just come out of the church. He was dressed well, and his face and hands were clean. Danny looked at himself. Yes, he thought, I look pretty neat. In fact, I always look neat on Sundays. Then he thought, I'm always a gentleman on Sundays. I behave myself. I hardly make any noise. I try to give in to my older sister even when I don't want to. What's wrong with me?

All the way home, Danny pondered over the words he had heard in Sunday school that morning. "You've got to obey the Lord everyday, not just on Sundays," his teacher had said. "If you are only a Sunday Christian, then you are not obeying God."

A Sunday Christian? Danny wasn't sure that he knew what that meant, but he did know that something was wrong. His conscience was bothering him. He was deeply disturbed by what he had heard, and he knew that the Lord was trying to teach him something. But what was it?

Danny temporarily forgot his worries amidst the laughter and chatter at the dinner table. Two missionaries had been invited to dinner, and they were telling about the natives in New Guinea.

"It's not enough," said Rev. MacLean, "just to preach the gospel to these natives. They listen to the Word of God. They even believe in God easily enough. But the tough part is that they watch us day and night."

"Why do they do that?" asked Danny.

"Well," answered Rev. MacLean, "at first I thought it was because we ate with knives and forks, and they didn't. Then I thought it was because of our manner of eating. Some of these folks just shovel the food into their mouths." He demonstrated it with his hand as he added, "They pick up their food like this." Then he bent his neck back and said, "They push it toward their mouths so it just sort of falls in."

Danny laughed. "Do they all look like that when they eat?" he asked.

"Not all," said Rev. MacLean. "Some bend down so low to the ground or to the table that they almost seem to be lapping it up from the plate. But their main interest was in us. Can you guess why they were watching us, Danny?"

"I—" said Danny. His eyes opened wide, and his mind raced ahead, trying to think of an answer. "I guess they were looking at the way you were dressed."

"They were watching how my wife and I behaved toward other at the table," Rev. Mac answered. "I didn't realize first. I used to complain abou food if it wasn't hot enough. tease my wife if she didn't enough seasoning in the food. the food she fixed was left I'd let her know that no ma how she tried to disguise it, I k that it was left over. When fixed something I had had the before, I reminded her that on week was often enough. I di realize that I was complaining much. And another thing I di realize was that these natives w watching us so closely.

"When I preached that Je should be Lord over our lives control everything that we do say and are, I never got through them," disclosed Rev. MacLe "They watched my wife and me our everyday activities. When grumbled, when we complain when we criticized, and when acted as if there were no joy our lives, they asked themselv 'Where is this Lord who is c trolling their lives?'

"We had evidenced none of t Lord's control to them, and the fore we really did little to convi them. I confess this to o shame," admitted Rev. MacLe looking over at his wife, who nc ded agreement, "that we did realize this until we were called leave New Guinea and come ba to the States. We were, of cours worried about the natives becau they had received the Lord as the Saviour but had not made Hi Lord of their lives. He was n controlling them.

"I spoke to the chief's son th night before we were to leave. told him of our concern for th people because Jesus was not Lor of their lives. Do you know wha he said? He said, 'But the peop have been watching you. Yo haven't been having joy in wha you were doing. How do you ex pect us to be different?' I don' need to tell you, Danny, that thi pricked my heart. My wife and spent a whole week in Bible stud and prayer when we returne home. And I don't need to tell yo that we have sobbed our hearts ou to the Lord. We did those peopl an injustice because we ourselve

(continued on page sixteen)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

YOUNG RAPER RECEIVES EAGLE BADGE



Burke Raper, center, was pre-nted the Eagle Badge Sunday, ptember 20, in ceremonies fol-wing the church services at ount Olive College. His mother, rs. Burkette Raper, right, pins e badge while his father, Dr. aper, president of the local col-ge, looks on. The Eagle Badge the highest rank available in outing and is presented only af-ter a Boy Scout has earned 21 Merit Badges and shown signs of leadership and character. After Burke was presented his award, he presented a plaque, hand-made by Troop 34, to Scoutmaster Lawrence Hassell, not shown, in appreciation "for his kind and faithful service." Hassell, who is moving from Mount Olive, has resigned as scoutmaster.

MOUNT OLIVE COLLEGE DINNERS FOR 1970

A series of seventeen benefit inners has been planned for the ll to inform churches of the ser-ices of Mount Olive College and assist them in meeting their nancial challenges to the College. ach church is requested to send s full college committee to the or-anizational meeting for their ounty. The following dinners ave been scheduled:

Wilson County, American Legion Building, November 17, 7 p.m.

Beaufort County, Chocowinity High School Cafeteria, October 10, 7 p.m.

Duplin County, Beulaville School Cafeteria, November 21, 6:30 p.m.

Onslow-New Hanover Counties, Dixon High School, (November 6), 7 p.m.

Sampson, Harnett, and Cumberland Counties, Midway School, November 12, 7 p.m.

Wayne County, Mount Olive College Auditorium, November 5, 7 p.m.

Craven County, Saint Mary's church, November 9, 7 p.m.

Edgecombe - Halifax Counties, Edgewood church fellowship building, November 9, 7 p.m.

Jones County, King's Bar-B-Que, November 14, 7 p.m.

Washington, Martin, Tyrrell, and Pasquotank Counties (to be announced).

Lenoir County (to be announced).

Greene County, Snow Hill Primary School, November 3, 7:30 p.m.

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Belk Foundation Gift



Dr. W. Burkette Raper, left, president of Mount Olive College, gratefully accepts a check for $500 from the Belk Foundation, presented to the college this week by Paul Eason, right, manager of the Belk-Tyler store in Mount Olive. The college has regularly benefitted from the foundation gifts.

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NOTICE

When sending pictures to be used with articles for publication, please send only sharp black and white prints. Color snapshots do not reproduce well. Also, please do not request the return of pictures unless accompanied by a self-addressed, stamped envelope. Thank you.

The Editor

ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR OCTOBER 18



STUDYING THE BIBLE

Lesson Text: Psalm 119:9-16; 2 Timothy 3:14-17

Memory Verse: Psalm 119:33, 34

I. INTRODUCTION

An encouraging ray of light has begun to shine upon the rather dismal and dark spiritual scene in the world. More and more people are becoming increasingly interested in the study of the Bible. Millions of people are trying to discover some sort of reliable word of authority for life and its meaning. Some have thought they found a "new word for living" in the Word of God. Actually, it is as old as eternity itself, for it has been in the mind of God all along. He placed it in His Word for us to discover.

In her book, **What the Bible Is All About,** Henrietta C. Mears has written: "One of the greatest needs in the church today is to come back to the Scriptures as the basis of authority, and to study them prayerfully in dependence on the Holy Spirit. When we read God's Word, we fill our hearts with His words, and God is speaking to us." This certainly suggests that studying the Bible means more than simply reading it which, in itself, is extremely helpful. It means more than that, however. Simply to be able to say one has read the Bible through five, ten, or more times may really mean very little. But if one has read selected portions, under the Spirit's guidance, with a prayer that God may expose their meaning to him, he may be more certain of God's will than someone who has made a practice of much reading simply for reading's sake.

To understand the purpose of Bible study we will turn today to the psalmist's writings and to that of the Apostle Paul.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Immorality may be increasing in our country, but God's Word still is able to cleanse any soul who submits to its precepts (Psalm 119:9).

B. The secret of living the spiritual life is to give the Word of God the central position (vv. 10, 11).

C. If we approach God in an attitude of praise and dependence, He will hear our prayers for an understanding of His Word (v. 12).

D. It is not enough to receive God's truth into the heart; God wants us also to share His Word with others (vv. 13, 14).

E. To be an effective steward of divine revelation, one first must assimiliate the truth into his heart and mind through study (vv. 15, 16).

F. The Old Testament Scriptures direct us toward the salvation which is in Jesus Christ (2 Timothy 3:14, 15).

G. The fact that Scripture is God-breathed means that it will show us God's will for our lives (v. 16).

—John Danilson.

III. ADDITIONAL TRUTHS

A. If one were to sum up the Christian life in contrast to the life of those who make no pretense of following the Lord, he might well refer to it as the disciplined life. The Christian encounters the same temptations, and suffers the same pain and loss as the man in the world. The difference lies in the way he faces these things, and in his attitude toward them.

The word "discipline" is akin to the word "disciples," which refers to those who are learners, or followers. The disciples are eag know the will of the master they have chosen, for they wi pattern their lives according t We speak today of the va fields of research and learnir "scholastic disciplines," and one who is involved in such a pline devotes his life to studyi

The Word of God has been vided as the textbook in the s of Christ. It is not a dry and ty volume from the past, but ing and vital message for the ent. It has to be studied. might as well expect to become ficient in mathematics wit opening his textbook as to ex to be a good Christian wit studying the Bible.

Study entails much more casual or occasional reading. I quires diligent application of mental processes to the matte hand, coupled with an eagernes assimilate it for one's own gro Those who study the Bible will ture in their behavior patterns well as in their thinking. I their purpose to understand G redemption message. — Stand Commentary.

B. Jesus Christ is the Heart the Bible. He is the Shiloh Genesis; the I Am in Exodus; Star and Scepter in Numbers; Rock in Deuteronomy; the Capt of the Lord's Host in Joshua; Redeemer in Job. He is Davi Lord and Shepherd; in the Song Songs He is the Beloved; in Isa He is the Wonderful, the Couns or, the Mighty God, the everla ing Father, and the Prince Peace. In Jeremiah He is the L of Righteousness; in Daniel He the Messiah; in Zechariah He the Branch; in Haggai He is t Desire of all Nations; in Mala He is the Messenger of the Co nant and the Sun of Righteo ness; and in the Book of Reve tion He is the Alpha and the Om ga and also the Morning Star. The American Fundamentalist.

C. A man said recently that accepted what the Bible had to s about the subject of heaven, b he rejected the idea of hell a punishment. But the same Bib and the same Christ, that taug us about heaven, a prepared pla for a prepared people, also taug

(continued on page fifteen)

NEWS NOTES

(continued from page ten)

in time the pastor will bring homecoming message. Lunch be served at noon on the ch grounds. All former mem- former pastors, and friends nvited to attend.

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val at High Hill
nton, South Carolina

Revival services will begin Mon- October 19, at the High Hill Will Baptist Church, Scran- South Carolina, with the Rev. er Carter, pastor of the East ingham Free Will Baptist rch, Rockingham, North Caro- serving as guest evangelist. will be assisted each evening the pastor of High Hill, the Louis Holiday. The public is ially invited to attend these ices which begin each evening :30.

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hfield Revival
rogress

evival services are in progress week at the First Free Will tist Church, Smithfield, North lina, with the Rev. Joseph In- n, director-treasurer of the th Carolina State Missions rd, bringing the messages. The ices will continue through Fri- evening, October 9. A nursery rovided for the smaller chil- n. The pastor, the Rev. J. wart Humphrey, and the rch membership invite every- to attend the remainder of the ices.

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Tabor Church
Observe Homecoming

n Sunday, October 11, the Mt. or Free Will Baptist Church, swell, North Carolina, will ob- e its annual homecoming. ch will be served on the church unds following the morning ssage at eleven o'clock. All nds and former pastors are in- d to attend this event.

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Zion, Onslow County,
nounces Revival

The Mt. Zion Free Will Baptist rch, Beulaville, North Carolina, nounces revival services begin- g Monday evening, October 12, continuing through Saturday evening, October 17. The services will begin each evening at eight o'clock, with the Rev. Everette Harper of Pink Hill, North Carolina, serving as the guest evangelist. The church and its pastor, the Rev. Lloyd Vernon, invite everyone to attend these services.

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St. Claire Bible Class

(continued from page fourteen)

us about hell, a prepared place for an unprepared people. It is strange how some people want to accept part of the Bible as being inspired of God while they reject other parts which may say things they don't care to hear. Let us be mindful of the words of the apostle: "All scripture is given by inspiration of God" (2 Timothy 3:16).—Ray O. Jones.

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Woman's Auxiliary

(continued from page four)

With a feeling of deep regret and personal loss, the woman's auxiliary of the Pine Level church wishes to recognize these members who have been taken home to be with the Lord.

Whereas, they manifested their love for the Lord and attended the auxiliary meetings as long as their health permitted;

Whereas, they were women of deep faith and boundless enthusiasm for whatever task they assumed, practicing what they preached, standing firm to their convictions, and witnessing by their life and influence; and

Whereas, this auxiliary wants to recognize the magnitude of their service and command their example to all who serve the Lord:

Therefore be it resolved that we, the members of the woman's auxiliary of Pine Level church, do express to their families our deepest sympathy in their loss;

And be it further resolved that we send a copy of these resolutions to the families of our deceased members, a copy to "The Free Will Baptist" for publication, and a copy to be entered in the minutes of our auxiliary that all might know the depth of our feelings.

Mrs. B. L. Godwin,
President

Mrs. Charlie Thornton,
Secretary

Moretz Donates Personal Library To College

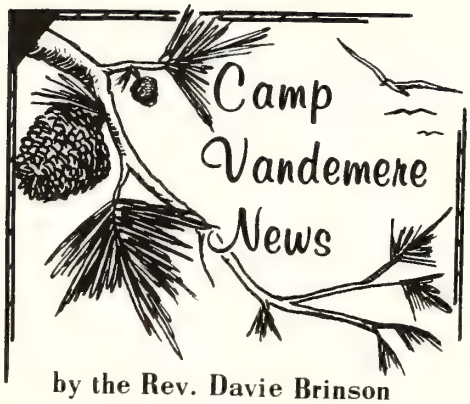
The Rev. W. L. Moretz of Roanoke Rapids, North Carolina, has donated his personal library of over a thousand items to the Moye Library of Mount Olive College. For many years Mr. Moretz wrote the "Lighted Pathway" in "The Free Will Baptist," as well as articles for other publications. The collection of books and pamphlets is varied in content, but a major portion of the library is devoted to biblical study, especially commentary and exegetical works.

Bookplates, designating "The W. L. Moretz Library," have been placed in the books and processing of the collection has begun. Librarian Gary Barefoot stated that the Bible and religion resources of the library will be immediately benefited by the gift. In making the gift Mr. Moretz expressed the hope that his library would continue to give the pleasure and enlightenment to others that it had afforded him for many years.

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DURHAM, N. C. 27703

COM



by the Rev. Davie Brinson

Ministry at Vandemere

There is now available a basic introduction course offered on the Old Testament. This course will be a noncollege credit subject, but a certificate will be given to each one who participates in at least seventy-five percent of the six-week classes which are scheduled.

The religious course instructors will be the Rev. Davie Brinson and the Rev. Jack Mayo. The house at Camp Vandemere has been selected as the meeting place for these classes, which will meet one night a week for one hour. The first class meets Tuesday, October 27, at 7:30 p.m. There will be no charge or extra cost for this course.

Introduction into the Old Testament is designed to aid Sunday school teachers, laymen, and anyone seeking a better understanding of the revelation of God in the biblical message found within the Old Testament. There is a wish to explore some of the major events and ideas, along with learning more about the practices in the Old Testament Scriptures.

A solicitation for prayers and attendance is encouraged for participation in this new program offered at Camp Vandemere. For more information call 249-4601 or write: Public Relations Director, P. O. Box 38, Arapahoe, North Carolina 28510.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Mr. James Warren, a member of the Jackson Heights Free Will Baptist Church, Kinston, North Carolina, was licensed to preach by his church April 26, 1970. He would be happy to assist any church desiring his services as interim pastor or to fill any pulpit in the absence of the pastor.

Mr. Warren has lately been assisting the Rev. A. Graham Lane of the Woodrow Free Will Baptist Church near New Bern, North Carolina. You may write him at 1000 Poplar Street, Kinston, North Carolina 28501, or by calling JA 7-1648. Also you may contact Mr. Lane at the Woodrow church for any information concerning Mr. Warren.

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The Rev. Robert Earl O'Quinn announces that he is available for pastoral services for any church or churches desiring his services, full time or part time. He states that he is also available for revival services. Any church desiring his services may reach him at the following address: Route 5, Box 236-A, Kinston, North Carolina 28501.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

Boys' and Girls' Stor

(continued from page twelv

were not making Jesus Ch Lord of our lives. But when get back to New Guinea, Da we're going to try to make up our past mistake."

Danny had been listening v intently to Rev. MacLean. dessert sat on his plate untouc "My Sunday school teacher s this morning that we shouldn't Sunday Christians," Danny s slowly. "This bothered me, bu didn't know exactly why. I gu I didn't want to admit the t that Jesus is not Lord of my either."

Everyone at the table was st ing at Danny now, but he was embarrassed. The Lord had sp en to his heart through Rev. M Lean's experience, and Danny h himself unburdened as he spo "I thought that so long as I wa gentleman on Sunday, I was ple ing the Lord. But I never thoug that people were watching me. T fellows at school have seen me things that I'd never think of ing on Sundays." Danny paus for a moment, and then he we on. "It's really tough to be Christian, because people want see what Christ has done for y It's easy to talk, but can you ima ine me being a gentleman eve day?"

Everybody at the table bro into laughter. "You can be than ful," said Rev. MacLean, "that G loves us so much that He does expect us to live the Christian li all by ourselves. God will strengt en us, Danny, as He has promis in His Word."

"I think I understand," sa Danny. "Jesus with His pow and love is with me not only Sundays, but every single day the week. How God must lo us!"—My Pleasure.

Div. H

the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 14, 1970

DUKE UNIVERSITY LIBRARY
OCT 15
DURHAM, N. C.



MY PREACHER

Editorial...

Cover Photo by Harold M.

MY PREACHER

My preacher is:

Human, but not unchristian;
Lowly, but not low down;
Simple, but not stupid;
Humorous, but above being ridiculous.

Hard-hitting, but not hardhearted;
Conservative, but not stingy with his gifts;
Straitlaced, but not unbending;
Understanding, but above compromising his convictions.

Proud, but not deceitful;
Tender, but not weak;
Strong, but not unable to cry;
Intelligent, but above taking unfair advantage of his knowledge.

Friendly, but not partial;
Productive, but not show-offish;
Cautious, but not afraid;
Forceful, but above demanding his own way.

Fast, but not reckless;
Thorough, but not exhaustive;
Religious, but not fanatical;
Serious, but above demanding that everybody share his mood.

Strict, but not intolerable;
Spending, but not extravagant;
Ready, but not impetuous;
Weary, but above excusing himself from the work of the church.

Disciplined, but not mean;
Studious, but not boring;
Doubtful, but not unbelieving;
Wise, but above pretending that he knows it all.

Cherished, but not worshiped;
Respected, but not catered to;
Enjoyed, but not the object of jest;
Short-winded, but above cutting his sermon when the Spirit says, "Linger."

My preacher is a person, and I'm glad!

Discussions and Persuasion

The Free Will Bapt
OCTOBER 14, 1970
Volume 85 Numb
TOMMY MANNING, *Editor*
Edited and published weekly by the Fr Baptist Press Foundation, Inc., Highway 11 Ayden, North Carolina 28513. Second-clas age paid at Ayden, North Carolina 28513.
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Items for publication should be addres The Editor, *The Free Will Baptist,* P. O. Bo Ayden, North Carolina 28513.

Free Will Baptist Press Foundation,
WALTER REYNOLDS, *Manager;* TOMMY MA *Editor of Literature;* LEON DUNN, *Treasure*
BOARD OF DIRECTORS
D. W. Hansley, President; Fred A. Riv Vice-President; Hubert Burress, Secretary; Everton, C. Felton Godwin, Robert Ma Dewey C. Boling.

God Is Speaking! LISTEN!

by the REV. ROBERT MAY, Pastor
Hickory Chapel Free Will Baptist Church
Ahoskie, North Carolina

The contents herein do not necessarily reflect the beliefs or policies of the editor or of *The Free Will Baptist*. The responsibility for each article is given the person whose name appears under the title or to the person submitting said article.

EN the church seems strongest the devil is at work overtime. This is see the Free Will Baptist church ten years of great progress.

church at Jerusalem was on fire sus Christ. The power of God was t and was seen and felt by those endance. The news had gotten d (the devil already knew) that g had been seen before like this stration of the power of God. e came also a multitude out of the round about unto Jerusalem, bring- k folks, and them that were vexed nclean spirits: and they were heal- ery one" (Acts 5:16). This is a r experience that all churches en- hen there has been a cleansing of who have sinned.

s was not just a happen-so. The had to meet God's requirements. easure taken here in the Jerusalem was a drastic one. Sin had en- into the hearts of two of its mem- Ananias and Sapphira—husband and These two were not social out- They, like the others, had posses- It seems at this point that they God speaking, "Go and sell thy rty." These two sold their posses- and nothing seemed to be wrong is point. Now they would have time to visit and witness to others. e tragedy of it all was not that they nger had property, but that they lied d. When time came for them to nt the money from the sale of the Ananias brought only a portion of Did they not feel that they could only to the pull of the flesh and o God? Peter told Ananias that it not man he had lied to, but to God. the hearing of those words, Ananias up the ghost and died. The young arose and carried him out and buried

out the space of three hours has by, and the curtains open again; and the scene is with the apostles. The wife of the now dead Ananias comes before the apostles. Not knowing that her husband is dead, Peter asks the question, "How much did you get for the property you sold?" She replies, "For so much." These two (Ananias and Sapphira) had gotten their heads together in a lie to tell to the apostles, but to no avail. It is a tragic thing to lie to man, but even more tragic to lie to God. Two wrongs were committed, and the penalty was death. Two wrongs never make a right.

All too many have lost their testimony because of their belief that self was right and the only one to please. In moments of anxiety and frustration we often forget that we are our brother's keeper.

Would we not be more careful in our actions if God were to suddenly take from our midst those who lie not only to man but to God? The church at Jerusalem paid the price. Now the power was on again. Power had been restored, for the sin had been dealt with. Sin in the life of pastor or laity can weaken the influence of any church or denominational enterprise. The power of our Free Will Baptist church is down, and our lights are weak because we have taken our minds off the Cross on which the Lord Jesus Christ died. Why do I say this? With the Cross in its right perspective we will never hastily speak words that will hurt our fellowman, and especially those who have been called of God to preach. Implications and words cut deeply into hearts of many who have done their best at the State Convention, September 16, 17, 1970.

The church at Jerusalem was not defeated. The sin of Ananias and his wife had been dealt with, and now the power was on again. When the church got over the shock of such unique judgment, then it took on a renewed power—power to meet the needs of its people and stir the hearts of the mere religionists. This is how I would describe the progress of our Free Will Baptist denomination as a whole over the past ten years. We underwent a drastic change in the early sixties, only to rebound with zeal and power. Today we are faced with other decisions to make that are just as important. Unless we are willing to listen to God speak we could possibly make a tragic mistake. Hearts that are broken are not as easily mended as a broken rail.

Progress in all of our denominational enterprises have shown a growth over the past ten years. We have given more money per capita in the last ten years to missions, education, and the Children's Home than ever before. As a pastor I deeply appreciate the leaders of our denominational work, for they have done a far more superior job than I could do. Agreed with them on all their decisions I have not, but two years ago I voted along with many of you to support them not only with our prayers but with our gifts.

While we have been enjoying physical gain and great spiritual growth, the devil seems to have been waiting—waiting to show his power at the State Convention on September 16. At a time when all the forces of good are needed, we find the forces of evil at work. All who attended the Convention must acknowledge the attitude that some displayed. Those who obtained the floor from the very capable president (the Rev. Willis Wilson) could not even speak with out interruption from some who may have also had worthwhile thoughts. This type of retaliation should not have found its way into a service that had for its goal to glorify God. This kind of attitude is to be discouraged surely in church meetings and secular meetings as well. The issues that face us as a church should not be sold for a mess of pottage. A subtle trick that the devil uses so often to sidetrack is "confusion." When men and women are confused their eyes are taken off Jesus Christ. The is-

(continued on page fifteen)

Friendship Church Honors Retiring Treasurer



Mrs. Ralph Strickland presenting gift to Mr. Allen from the woman's auxiliary of the church.

Mr. Simon Allen was honored at Friendship Free Will Baptist Church, Route 1, Middlesex, North Carolina, on Sunday, September 27, for having served as treasurer of the church for 38 years, resigning only recently because of declining health. However, Mr. Allen is still serving as chairman of the board of deacons, having been a deacon for nearly 40 years.

Mr. and Mrs. Allen have served their church faithfully in many, many other ways throughout the years. Keeping the church building and grounds clean was a pride and joy of their lives. Neighbors and church members praise them highly for the manner in which they visit and help out in times of need and sickness. This love of neighbor is also revealed by the way they are in return loved and honored with respect by the children in their family, the community, and the church. Their quiet, humble, loving nature is especially appealing to children, and they enjoy the affection so much since they have no children of their own.

The pastor of Friendship church, the Rev. Joe Gerald, stated in honoring Mr. Allen, that throughout the history of the church, his name is mentioned consistently in the minutes, having attended as a delegate to union meetings regularly, as well as assisting in all other business matters.

The woman's auxiliary of the church also remembered Mr. and Mrs. Allen by placing flowers in the sanctuary in their honor. Mrs. Ralph Strickland, church clerk and president of the auxiliary, presented Mr. Allen with an engraved silver tray as a token of love from the auxiliary. Mrs. Allen was unable to attend the service because of health reasons.

The members of Friendship church are all grateful with love and appreciation for such service rendered them with humbleness, sincereness, and diligence by the Allens.

A MEMORIAL TO MRS. JOE SUMRELL

During the homecoming service of Little Creek Free Will Baptist Church, Route 1, Ayden, North Carolina, Sunday, October 4, 1970, the following memorial service was conducted by Mrs. Hagar Blanchard in memory of Mrs. Joe ("Miss Addie") Sumrell.

"It is most fitting that at this time we pause here to pay tribute to the home going of one of our most devoted members. It was on Monday morning, May 11, 1970, that Mrs. Joe Sumrell, better known to all of us as 'Miss Addie,' slipped quietly away from Pitt Memorial Hospital, Greenville, North Carolina, and entered a room in her heavenly home, gently closing the door behind her, never to return. We know she was gladly welcomed by the One she had always loved and served, and we are sure He greeted her with the words, 'Well done thou good and faithful servant, enter thou into the joys of the Lord.'

"She was born Addie Dail in Greene County, North Carolina, and lived there until her marriage to Mr. Joe Sumrell. She then moved to Pitt County and lived there the remainder of her 75 years. She had seven children: six sons and one daughter, six which are now living.

"Church records show that she was a member of Little Creek church in 1903; however, this may not be the year she became a member.

"She was unwavering in her loyalty to her church and her pastor, and gave of her time and service to the support of the whole church program. She exemplified in her everyday living the qualities that mark a real Christian and thus drew the love and respect of all who were privileged to come under the influence of her warm and gracious personality. She lived close to her Lord, and all who associated with her took knowledge of her, that she had been with Jesus. The grace of God was truly magnified and the power of the gospel was emphasized in the life of this good woman.

"We admired and loved her for her qualities, her genuine devotion to [illegible] was right, her radiant kindness, a sincere desire to lend her time no[t] to her church but to any person in

"Our records show that she [was] charter member of the woman's [auxil]iary, dating back to 1922, of whi[ch] was a faithful and active membe[r] her later years circumstances ar[e] health made it impossible for her [to] tend our meetings, but her hear[t] interest were ever present.

"Miss Addie endured a long-su[f]f illness, but she held her spirit high[] the end. Many have remarked wh[en] turning from a visit with her th[ey] cheered them more than they di[d] She was always concerned about [o]

"Because flowers represent [the] pure thoughts, and because the m[em]of our departed loved one is swe[et] cherished; we have placed these fl[ow]here today as a symbol of the lovi[ng] bute we want to pay our beloved [] Addie.' Then, since the candle is [a] bol of remembrance, we shall plac[e] light among them. As I raise it hig[h] will note that the flame glows v[ery] brightness in honor of this b[el]friend." (At this time the candle w[as] by Ray Brooks Sumrell.)

Somewhere back of the sunset
Where loveliness never dies,
She dwells in the land of glory
With dreams in her lifted eyes.

And laughter lives all about her
And music sways on the air;
She is far from all thoughts of sadne
Of passion or doubt or care.

The flowers of vanished April,
The lost gold of summer's birth,
Are wrapped like a cloak about her
Who slipped away from this earth.

And we who have known her splendo
And watched her beauty so dear,
Will cherish her vision always
To brighten the fleeting years.

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NOTICE PLEASE!

Concerning the Children's P[age] issue: The signing of the [Civil] Rights Compliance Act.

Not more than two articles [on] "pro" and one "con," will be p[ub]ed in any one issue of "The [Free] Will Baptist." Articles wil[l be] chosen according to the ea[rli]postmark.

In order to be considered [for] publication, each article must [bea]ry the name of the writer, who assume full responsibility for article. Also, articles shoul[d be] reasonable in length and sh[ould] not deal with personalities.

A STATEMENT

North Carolina Free Will Baptists

C. F. BOWEN, President
th Carolina State Convention of
Free Will Baptists

the recent session of the North na State Convention of Free Will ts, meeting in New Bern, discus- rom the floor concerning the sign- f the compliance act by the board e Free Will Baptist Children's Home f such length and confusion that a n was made to have "a special five- er, impartial committee appointed udy the pros and cons associated the signing of the compliance act." committee was appointed by the dent, and consisted of the Rev. Wal- eynolds, the Rev. Cedric D. Pierce he Rev. Carol Hansley, Mrs. R. H. on, and Mrs. John A. Winfield. then, following Mr. Reynolds' resig- n from the committee, the Rev. Cherry was chosen to succeed him was named chairman at the first ittee meeting.

a meeting of the executive commit- f the Convention on September 17, motion was adopted: "In keeping the instructions of the State Con- on while in session September 16, , I move that the executive com- e call a special session to meet at irst Free Will Baptist Church of Wil- North Carolina, November 9, 1970, 0 a. m., to consider and act upon matter of the Children's Home that before the State Convention Sep- er 16."

us we have two things before us: he appointment of a special com- ee to gather facts pertaining to the liance act, and (2) the convening of State Convention on November 9 to sider and act upon" this matter. will be the only matter to be con- ed and acted upon in the called ses- of the Convention.

w, in order to have such a called on of the State Convention, the ches must send approved and quali- delegates, one for each hundred bers or a fraction thereof, from church. These delegates will be properly identified. Each church is urged to select the delegates carefully, choosing laymen who will think earnestly and act or vote as conscience directs.

The above named committee is now working hard to secure the information and facts you will need in order to make an intelligent decision of whether to abide by what the Children's Home board has done or to ask them to withdraw their commitment to the federal government. This, we understand, can be done at any time.

In view of the fact that some churches have already, and others may later do so, instructed their delegates how to vote in the called session of the Convention, the above named committee has asked me, as president of the Convention, to make several suggestions to the churches and pastors. This I do now.

They ask that you please do not tell your delegates how to vote when they come to the Convention. To do this before the delegates have an opportunity to hear both sides of the question more properly is more than should be asked of them. They will not be able to act as conscience or common sense or even as the Lord may direct. They will simply be voting as their church instructed them to vote.

This will place a great burden upon many well-meaning and well-intentioned laymen. After hearing the committee's report, they may be quite sure that God would have them vote a certain way. Yet, in obedience to their church's wishes, they cannot vote that way. Those who would vote differently from the way their church told them would then be dishonest or, at least, disobedient, and may suffer for it when they return to their homes and churches.

There is another reasoning: If the delegates are duty bound by instructions to vote one way or another, as dictated by their churches, then the hard work, long hours, money, travel, correspondence, telephone calls,—and more, that the special committee will be doing this month is a tragic waste. It will not matter what the committee's report shows, it will be useless. For instance, suppose your church tells its delegates to vote to "get out of the compliance act; vote against it!" Then suppose the report of the committee actually reveals that we can sign the act and still carry on the Home as we always have. What are your delegates going to do? Will they not have to vote "No," even in the face of an apparent "out" for us?

On the other hand, suppose the report shows that from now we will have no more control over the Home, that the federal government "will completely take over" from now on. Your delegates were told to vote "Yes" for the compliance act. What would they do? Is there any church that would instruct delegates to vote for such a thing?

The committee suggests this: Select the best, most intelligent, most qualified laymen you have; tell them to **listen** to the report, **weigh** it carefully from both sides, **ask** questions of the committee, and when voting time comes, let them vote as conscience and the Holy Spirit lead them. Their vote may be divided, but at least they will be voting as men and women who could be proud that they did what **they** thought was best.

The committee further asked me to say that the report of the committee will be based as nearly as humanly possible on facts, not fiction; and that the committee will have no recommendations to make whatsoever. The decision will be left ultimately with the people who, under God, will act as Christian brethren should and must act.

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Mount Olive College Dinners for 1970

A series of seventeen benefit dinners has been planned for the fall to inform churches of the services of Mount Olive College and to assist them in meeting their financial challenges to the College. Each church is requested to send its full college committee to the organizational meeting for their county. The following dinners have been scheduled:

Wilson County, American Legion Building, November 17, 7 p.m.

Duplin County, Beulaville School Cafeteria, November 21, 6:30 p.m.

Onslow-New Hanover Counties, Dixon High School, (November 6), 7 p.m.

Sampson, Harnett, and Cumberland Counties, Midway School, November 12, 7 p.m.

Wayne County, Mount Olive College Auditorium, November 5, 7 p.m.

Craven County, Saint Mary's church, November 9, 7 p.m.

News & Notes of DENOMINATIONAL INTEREST

Little Rock Church Revival, Oct. 25-31

The Little Rock Free Will Baptist Church, Lucama, North Carolina, announces revival services for the week of October 25-31, with the Rev. C. L. Pat-



rick, pastor of Free Union church, Walstonburg, North Carolina, bringing the messages each evening at 7:30. The pastor, the Rev. DeWayne Eakes, will assist in the services, and the church choir will furnish special music each evening. Mr. Eakes states, "We experienced a real spiritual revival last year which has continued throughout the year, and we are anticipating and praying for an even greater moving of God's Spirit this year. We invite each of you to come and hear Brother Patrick, a man who serves His Lord with distinction and preaches with great compassion, breaking the Bread of Life each evening at 7:30."

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Homecoming, Harvest Day, and Revival, Cabin Church

The annual homecoming and harvest day will be observed at Cabin Original Free Will Baptist Church, Route 1, Beulaville, North Carolina, Sunday, October 25. The day's activities will begin with Sunday school at 9:45 a.m., followed with the worship service at eleven. At noon an old-fashioned picnic lunch will be served by the church. In the afternoon a memorial service and a singspiration will be held. Former pastors, members, and friends are cordially invited to attend.

On Monday evening, October 26, the Rev. Fred A. Rivenbark of Virginia Beach, Virginia, will begin a series of revival services at the Cabin church, beginning each evening at 7:30. Services will continue through Saturday evening, October 31, with the pastor, the Rev. Luther Swinson, assisting Mr. Rivenbark. The church invites everyone to attend these series of services and pray for their success.

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Revival and Homecoming At Harrell's Chapel

Revival services will be held at Harrell's Chapel Free Will Baptist Church located on Highway 58, north of Snow Hill, North Carolina, the week of October 18-24, with the Rev. Tommy Tyson as guest evangelist. The pastor, the Rev. R. L. Moore, will assist in the services which will begin each evening at 7:30. The public is cordially invited to attend.

On Sunday, October 25, Harrell's Chapel will observe its annual homecoming service. Following the homecoming message at eleven o'clock by the pastor, a picnic lunch will be spread on the church grounds. An afternoon of singing will get underway at two o'clock. All singers are especially invited to participate in the afternoon sing. Former pastors, former members, and friends are extended a warm welcome to worship with the church on this occasion.

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Revival in Progress Followed By Homecoming, Shiloh Church

Revival services are in progress at the Shiloh Free Will Baptist Church, Route 1, Pinetown, North Carolina, and will continue through Saturday evening, October 17. The guest minister is the Rev. Cedric Pierce Jr., pastor of Black Jack church near Greenville, North Carolina. The pastor, the Rev. Billy R. Jordan, is assisting in the services which begin each evening at 7:45. Special music is also being rendered by the church choir. Everyone is invited to attend th mainder of these services.

On Sunday, October 18, the church will observe its annual hom ing. The services will begin at 10 with Sunday school, followed wit homecoming message by the pastor ing the worship service there w special music by the church and vi singers. A picnic lunch will be serv the church grounds at the noon hc

The pastor and the church me ship extend a cordial invitation to f pastors, former members, and frien attend these services of worship fellowship.

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British Chapel Announces Revival and Homecoming

The British Chapel Free Will B Church, Route 6, Kinston, North lina, announces revival services b ning Monday evening, October 19, continuing through Friday evening tober 23. Services will begin each ing at 7:30 with the Rev. Rudy She pastor of Wintergreen church, Cove North Carolina, as the evangelist. will be assisted by the pastor, the Robert M. Fader. Everyone is invit attend these services.

On Sunday, October 28, homeco services will be observed at B Chapel. The pastor will bring the h coming message, followed with a p lunch served by the church. In th ternoon a program of gospel singing been planned. A special invitatio

Coming Event

October 15 — Albemarle Wom Auxiliary Convention, Cori Church, Jamesville, North C lina

October 17—Pee Dee Associat White Oak Church, Bla County, North Carolina

October 21, 22—Eastern Con ence, Crab Point Church, M head City, North Carolina

October 29, 30—Cape Fear Con ence, Mount Olive, North C lina

November 4, 5—Central Con ence, Daniel's Chapel Chur Wilson, North Carolina

November 9—Special Session North Carolina State Conv tion, First Church, Wils North Carolina

eded all singers who will to attend
articipate in this service.
pastor and the church member-
nvite all former pastors, members,
riends to attend this day of fellow-
nd worship.

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Citizens' Day
rrell's Chapel

ently the senior citizens of Har-
Chapel Free Will Baptist Church
d on Highway 58, north of Snow
lorth Carolina, were honored as the
ng worship service was dedicated
em. During this service corsages
presented to the senior ladies of
hurch.

er the worship service, these elder
iers were doubly honored with a
lunch in their honor on the church
ds. This was an occasion that will
ng cherished and remembered by
enior citizens of the church and
members as well. The church
to make this an annual affair.



e senior citizens pictured above are,
o right: Mrs. Mary Hart, Mrs. Lizzie
es, Mrs. Katie Jones, Mrs. Minnie
son, Mrs. Cora Radford, Mrs. Blanch
r, Mr. Ira Ginn (now deceased), Mrs.
ie Mae Godley, Mrs. Clyde Mew-
Mr. Frank Bartlett, Mrs. Mertie
way, Mrs. Ruth Ginn, Mrs. Annie
, Mrs. Annie Beaman, Mr. Raymond
Mr. Jim Beaman, Mr. Drew Mew-
Mr. Charlie Godley, Mr. Junius Tay-
Mr. Herbert Johnson, Mr. Pete
es, and Mr. Floyd Marshburn. Not
red were Mrs. Lucy Marshburn and
Sally Moore (now deceased).

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ecoming and Revival
leasant Hill Church

easant Hill Free Will Baptist Church,
e 2, Pikeville, North Carolina, will
rve its annual homecoming on Sun-
October 18. The day's activities
begin with Sunday school at 10 a. m.,
with Mr. Joseph Rollins, superintendent. The homecoming message will be delivered by the pastor, the Rev. C. M. Coats. From 12:30 to 1:30 p. m. lunch and Christian fellowship will be enjoyed in the fellowship hall. Special singing is planned for the afternoon program.

On Monday evening, October 19, revival services will begin with the pastor, the Rev. C. M. Coats, as the evangelist. The services will begin each evening at 7:45. Inspiring messages are expected to be preached throughout the week, concluding on Saturday evening, October 24. The public is cordially invited to attend.

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Pine Level Church
Honors Pastor and Family



Mr. Loomis Crocker (right), chairman of the board of deacons, presents to the Rev. Clyde W. Cox (left); wife, Mary; and daughter, Sharon, a certificate of appreciation in recognition of long and faithful service to the church and community.

This was a highlight of the September 13 service at the Pine Level Free Will Baptist Church, Pine Level, North Carolina, at which time Pastor Cox and his family were honored. This observance was called "Pastor Appreciation Day" and met with much success. Mr. Cox had accepted a call to Saint Mary's Free Will Baptist Church, New Bern, North Carolina; and the Pine Level church made this occasion a "going-away" tribute.

On this occasion the mixed quartet of the church sang "Thank You for Our Pastor," and a generous love offering was received for the pastor and his family. Mr. Cox delivered an inspiring farewell message which brought tears to many in the congregation. Loomis Crocker gave the following response:

"The time has come to say a few words of farewell for all of us to a fine family of friends: to our pastor and his family. They are our friends and will remain our friends. They are leaving us but will not be forgotten, nor will we forget how much they have meant to us and have done for us during their stay here.

"You have heard the expression many times, 'All good things must come to an end,' and a good thing has come to an end here at the Pine Level Free Will Baptist Church. The impact of their leaving has not really hit us yet, but we will feel the effects in the days ahead. They leave us in good standing. Our attendance is good, and our collections are up; and a growing spirit is high in our church. We feel that this is due to the leadership and guidance of our pastor, going about encouraging each of us to strive to do better in the service of our Lord. I do not know of any area in the church where his influence has not been left.

"We have only to look around us to see the fruits of his labors, the changes and improvements that have taken place through his foresight and long-range vision. Our church has gone forward and has progressed by the grace of God through his leadership. He has given encouragement and spiritual guidance to all of us. We can only wish him and his family every blessing and success in their new field of service. Their gain is indeed our loss. This is the only consolation in their leaving: that they will be able to do much more for the Lord in the larger area to which they are going. We pray them Godspeed; and they will always be welcome in our church in any capacity at any time."

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Homecoming to Be Observed
At Mount Zion Church

On Sunday, October 18, homecoming will be observed at the Mount Zion Free Will Baptist Church, Roper, North Carolina. Following the eleven o'clock worship service, a picnic lunch will be served.

A singspiration will begin at 1:15, featuring the Woolard Sisters of Belhaven, North Carolina. The pastor, the Rev. Charlie Overton, and the church membership extend a cordial invitation to all former members, former pastors, and friends to be in attendance for this day of fellowship.

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Pre-Homecoming Revival
In Progress at Mount Zion

Revival services are in progress at the Mount Zion Free Will Baptist Church, Roper, North Carolina, and will continue

(continued on page nine)



SUNDAY, OCTOBER 18

"I Have Missed It!"

Scripture Reading—Psalm 33:4

A doctor called to see a patient who was critically ill. When he got to the bedside, the young man said, "Doctor, I don't want you to deceive me; I want to know the truth. Is this illness very serious?" After the doctor had made an examination, he said, "I am sorry to tell you, young man, but you cannot live out the night!" "Well, then, I have missed it at last!" "Missed what?" asked the doctor? "I have missed eternal life. I have been refusing to follow Jesus; although I always intended, someday, to do so. I thought I had plenty of time, and kept putting off the time when I would confess Him." The doctor who was himself a Christian man, said, "It is not too late. Call now upon God for mercy." "No," said the young man, "I have always had a great contempt for any man who would repent when he is dying. He is a miserable coward. I have waited too long, and I have missed it at last." The doctor spent most of the day with the young man, trying to lead him to the Lord; but the young man steadfastly refused, and passed out of this life, whispering these words with his dying lips, "I have missed it!"—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Now is the time for us to accept God; tomorrow may be too late. Time is fleeing; accept Him today.

MONDAY, OCTOBER 19

Obedience and Illness

Scripture Reading—Acts 5:29

Years ago, out in the country, we knew a girl in her teens who had measles in the wintertime. She was put to bed, but was not very sick. Her parents had to drive to town on business. They gave her strict orders to stay in bed and keep warm, but left her with some misgivings, for she was a willful child and had never learned to obey. As soon as they were gone she thought of something she wanted from the unheated upstairs, and in spite of what her parents had commanded, she got out of bed and went up in only her night clothes. Several days later we conducted her funeral, for she had contracted pneumonia and died. We recalled the words of a famous children's specialist: "When it comes to serious illness, the child who has been taught to obey stands four times the chance of recovery that the spoiled and undisciplined child does."—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

We should always respect our parents and be obedient to them and other older and wiser people also.

TUESDAY, OCTOBER 20

When to Begin the Picture

Scripture Reading—Job 12:12

A young lady who had become worldly and irreligious, bringing much sorrow to her parents, came to her true self at last by the beauty of character displayed by an old lady to whom she was introduced at an evening party. The old lady's upright, graceful carriage and beautiful expression won the admiration of all. As she crossed the room, the young lady said to a friend, "Oh, what a beautiful old lady. What a picture! How I hope I shall be like that when I reach her age." "Yes, my dear," said her friend, "you may be like her if you wish, but if you would paint such a picture as that by and by you must begin mixing the colors now."—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

To have a beautiful and wholesome look in your old age, you must begin as a child.

WEDNESDAY, OCTOBER 21

Five Important Minutes

Scripture Reading—Genesis 18:19

When I was a child we had a "five minute rule" in our house. What it meant was that we were all to be ready for school five minutes before we actually had to leave.

We were a large family and that extra five minutes was prayer time for Mother and us children. The place was wherever Mother happened to be when we were all ready to leave. Sometimes it was the kitchen, other times the living room or bedroom, or even out on the porch. But we all kneeled while Mother asked a blessing on each of us individually and thanked the Lord for His provision for us. Often all of our names were spoken and some special blessing asked for each.

If a neighborhood child dropped in to walk to school with us (and neighbors often did), they were included in our prayer circle, too.

When the prayer was finished, there came a kiss for each, and we were off.

Those were five important minutes to each of us.—*Adelaide Blanton, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

If each family would start each da prayer, the day would be much br Why not begin this practice today?

THURSDAY, OCTOBER 22

Her Hand

Scripture Reading—John 15:12

A devoted Christian wife used to for her husband with her hand gently ing on his head when she thought asleep. After her death it seemed t that he could still feel that hand upo constraining him to be a Christian. more than he could resist, and he le hand guide him to the Saviour. The that helps is the hand that has the and tenderness of love, and the ea ness and power of prayer.—*Knight's Book, Eerdmans Publishing Company.*

Prayer Thought

The best way to lead a person to is to lend a tender, helping hand and with him earnestly.

FRIDAY, OCTOBER 23

Work More on Your Knees

Scripture Reading—1 Timothy 2:8

A preacher, while watching a marbl ter at work, exclaimed: "I wish I deal such clanging blows on stony he The workman replied: "Maybe you if you worked like me, *on your kne Knight's Master Book, Eerdmans Publ Company.*

Prayer Thought

It would do us all good if we woul down on our knees and pour our hear to God. Also, our efforts for Him bring greater results.

SATURDAY, OCTOBER 24

"'Tis Not Enough"

Scripture Reading—Luke 5:32

"'Tis not enough to say,
'I'm sorry and repent,'
And then go on from day to day,
Just as I always went.

"Repentance is to leave
The sins we loved before,
And show that we in earnest griev
By doing them no more."

—*Selected,*
Knight's Master Book,
Eerdmans Publishing Com

Prayer Thought

When we repent we must forget our turn aside from them, and live for Jes

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NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

NEWS NOTES

(continued from page seven)

ugh Friday night, October 16. Dif-nt speakers are being featured at revival each evening, with special ing by various groups of the church. ices are beginning at 7:30 each even- and the public is invited to attend remainder of the revival. The pas- of Mount Zion is the Rev. Charlie ton, and he and the church member- urge sincere prayer for the success he remaining services.

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c" Wallace Conducting
ary Revival, Wilson

evival services are in progress at the ary Free Will Baptist Church, Wilson, th Carolina, and will continue through rday night, October 17, with the Harold "Mac" Wallace serving as st evangelist. He is being assisted n evening by the pastor, the Rev. ey C. Boling. Services are beginning n evening at 7:30, and the public is ted to attend the remainder of these ices.

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vest Day and Revival
e Union Church, Spring Hope

n Sunday, October 18, the Free Union e Will Baptist Church, Route 1, Spring e, North Carolina, will observe its ual harvest day. Everyone is invited attend this event.

Monday night, October 18, revival ser-s will begin at the Free Union church will continue throughout the week, h the Rev. Dewey Boling, pastor of the vary Free Will Baptist Church of Wil-, North Carolina, serving as the guest ngelist. The time for the services is 5 each evening. The church and the tor, the Rev. Lester Duncan, invite who can to come and enjoy the good owship and good gospel preaching.

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F. Bowen, President
State Convention

The Rev. C. F. Bowen, pastor of the st Free Will Baptist Church, Wilson, rth Carolina, was elected September as president of the North Carolina te Convention of Original Free Will tists. He succeeded the Rev. Willis son, pastor of the Reedy Branch Free ll Baptist Church, Winterville, North olina. Mr. Bowen's election came ring the final activities of the 1970 te Convention, which met at Saint ry's Free Will Baptist Church, New n, North Carolina, Wednesday and rsday, September 16, 17.

He is a native of Durham, North Carolina; and attended Campbell College; received his A. B. from Wake Forest University; and earned his M. A. at George Peabody College for Teachers in Nashville, Tennessee. He came to Wilson in 1962 to pastor the First church, where he is now serving. For several years he has been writing literature for the Press and has served in various areas of leadership throughout the denomination.

Mr. Bowen is married to the former Rose Gerraid, who is very active in woman's auxiliary work, particularly in the capacity of editor of the yearly program book, "Devotion." They have one child, a son, Jeff, age 20.

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Hull Road Church
To Observe Homecoming

The Hull Road Free Will Baptist Church, Route 2, Snow Hill, North Carolina, announces its annual homecoming, to be held Sunday, October 18. Services this day will begin with Sunday school at 9:45 a. m., followed by the worship service at eleven, after which a picnic lunch will be served on the church grounds at twelve noon.

The pastor, the Rev. L. B. Woodall Jr., announces that the Rev. Robert Fader, pastor of British Chapel and White Oak Grove Free Will Baptist Churches, will be delivering the homecoming message.

The Hull Road people invite all former pastors, members, and friends to worship and fellowship with them on this occasion.

= =

Camp Vandemere Rally
At Crab Point Church

A Camp Vandemere rally is scheduled for 8 p. m., Wednesday night, October 21, at the Crab Point Free Will Baptist Church, Morehead City, North Carolina. The public is urged to be in attendance for this rally. There will be special singing, a challenging message; and important information relating to Camp Vandemere will be given.

All churches are invited to attend, but those not able to attend will be given an opportunity during the various conferences to give special contributions toward the camp debt.

= =

Bethany Church
To Observe Homecoming

The Bethany Free Will Baptist Church, Route 1, Winterville, North Carolina, will observe its annual homecoming, Sunday, October 18. The day's activities will begin with Sunday school at 10 a. m., followed by the morning worship service at eleven, conducted by the pastor, the Rev. A. B. Chandler. At the noon hour a picnic lunch will be served on the church grounds.

An afternoon song service will be conducted by Tommy Manning, and will feature local and visiting singers and musicians. This affair has been a highlight of Bethany's homecoming for several years and has provided a source of inspiration and Christian fellowship.

All former members, former pastors, and friends are urged to be in attendance for what promises to be an enjoyable occasion.

= =

Homecoming and Revival
At Casey's Chapel Church

The Casey's Chapel Free Will Baptist Church, Route 3, Goldsboro, North Carolina, will observe annual homecoming services on Sunday, October 18. All members, former pastors, and friends are invited to attend.

Revival services will be held at Casey's Chapel, October 19-23, with the Rev. J. Stewart Humphrey, pastor of the First church, Smithfield, North Carolina, serving as guest evangelist. The Rev. Walter Bass, pastor of the local church, and the membership invite the public to attend these services which begin at 7:30 each evening.

= =

Moseley's Creek Announces
Homecoming and Revival

The Moseley's Creek Free Will Baptist Church, Route 2, Dover, North Carolina, announces its annual homecoming, October 18. The day's activities will begin with Sunday school at 10 a. m., followed by the eleven o'clock worship service, during which time the pastor, the Rev. Bobby Harrell, will deliver the homecoming message. At noon a picnic lunch will be served on the church grounds, and an afternoon sing will follow.

Beginning October 19, continuing through October 24, at 8 p. m. nightly, the Rev. Everette Harper of Deep Run, North Carolina, will conduct a fall revival at the Moseley's Creek church. He will be assisted by Mr. Harrell. Special music will be featured by the local choir and visiting singers.

The pastor and the church membership extend a warm welcome to everyone to attend the homecoming activities and the revival. Prayer is requested for the success of these services.

(continued on page ten)

NEWS NOTES

(continued from page nine)

Revival Services
At May's Chapel

Revival services will begin at May's Chapel Free Will Baptist Church, Route 1, Dudley, North Carolina, October 19, and will continue through October 24. Services will begin each evening at 7:30, with the Rev. J. B. Starnes, pastor of Pleasant Grove Free Will Baptist Church, Pikeville, North Carolina, serving as guest evangelist. The Rev. Bryce Rouse, the local pastor, will assist Mr. Starnes in these services. The public is cordially invited to attend.

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Revival at Warsaw
October 19-24

The First Free Will Baptist Church of Warsaw, North Carolina, announces its fall revival to be held October 19-24, with the Rev. R. L. Norville of Greenville, North Carolina, serving as the featured speaker. The pastor, the Rev. John R. Lee, will assist in these services which begin at 7:30 nightly. Special music will be rendered throughout the week. A warm invitation is extended to the public to be in attendance for what promises to be a good week of worship and Christian fellowship.

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Homecoming and Revival
Black Jack Church

The Rev. Cedric D. Pierce Jr., pastor of Black Jack Free Will Baptist Church, Route 3, Greenville, North Carolina, announces that the church will observe its annual homecoming Sunday, October 18. The morning worship service will feature special music by local groups, a special message for the occasion by the pastor, and a memorial service directed by Mrs. Henry Hudson in memory of deceased members since last homecoming. A picnic lunch will be served at 12:30 p.m.

The pastor and the church membership extend to all former pastors, former members, and friends of the church, a warm welcome to worship with them on this occasion.

Sunday evening, October 18, the fall revival of Black Jack church will get underway at seven o'clock, with the Rev. Walter Patterson, pastor of the Addison Free Will Baptist Church, Addison, Ohio, as the evangelist. The pastor will assist in these services which are to continue through Sunday evening, October 25. Each evening there will be special singing for approximately forty-five minutes, followed by an appropriate message by the evangelist. Everyone is cordially invited to attend each of these services.

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Eastern Conference
Crab Point Church

The seventy-fifth annual session of the Eastern Conference of Original Free Will Baptists of North Carolina will convene with the Crab Point Free Will Baptist Church, Morehead City, North Carolina, on Wednesday and Thursday, October 21, 22. Directions to the church are as follows: Take Highway 70 South to Morehead City. At Farrell's Pontiac-Oldsmobile-Buick place will be the first stoplight, at which you will turn left. Then, follow the signs to the church.

The scheduled program is as follows:

Wednesday Morning

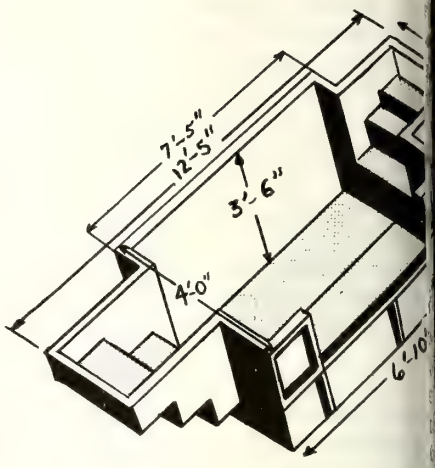
9:00—Registration of Ministers, Delegates, and Visitors
10:00—Our Seventy-Fifth Anniversary, the Rev. A. G. Lane
10:15—Session Called to Order, Conference Clerk
—Moderator's Message, the Rev. A. G. Lane
10:30—Call Roll of Ministers and Churches
—Welcome of Visiting Ministers and Laymen
—Appointment of Committees
10:50—Report from Eastern Conference Woman's Auxiliary
11:00—Report from Mount Olive College
—Offering
11:20—Worship Service, Sermon, the Rev. Ronnie Parker
12:00—Lunch

Wednesday Afternoon

1:15—Devotions, Joseph Moore
1:25—Partial Report of the Credentials Committee
—Seating of Delegates
1:35—Report of the Executive Committee
1:45—Report of the Examining Board
2:00—Report of the North Carolina Board of Superannuation
2:10—Report of the North Carolina State Convention
2:20—Report from the North Carolina Ministerial Association
2:30—Report from the Free Will Baptist Press Foundation
2:40—Report from Camp Vandemere
—Offering
2:55—Report from the Church Finance Association
3:05—Miscellaneous Business
3:20—Closing Hymn and Benediction

(continued on page sixteen)

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BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: Please explain, "And e not conformed to this world: u be ye transformed by the re- ing of your mind, that ye may ve what is that good, and ac- able, and perfect, will of God" mans 12:2). Does this apply such customs as shaving and wearing of clothing because it n fashion, whether or not it is lest?—**G. H. S.**

(Continued from Last Week)

o think like Christ so as to be dient to His commandments in things as Christ was to God le here in a human body and ing a human nature will neces- tte continuous communion with n. Therefore, He caused to be ten a description of Himself t in this it might be made clear s that which is necessary, that behave as we should, and as He ws that with His help we can. t his delight is in the law of LORD; and in his law doth he litate day and night" (Psalm). This in part, depicts Him, it also points out an essential ure of the Christian who obeys ist.

ere is another directive that ribes Him, but also is meant us: "Pray without ceasing" (1 ssalonians 5:17). When we e worldly Christians ask how y are to know the will of God, may be sure they have not yed Psalm 1:2; 1 Thessalonians :7; nor 2 Timothy 2:15. This es the way for us to say that wants all His children to dress they know from a correct wledge and use of the Word of He directs them to dress. y who live as the Word says y should will have and use a abulary patterned after the rd. The Bible says a lot about n language or words that a istian uses. He is instructed to refrain from vain words in his prayer and called up to abandon all such words from his conversation. The Christian does not only dress so as to take the attention of the world from himself and direct his audience's attention to Christ, but he is commanded to so control his vocabulary. He is to display himself in a manner of walk, work, talk, and social behavior as to reflect Christ and condemn the sinful world with all sinful pleasures and participations. The followers of Christ were first called Christians at Antioch, because those thus calling them took knowledge of them that they had been with Jesus.

When a Christian becomes all the Bible requires of him, there will be no mistaken identification of him. I have read the lives of Billy Sunday, D. L. Moody, R. A. Torrey, John Wesley, and several other well-known Christians whom God used in an extraordinary way. One thing they all showed in common was a Christlikeness in their manner and personal appearance that depicted them as being what they pretended to be. I never saw either of those I knew personally immodestly dressed or making any unchristian display in what they did or said. On the other hand, I have seen others that seemed desirous of the recognition these had gained by living and acting Christlike by some form of show by criticizing some of these or others of their kind; but they never gained their desired goal, simply because they had not crucified self and died to Christ.

Remember that a death and burial precedes a resurrection. Self must die and Christ must come forth in the resurrected man. A corn of wheat must die, then the new grain comes forth newly clothed. When we die to self we may come forth clothed in Christ. Then, but not until then, will the new mind in Christ appear and control the new being so that he acts, looks, walks, and talks like Christ.

= =

Question: Please explain: ". . . It is his angel" (Acts 12:15).

Answer: I would think that these people who were members of the church and friends of Peter that met together and prayed in Mary's home for his release when he was retained in prison awaiting the set time of his execution which was designated to be at Easter, were so shocked by this announcement from the young lady that answered the call when someone knocked, that it was natural for them to question the veracity of her judgment. They had faith, and their prayers had been answered favorably to their natural desires before, but being bewildered and upset over the execution of James, Stephen, and others of their number, the fear for Peter's life that gripped them wrought temporary doubt; that which most Christians have been plagued with in times of extreme crisis such as this.

Some think that "his angel" referred to here means that those to whom the announcement of Peter's presence was made, supposed that a messenger whom Peter had sent was at the door instead of Peter himself (the word angel means messenger), and could be applied in such a manner; however, considering the circumstance under which the church was now being pressured by its enemies, both the Jewish and Roman authorities, more likely it would mean that a messenger from heaven be dispatched to this waiting group of praying saints than that a human messenger befriending Peter and the church should be sent. Either would most likely require a miracle which, of course, was necessary in order that Peter should be released and sent of God as did happen. So, I think, those whose faith was not matured enough to accept the fact that their prayers had been answered and that Peter had been miraculously released, imagined that God was coming in the person of His angel as He had done on many occasions in the Old Testament and as He had done in the church age.

J. A. Alexander, in his "Commentary on Acts," Page 458, says: "Most interpreters, therefore, are agreed that the angel has here its usual and higher sense,

(continued on page fifteen)

STORIES

for our youth



THE PICTURE IN THE MIRROR

MARGARET N. FREEMAN

TAP! Tap! Tap! Greta carefully pounded the nail into the plaster. There! The motto in its gold frame with the pink roses and blue cornflowers around the words looked so pretty on the soft pink walls. The black letters stood out beautifully, too.

"Be ye kind! Be ye kind!" Greta hummed the words. She knew they were Bible words. Her best friend, Carmen, had given her the picture motto for her ninth birthday.

"Greta!" Hans, her younger brother, rushed in through the door like a whirlwind. Hans was always in a hurry, swishing in and out of places, leaving a trail of disorder behind.

"Hans, I've told you and told you to knock before you come into my room." Greta frowned at him.

"I want to show Harry the new puzzle book that Aunt Sue sent you for your birthday. It has a pattern for a pinwheel in it. Harry and I are going to make pinwheels. Where did you put it?" He rummaged among the presents on the bed. Greta hadn't had time to put them away as yet. He flung to one side the new red sweater and the box with the charm bracelet. On top of them he threw the new game and a stack of birthday cards before Greta could run to the bed.

"Oh, here's the puzzle book. It's on the very bottom!" He grabbed it.

"Leave it alone! I don't want you to take it outdoors and get it torn and dirty," Greta said.

"I just want to show it to Harry. We'll trace the pattern. We won't hurt your book." Hans started for the door, book in hand.

"Give it to me!" Greta grabbed for it, and—R-r-r-rip!

There was a rending sound as the page tore. Greta stared at the jagged part of a page which she clutched in her hand. Hans stared at the piece he held.

"Now see what you've done!" Greta said tearfully.

"But—I—didn't mean—!" Hans stammered. He stood as if frozen in surprise.

"You made me ruin my beautiful new book. I haven't even had a chance to look throught it. Oh, you make me so angry!" Greta raised her arm to give Hans a good hard slap.

Just then she caught sight of Hans's face in the mirror. He was hunched over, ready to duck the blow. Greta saw something else. She saw the picture with the motto "Be ye kind" reflected in the mirror. Her hand dropped limply to her side.

"I—I'm sorry, Greta," Hans whimpered. "I'm really sorry your book tore. It was all my fault."

"You looked so funny, Hans," said Greta, starting to giggle.

Hans began to smile. "I thought sure you were going to hit me the way you were swinging!"

"I was." Greta looked ashamed. "Something stopped me."

"What?"

"See those words reflected in the mirror?" Greta pointed. "That's the motto picture Carmen gave me for my birthday."

"I know." Hans nodded. He bent his head to one side and studied the picture reflected in the mirror. "I can't see any words that make sense."

"They make sense, all right." Greta grinned. "They saved you from getting slapped! The reason you can't m sense out of them is that the words up before a mirror are backward to But I know what the words say. on the wall, Hans."

"Be ye kind," Hans read. "Oh," said and walked over to the bed and the book on it. "I'm glad those w stopped you from hitting me. Tell men I said thanks for giving you motto! But I wish something had s ped me from taking the book in the f place, because then it wouldn't be t now. I'm going to be kind after t Greta, and not help myself to things t belong to others." He started to le the room.

"Hans, wait!" Greta called after h

"Harry is waiting for me downstai Hans said.

"Go ahead and show the book to h ry if you want to," Greta said. "You use the pinwheel pattern, too."

"Do you mean it, sis?" Hans da to the bed and picked up the bo "Thanks!" His face shone happily. bring it right back as soon as we tr the pattern," he promised.

He ran down the stairs, the book der his arm, calling as he went: "W take good care of it, Greta, honest. you want to come down and help make pinwheels? We've got all col of construction paper laid out on desk."

"Sure, I'd like to," Greta said. be down as soon as I put my birthd presents away."

I'm happy. Hans is happy, Gr thought. But if I had hit him, he wo have hit me back, and we would b have been sorry afterward.

"Be ye kind! Be ye kind!" Gr hummed softly as she worked. The ble words stopped me from being kind, she thought. The Bible will ways help me if I stop to think and what it says speak to me. I'm so g Carmen gave me that picture motto My Pleasure.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

BIBLE QUIZ

RULES FOR
NORTH CAROLINA BIBLE QUIZ RUNOFFS

Eligibility: Only those Christians through the ages of 13 to 18 who regularly attend church services are eligible to participate in the quiz. Bible and secular college students are not eligible for competition.

Practice Quizzing: Churches that will have young people participating in the quiz should be responsible for helping them weekly. Have your own Bible Quiz Contest.

Team: A team will consist of three (3) contestants. These three being the top three from your church. This team will represent your church at the North Carolina Bible Quiz Runoffs.

Winners: Three teams will be chosen at the runoffs to represent North Carolina at the General Conference next year. Each state is being asked to have at least three (3) teams to represent them at the General Conference.

Bible Quiz: The Bible Quiz will be on the Book of Acts.

Questions: All questions will be based on the authorized King James Version of the Bible and will cover **only** the Book of Acts. There will be four (4) types of questions. Examples:

1. **Direct Question:** The answer to this question must contain the essence of the answer to the satisfaction of the judges. Example: At what time was the third hour of the day? Answer: Nine o'clock in the morning.

2. **Quotation Question:** The answer to this question must be a direct and absolute quotation. Example: Who said, "This same Jesus which is taken up from you into heaven shall so come in like manner as you have seen him go into heaven"? Answer: The angels.

3. **Quotation Completion:** This answer calls for the completion of a quotation from the Scriptures and must be a direct and absolute quotation. Example: "There stood a man of Macedonia and prayed him saying . . ." Answer: "Come over into Macedonia and help us."

4. **Multiple Question:** This question may call for two or more parts for an answer. Example: Paul was stoned and left outside the walls of (a) Jerusalem, (b) Tarsus, or (c) Lystra. Answer: Lystra.

The time, place, and date of the North Carolina Bible Quiz Runoffs will be announced later in THE FREE WILL BAPTIST. For further information, write: Mrs. Jean Brown, Route 1, Box 103, Bahama, North Carolina 27503. Mrs. Brown is youth director of the General Conference of Free Will Baptists.

THE SEVENTY-THIRD PSALM

by
VIRGIL LANIER

The Seventy-Third Psalm is comforting to me as a prisoner, for I can see the prospering of others in much, beginning with physical freedom. I can also see myself before kneeling to Jesus. In the fifth verse the psalmist says that ". . . pride compasseth them about as a chain; . . ." This chain binds us to sin and makes it harder for us to come to Christ. Pride, I think, is a primary source that Satan uses to keep people from turning to Christ, as we feel secure ". . . plagued like other men" (v. 5); and in being ". . . not in trouble . . ." or "Their eyes stand out with fatness: they have more than heart could wish" (v. 7).

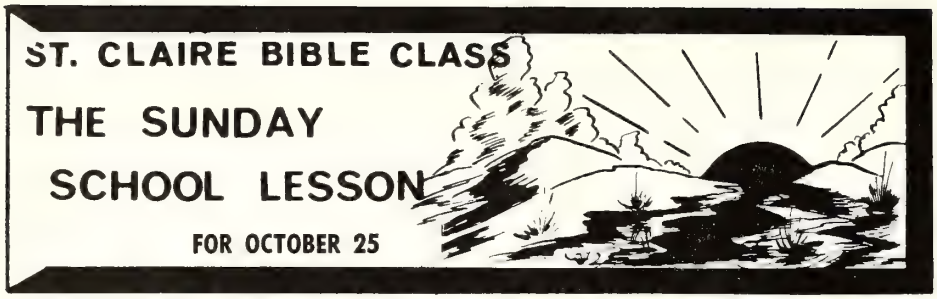
If we are well fed; have plenty of nice clothing; keep our bills paid fairly regularly; aren't in trouble with the law; have a good job, a nice car, and home; sickness doesn't plague us or our relatives; and, in general, things seem to be going pretty good; then we tend to "look down" and see others that do have these troubles or haven't accomplished what we have. Then we don't see a need for God. We become proud of ourselves and of our accomplishments. We get to thinking that we are something special and maybe a little good. At this point we may say, "Well, people deserve what they get; and I've earned mine." Then we are ". . . corrupt, and speak wickedly . . ." and ". . . loftily" (v. 8). "They set their mouth against thee heavens, . . ." (v. 9), maybe even cursing God and in effect saying, "Who needs God? I'm doing fine on my own!"

This sends us around and around in Satan's circle and tightens that chain of pride. I was like this, "Until I went into the sanctuary of God; then understood I their end" (v. 17). That they will be ". . . utterly consumed with terrors" (v. 19). "As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image" (v. 20). Then I can say, "So foolish was I, and ignorant: I was as a beast before thee" (v. 22). Our Lord has made us so many wonderful promises; and if we don't claim them, then we are foolish and ignorant. Sometimes I echo the psalmist, "Verily I have cleansed my heart in vain, . . ." (v. 13). This is when I get in a depressed mood because of a lack of faith; but then upon entering God's sanctuary through prayer, Scripture reading, or other ways that God uses to build faith (which I don't always recognize), He lifts me and I can say, "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (v. 26). "Thou shalt guide me with thy counsel, and afterward receive me to glory" (v. 24). "For, lo, they that are far from thee shall perish: thou hast destroyed all them that go a whoring from thee" (v. 27).

I praise God for stopping me and taking some of that pride from me, so that I would ask Christ Jesus to come into my heart. Don't do as I and wait until being in serious trouble to turn to Christ. If you don't have Christ in your heart, then all the happiness you know is only temporary. You know it too, for after the "good times" comes the headache; as we must pay for all sins. All the fatness or riches of the world can't keep out the peace and comfort of Christ, nor can they keep you locked in that chain of pride which leads to destruction if you will only trust Christ.

Are you a prisoner of a chain that would pull you to the bottom if thrown into the sea? If so, ask Christ to open the lock and remove the chain. Christ is the only One with the key. You can't get into heaven or know the peace of God by only being good. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Ephesians 2:8, 9). It's great to be a winner, and that's what all are who are on God's team. I am a winner, and a free prisoner. Praise God!

(Mr. Lanier is a converted prisoner, serving a term in the North Carolina correctional institution in Raleigh.)



Growing Through Prayer

Lesson Text: Luke 11:1-10

Memory Verse: John 15:7

I. INTRODUCTION

There are two great sources of a maturing faith. The one is in regular reading of God's Word, for the Bible says that "faith comes by hearing, and hearing by the Word of God." The more we read our Bible to learn of God's will for our lives, the stronger becomes our faith.

The other source is prayer. The Christian grows through a constant, persistent, prayer life. If a plant fails to keep in touch with the earth which gives it life it will die. If a small baby is deprived of its source of nourishment it, too, will die. What is true in the physical realm is also true in the spiritual. As new converts we must keep the lines of communication open and clear with the source of our spiritual nourishment.

If common sense cannot teach us these things, perhaps the example of Jesus himself should be helpful. No one ever prayed more earnestly than He. In the garden He prayed with such intensity and fervor that His perspiration seemed to be mixed with blood. If Jesus had to pray, and often He prayed all night, how much more should we have to. In our lesson today He shows us why we should pray and how we should pray.—Bible Student (F.W.B.).

II. HINTS THAT HELP

A. Introduction
1. Prayer is a wonderful privilege for the child of God.
2. Let us admit that there are some problems connected with prayer.
3. Observe the amount of prayers recorded in the Bible—both Old and New Testaments.

B. The Necessity of Prayer (Luke 11:1, 2)
1. The necessity of prayer is shown by our needs.
2. The necessity of prayer is shown by the example of Jesus.
3. The necessity of prayer is shown by the request of the disciples to be taught how to pray.

C. Praying for Physical Needs (Luke 11:3) "Give us this day our daily bread."

D. Praying for Forgiveness (Luke 11:4)
1. Sin is present in our lives.
2. God is the only One who is able to forgive.

E. A Question Asked (Luke 11:5, 6)
1. The question is "Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves?"
2. The implications of the question are to emphasize the need of prayer

F. The Response (Luke 11:7, 8)
1. The possible answer made Jesus think.
2. The answer: Jesus said a man should give.

G. The Prayer Promise (Luke 11:9, 10)
1. What does it mean to ask?
2. What does it mean to seek?
3. What does it mean to knock?
4. Discuss the promise of fulfillment.

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. Picture in your minds a small saucer with some incense burning in it.

When God designed the tabernacle, one of its features was the altar of incense. We can learn several things about prayer by comparing prayer to this incense.

Prayer goes to God. As the column of smoke rises from the incense, we realize that God is not only "up there," but also "right here" with us as we meet. But when we pray we look up, our thoughts rise above the commonplace, and we are lifted above the world and nearer to God.

Prayer warms the heart. The incense is burning and it is warm. Prayer warms our hearts. Without it we would become cold and indifferent to God. We need the warmth of prayer.

Prayer diffuses a fragrance. As the incense burns we can detect the
and it spreads a sweet smell. As
pray, the fragrance of God's pres
comes into our hearts, and we in
are able to diffuse this fragrance,
presence of God, to others. Our
tacts with others are different bec
we have prayed.

Prayer consumes self. As the
of incense burns it becomes smaller
smaller. Prayer does this to self. As
pray day by day, we put away our sel
resentment, our greedy grasping a
things, our self-will. In prayer we
come smaller, God's will becomes
preme, and He enlarges His presence
us.—Adapted from the Standard C
mentary.

B. A devoted Christian lady was
ed how she lived such a victorious Ch
tian life and overcame temptations.
said, "When temptation knocks, I alw
allow Christ to answer the door.
never fails." It is true. All people
tempted. It is not a sin to be temp
The sin is in yielding. God does
tempt us with evil. Paul said, "Th
hath no temptation taken you but s
as is common to man: but God is faith
who will not suffer you to be temp
above that ye are able; but will with
temptation also make a way to esca
that ye may be able to bear it" (1
rinthians 10:13).—Ray O. Jones.

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A LETTER

The following is the essence of a
ter directed to the editor from the R
Raymond E. Jones, president of the St
League Convention, in response to a
cent editorial and in support of
league.

"I wish to extend my personal app
ciation for the fine editorial that was
the September 23 issue of THE FR
WILL BAPTIST, entitled, 'The Leagu
Confidence!' Not only was it a very f
article, but most timely; for I belie
that more than ever before our you
people today need greater encoura
ment in standing up for our Lord, a
while standing, voicing their stand
well. The league has meant much
my life, for as it was with the you
boy you wrote about, it was in the leag
that I first publicly spoke out for t
Lord Jesus Christ. Thank you aga
both for myself, and in the interest
the Free Will Baptist League."

According to Mr. Jones and others
like interest, the league is a most i
portant part of Free Will Baptistism a
should not be allowed to "fade out."

GOD IS SPEAKING! LISTEN!

(continued from page three)

before us is this: Should the Children's Home continue to comply with the Civil Rights Act? This act was signed by the board of directors of our Children's Home a few weeks ago. As I write this message I must admit that only the future will tell us which is right and best. I am not qualified to judge, for God has not made me a judge. This one thing I do know: If we will get our lives straightened out at the Cross of Christ and seek the will of God and then follow His leading, we will have power and influence and know what to do and where to go.

No matter how you feel about the issue that is before us, to have hate and animosity and ill will against others will not only destroy that which is earthly, but destroy confidence and peace as well. Already hearts have wept and tears have filled eyes at the attitude that certainly was not Christlike. How can we love Christ and have hearts that are not filled with His **love?** Words are like bits of paper torn and thrown in the wind—cannot be taken back once they are scattered.

In all of this we are not to despair. Let us find the answer in the continuing story in Acts, chapter five. God is speaking to us and let us listen. The church at Jerusalem was a powerful church and the devil would not let it alone. When the church was at its best, the high priest rose up. Jealousy had filled their hearts because of such a demonstration of the power of God. Jealousy can ruin what it touches. The apostles were so filled with the Spirit of God that not once did they take their eyes off Christ. To destroy this power these men were thrown into prison. And at this time, with all too many, we too are locked behind doors of opportunity. Never has there been so much to do (and I believe) in so little a time. God has been good to us and especially have we seen His omnipotent power in the affairs of our Free Will Baptist church these last few years. Souls have been saved for the glory of God. The devil knows this, and as long as we fuss and fight among one another our compassion for souls will cool off.

My message is not one of what is right and what is wrong, but to show to you that such conditions that now exist stops the wheels of progress. We are living in trying times! How much longer do we have to win the world to Christ? We must work while it is yet day for night soon cometh when man cannot work. Souls are dying while we discuss what is right and what is wrong with our Children's Home. Is this the approach that we should have? To me the important thing is what can be done to glorify the Saviour that shed His precious blood for us. We need to listen to God. November 8, 1970, will be the time set aside by the State Convention to have special prayer for the needs of our denomination. God help you to remember, and when you have prayed, say, "Speak, Lord, for thy servant heareth."

The apostles were behind locked doors. No human hands or minds could set them free. How often we find ourselves in such places. Here is the answer: What is impossible with man is possible with God. God had work for the apostles to do. The angel of the Lord opened the prison door and said to them, "Go."

To those who seek guidance from God the answer will come. God has work for us to do in telling the lost about Jesus Christ.

May our testimony be this: "We ought to obey God rather than men." Let us not lock ourselves behind closed doors, but stand with open doors of service to our Lord. God is speaking to us in these days of anxiety. Brothers and sisters in Christ, Jesus is passing this way, won't you say, "Speak, Lord, for thy servant heareth"? The Christian religion, the Christian ethic, and the Christian church: these three are our hope.

(Note: This article is neither "pro" nor "con" regarding the Children's Home issue, but is an exhortation for all to allow God's will to be done in this and all situations.)

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Questions & Answers

(continued from page eleven)

in which it has repeatedly occurred before." Then he tells his readers to see Acts 12:7-11. For one to clearly read the whole story of this incident in the light of what is said of angels in the Bible, he will of necessity, I think, conclude that these Christians had no other in mind than a particular spiritual being dispatched from the immediate presence of God on His throne to convey the intelligence concerning Peter whom they thought to still be in prison.

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NEWS NOTES

(continued from page ten)

Thursday Morning

10:00—Devotions, Joe Edwards
10:15—Read and Approve Minutes of Previous Day
—Call Roll of Ministers and Churches Not Reported
—Welcome of Visiting Ministers and Laymen
10:30—Report from Cragmont Assembly
10:40—Report from the Conference Mission Board
10:50—Report from the North Carolina State Mission Board
11:00—Report from the Free Will Baptist Children's Home
—Offering
11:20—Worship, Conference Sermon, the Rev. W. H. Willis
12:00—Lunch

Thursday Afternoon

1:15—Memorial Service, Memorial Committee
1:30—Committee Reports:
Credentials
Examining Board
Leagues
Sunday Schools
Temperance
Resolutions
Digest
Treasurer
Nominations
3:00—Business
—Read and Approve Minutes
3:20—Adjournment, Closing and Benediction

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Homecoming to Be Held At Stoney Creek Church

On Sunday, October 18, the Stoney Creek Free Will Baptist Church, Route 2, Goldsboro, North Carolina, will observe its annual homecoming. The Rev. David C. Hansley, pastor of the church, will bring the morning message. This will be followed with a picnic lunch. All former pastors, former members, and friends are invited to attend.

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Marsh Swamp Church Announces Homecoming

The Marsh Swamp Free Will Baptist Church, Sims, North Carolina, will observe its annual Homecoming-Loyalty Day on Sunday, October 25. The Rev. Melvin Everington, a former pastor, and now the pastor of the Deep Run, North Carolina, Free Will Baptist Church, will bring the morning message. A delicious dinner will be spread at noon. An inspiring afternoon service has been planned. There will be special singing, devotional talks, and a memorial service. The pastor, the Rev. R. H. Jackson, and the church urge all former pastors, former members, and friends to attend this service for a truly momentous day.

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Revival and Homecoming At Branch Chapel Church

The Branch Chapel Free Will Baptist Church, Route 1, Selma, North Carolina, will hold its revival services beginning on Sunday night, October 18, and continuing through Saturday night, October 24. The evangelist will be the Rev. Orville Jones, pastor of the Edgemont Free Will Baptist Church of Durham, North Carolina. Special music will be presented nightly. There will be prayer services held before each service. The public is cordially invited to attend these revival services.

On October 25, homecoming will be observed at Branch Chapel. The Rev. Herman Wooten of Garner, North Carolina, a former pastor of the church, will bring the homecoming message. All former pastors, members, and friends are cordially invited to join in this wonderful day. Special singing will be held in the afternoon.

The Rev. Luby Tyner of Selma, North Carolina, is the pastor of the church. Branch Chapel is located about six miles north of Selma, North Carolina, on Highway 96.

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NOTICE

When sending pictures to be used with articles for publication, please send only sharp black and white prints. Color snapshots do not reproduce well. Also, please do not request the return of pictures unless accompanied by a self-addressed, stamped envelope. Thank you.

The Editor

Churches and Ministe Available

(NOTE: This column is provided, w needed, for any church that is seekin pastor and for any minister who is see a church to serve and would like to such notice. Please send the necessary formation to the editor of "The Free Baptist." Each notice will run for two sues only.)

The Rev. Robert Earl O'Qu announces that he is available pastoral services for any chu or churches desiring his servic full time or part time. He sta that he is also available for revi services. Any church desiring services may reach him at the lowing address: Route 5, B 236-A, Kinston, North Carol 28501.

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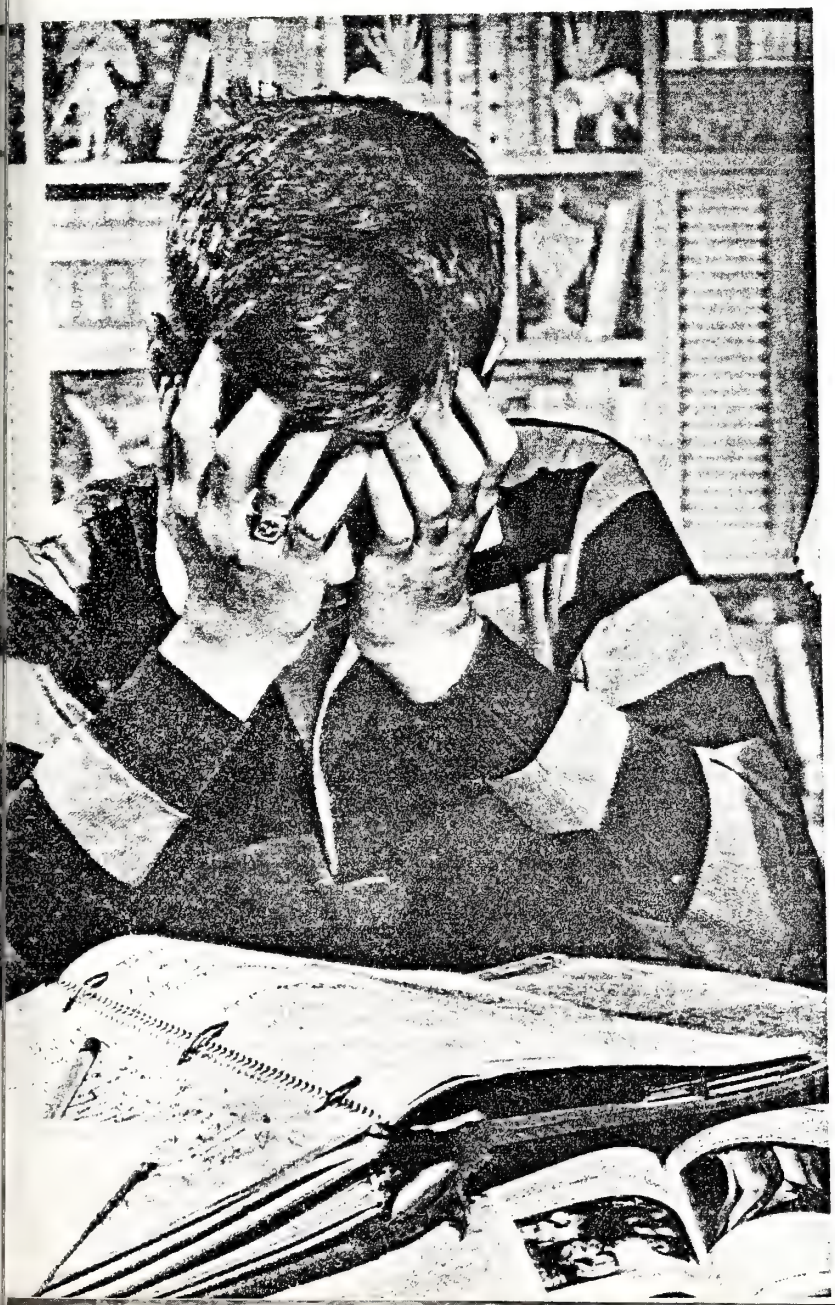
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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 21, 1970

DEAR MAMA AND DADDY







Editorial...

DEAR MAMA AND DADDY

Cover Photos by Car

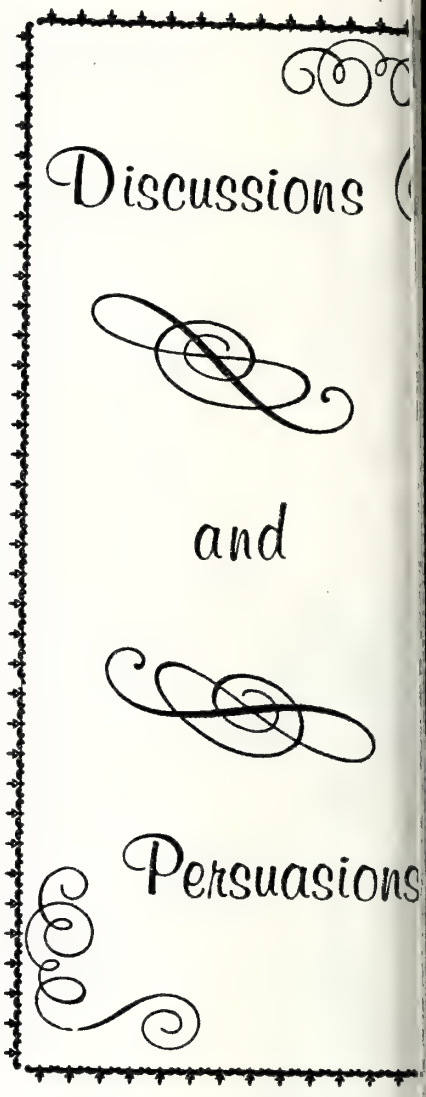
Though I am not as good as I should be, I am not as bad as people say that I am; neither am I as cold and indifferent as you think I am. But I am confused; I am troubled. Many times I don't know where to turn. That's why I hide; that's why I run away and pretend that I don't care—that nothing matters. Really, everything matters. You matter; I matter; and God matters. True, I haven't shown many times that I have much regard for you; but you just think, there have been times when you left me to shift for myself, to find my own answers, to sob quietly, alone and unattended. Your fault? Well, not altogether; for you were busy. You were working. There were parties you had to attend, business meetings that were so important that you could not attend a ball game with me or a school play. I understand, but then again I don't.

Mama, why do you constantly warn me against marihuana when you cough yourself to death on cigarette smoke? Sure, marihuana is bad, but so is tobacco when you are so hooked on it that you can't eat without it and you can't sleep without it. Don't preach to me, Mama, about the dangers of smoking while it's fresh on your breath; and don't warn me about pills when you gulp them down everyday.

And Daddy, how about the liquor cabinet? You keep it well stocked for your friends and for yourself. And many are the times when I've seen you come home reeling, only to make your last stop at the cabinet before you stumble into bed. And Daddy, how about the cocktail before dinner and the wine you drink at supper? You tell me that I'm grown-up and should act as though I am; and when I take a drink, you condemn me. Well, aren't you really condemning yourself?

My music is wild, you say; and you wonder how anybody could get so involved in doing their "thing." Well, how about that Saturday that you played golf all day and didn't even stop to eat? And Mama, how about that bridge party that made you miss that important committee meeting? I don't understand how one person's thing is justified, but another's isn't. And, you scold me for finding my refuge in a dark, atmospheric coffeehouse, saying that no good can come of my being there. Yet, I've come home many a night after your friends had been over for a get-together, when the house would be filled with the smell of stale smoke and drink.

Mama and Daddy, don't think me unkind or disrespectful; for I am not. I love you a lot, though I haven't said it often. But you know what? I was ten years old the last time you told me that you loved me—and when I think of it I want to cry. You see, I'm not really hardhearted. Something inside me yearns for you and your love. I don't mean to excuse my badness and blame you for it all. But please talk to me. Let me know that you want to know me, to listen to me, to help me, and most of all—to love me.



The Free Will Baptist
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TOMMY MANNING, *Editor*

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Kids, They're Not Lying About "Pot"

by
DANE VALENTRY

IM was bone tired when he stumbled into the locker room after the rough football game. As he was dressing, one of his friends offered him a cigarette.

"This isn't tobacco," said his friend. "is is 'Indian hay.' It will take away that all-gone feeling. They call it a bal cigarette. It makes you feel good. T it."

im had played hard; he didn't feel li saying no. So he took the cigarette a smoked it. He began to feel happy. T t evening he almost jumped all over e ryone he met. It was "Hi, Jack!" "here have you been, Joe?" And the f ny part was that he hardly knew the b s! He credited his high spirits to h touchdown—after all, he had a right to feel good!

That night Jim couldn't sleep. He t sed and turned all night. Next morn- , he felt like a punctured balloon.

A month later, just before an exam, J ran into the friend again.

"This will fix you up. You'll sail right t ough it," the friend said. So Jim t k the "Indian hay" again. Sure e ugh, he could have done the test b dfolded!

Except for one thing. It only seemed e y. He had missed every problem, v h small, ridiculous mistakes, such as a ding six and eight and getting six- t n!

"You just took too much," said his f end. "You were overconfident."

Jim didn't buy this. No more "Indian h y," he resolved. Its effect was too v ird if it could make him stupid in r th, his best subject!

Later, Jim was invited to a party at the local judge's home by the judge's son, Rod. When Jim arrived, he found that the judge and his wife were gone and that a "tea party" was already swinging. So "nice" kids used it! The sweet, sickening smell all through the house should have told any parents, he thought—unless maybe they were just too trusting.

Smoking half a butt he didn't want, Jim got away quickly. There was no lift this time, but a weird experience all the same. On the way home, Jim felt as if somebody were following him. Close behind him came footsteps. But when he wheeled around suddenly to take the stranger by surprise, nobody was there!

Sweating as though he were running with a football, Jim began to hurry. He'd never been so scared in all his life. It was an icy fear that he couldn't explain. When Jim reached home, he mumbled excuses and went up to bed. But it didn't help. Even in his own room with the family downstairs, he was scared. Cowering in bed, he was frozen with this wild, unexplainable terror, and all night he heard frightening noises. He could have sworn that somebody was creeping around his room, intent on killing him. But every time he turned on the light, it was the same. No one was in the room with him.

Next day, Jim was pale and shaken. He did some thinking. This "Indian hay" was nothing to fool around with. What if a policeman had tried to stop me last night? he wondered. I might be in jail now on a charge of assault or even murder! I always wondered why anyone would beat up an old man for a dollar. Well, now I know! Why, if Mom had scolded me last night, I might even have hit her!

The police picked up Joe's "friend" as a pusher. Having been introduced to "grass" by an older man, he had graduated to heroin for kicks that the "grass" no longer gave him. Needing money for the habit, he pushed "grass" on his friends and acquaintances. His testimony helped to smash a dope ring, and he himself landed in a hospital, hopeful of a cure.

Joe figured that he'd been lucky. He hadn't assaulted anyone. He hadn't tried to drive. But he couldn't forget that numbing, ice-cold fear. Doing research on marihuana, he read: "While under hallucinations, a person's mental processes may be interrupted by the appearance of disagreeable sensations. Mortal fear makes him shiver; at the same time, he is attacked by violent electric shocks. A delicious joy and feeling of well-being reappear. Then he may take a long step over a small crack or fail to lift his foot high enough at a curb. He may drive a car at ninety miles per hour and think he's doing ten. He may see a green light that's really red and may think a car bearing down on him or coming toward him is a long way off."

Who's lying about pot? Those who say it's bad or those who say it's good? Jim had his answer. So did the sixteen-year-old girl who not long ago stood before a judge. With her were three men who were hearing the judge sentence them to prison on terms for turning her on. She had wanted heroin, and they had supplied it. "'Pot' lost its kick," she told the judge.

Few people would willingly choose to be chained to a habit that ruins health and destroys life and happiness as the drug habit does. "Yet many who couldn't be persuaded to use strong drugs will smoke 'pot,'" says a narcotics officer. "As the habit builds, immunity is set up, and the thrills fade fast. Soon the victim is ready to try something stronger, all objections to drug using gone. Once that happens, he's on his way to destruction and death. You could call 'grass' a springboard to that death, because so often it is a steppingstone to real drug addiction.

"Even if the 'pot' user doesn't turn to heroin, he often loses his mind and ends up—glassy-eyed—in an institution or commits a crime and lands in jail," he says.

"Marihuana isn't hay. It's a dangerous drug. There is only one way not to become an addict—never abuse drugs in any form."

A doctor who has studied marihuana and its effects for more than twenty

(continued on page thirteen)

A STATEMENT

To North Carolina Free Will Baptists

C. F. BOWEN, President
North Carolina State Convention

Please read carefully every sentence I am going to write here, because if you love the Children's Home as much as you say you do these facts will startle you.

During the months of August and September of this year the Children's Home received $16,000 **less** than it did in the same months a year ago. During the past month of September the Home has seen a fifty percent decrease in gifts as compared to the same month a year ago; that is, where it received about $10,000 in September of last year, it received only about $5,000 last month.

Now the reason for this appears to be obvious. Some churches have cut off their gifts to the Home or have heid them back or "frozen" them because of the controversy over the signing of the compliance act by the Home board. Whatever your opinions and mine may be concerning this matter, I do not believe holding back our gifts to the Home will help and, which is more important, such actions may cast doubts upon the sincerity of our love for the Home and for the children there who are the real victims in this most unfortunate situation.

Continued holding back of our funds can result in only one thing: complete destruction of the Home. When you cannot pay salaries, provide food and clothing and other needs, make urgent repairs on buildings, and the like, nothing remains but defeat. Personally, I am unwilling to give in at this time and sacrifice fifty long years of giving and loving to our Children's Home. Is there some fight left in you? Whatever we may have to do later, let us in the meantime see to it that our children are properly cared for in our own Home!

My own church here in Wilson has not held back one dime from the Home, nor has such a thing even been discussed. On the contrary, we have **increased** our budget allocation to the Home for this year! I call upon you once more to do two things: (1) Send delegates to the special called session of the State Convention in Wilson, November 9, who will have the freedom to vote their honest convictions after hearing the special committee's report; and (2) please loose your funds and get them to the Home immediately.

"COME NOW, LET US REASON TOGETHER, . . ."

(ISAIAH 1:18)

by Mrs. Hersel Bowen
Winterville, North Carolina

AS I peer out into the world today, oh, the hate, envy, selfishness, and greed I see! Why?

I can remember back to my childhood, and how I was taught to love everyone. Why? Because my mother loved everyone too. Yes, I remember calling a lot of people aunt and uncle that were of no blood kin at all. But I was taught to love them and respect them. My mother taught her children to love everybody and hate no one or dislike them because they were different. God forbade this in Acts 17:26, ". . . (God) hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."

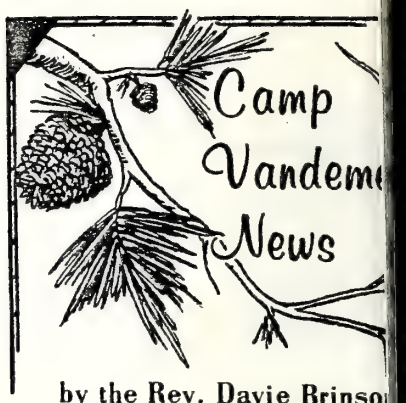
As we send our money for missions, do we say, "Just teach the people like me, or give me my money back"? No! We say that we love all peoples and want to help them. If this is true, why don't we teach and help them? However, we do not have to send or go into another country to do mission work. We are needed here among our own people also. Remember, there will be only one heaven, and there will be some of all the peoples of the world there.

My dear friend, to be a real Christian you never ask why, when, or how can I be of service. As a Christian you know the whys, whens, and hows. I firmly believe that if we will try to do God's work here on earth, He will supply the needs.

In Matthew 7:7 we read: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Is there someone knocking on your door today, asking for help, and because they are different from you, you refuse to help? Jesus said, "Come, let us reason together." Who are we to turn anyone away? God said that all were made of one blood.

We say that we love one another, but do we love enough to be concern about everyone? Do we say one thing in our heart and another with our mouth? It is time to search our hearts; it is for the sincerity of our hearts to true. **Now** is the time for the ult test! **Now** is the only time! Toda have; tomorrow may never come! and what will be do with the wond oportunities God has open to us we may serve other people?

Again I say ,"Come let us reaso gether." God will give us the p and love to meet our every need a help others all over the world.



by the Rev. Davie Brinso

Progress Leads tc Retraction

The Old Testament course to be in the house at Camp Vandemere ning October 27, announced in t tober 7 issue of "The Free Will Ba Camp Vandemere News column, ha postponed indefinitely. The reas postponement is due to progress board of directors met on Monda tober 11, and decided to renova house at the camp. This is thu ing the facilities there unavailable

A thanks to God for this new ac ment in His work, and also a solic for prayers and financial help is e aged in this endeavor. For more mation call 249-4601 or write: Relations Director, P. O. Box 38, hoe, North Carolina 28510.

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Campaigns Conduc by Appleman

In the last three campaigns conc by Dr. Hyman Appelman, 7339 I way, Kansas City, Missouri 64114 gave 407 on profession of faith fo tism, 44 by transfer of membershi for full-time service, along with hundreds for total dedication.

The meetings were in Durham, Carolina; in Nashville, Tennessee; a St. Catherines, Ontario, Canada.

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

New Faculty Members



Dr. Thomas E. Vernon is shown with new faculty members at Mount Olive College for the current school year. Included are left to right: Marian J. Westbrook, English; Miss Lyn Colson, physical education; and Miss Pam Wood, assistant librarian.

Dr. Vernon during the conference discussed "Professional Accountability." In the opinion of Dr. Vernon, "Professional Accountability is the responsibility of the faculty member to the student, to the school, to the church, and to the community in matters of money, educational philosophy, and intellectual honesty."

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Attention: Free Will Baptists Employed by Weyerhaeuser Company

It's a well-known fact that most private (nontax-supported) schools in America are in a financial bind these days. Operating costs and student loads are rising faster than income.

With this in mind, the Weyerhaeuser Company Foundation is starting a limited matching gift program to provide additional aid for nontax-supported schools.

The program provides that the foundation will match unrestricted financial gifts to United States nontax-supported schools in amounts equal to those made by Weyerhaeuser employees. The gift by an individual must be at least $25 in order to qualify for a matching sum by the foundation. The ceiling on the foundation's matching amount to any one employee's gifts in a calendar year is $1,000. The program started January 1, 1968.

The nontax-suported United States schools to which employees can make gifts include secondary schools, junior colleges, four-year colleges and universities, and graduate or professional schools. Employees need not have attended the school receiving the gift.

To be matched by the foundation, the employee gift must be by actual personal contribution, not merely a pledge. However, it may be either in cash, securities, or a gift from a personal trust established by the employee alone.

Gifts will normally be sent to the foundation, which will forward the total gift—the employee's and the foundation's —to the school.

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Employees who wish to take part in the matching gifts program should write: The Secretary, Weyerhaeuser Company Foundation, Tacoma, Washington 98401, for specific information regarding the program.

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2. The employee has at least one full year of continuous employment with Weyerhaeuser Company or wholly-owned subsidiary at the time the gift is made.

(More Mount Olive News on Page Nine)

COLLEGE PRESIDENT ADDRESSES FACULTY



The 1970 academic year at Mount Olive College which is underway is expected to be the beginning of "a new era" in the history of the College. W. Burkette Raper, president at the College, is shown discussing with faculty members during the opening conference their role as faculty in a private, church-related college.

"As a Christian College, Mount Olive must seek always to fulfill its commitment by using all of its resources to provide meaningful educational opportunities which places emphasis on assisting students to be successes rather than failures," President Raper declared.

News & Notes of DENOMINATIONAL INTEREST

Pleasant Hill Revival
October 26-31

The Rev. W. H. Willis, pastor of Pleasant Hill Free Will Baptist Church, Route 2, Grimesland, North Carolina, announces revival services for the week of October 26-31. The visiting evangelist will be



the Rev. Wayne West. Services will begin each evening at 7:30 and will feature special music each evening. A cordial invitation is extended to everyone to attend these services and to pray for the success of the meeting.

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Core Point Church
Homecoming and Revival

The Core Point Free Will Baptist Church, Blounts Creek, North Carolina, announces its annual homecoming for Sunday, October 25. Services will begin with Sunday school at 10 a.m., followed with the worship service at eleven, with the Rev. A. Graham Lane, pastor, bringing the message. A picnic lunch will be served at the noon hour. All former pastors and friends are cordially invited to attend.

The fall revival of the church will begin Monday evening, October 26, and continue through Saturday evening, October 31, with the pastor bringing the messages each evening. Services will begin each evening at 7:30, and each one will feature good gospel preaching and special music. The public is cordially invited to attend these services. Especially are singers and musicians invited to attend and participate in the services.

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Homecoming and Revival
Mt. Zion Church

The Mt. Zion Free Will Baptist Church, Route 3, Kenly, North Carolina, will observe its annual homecoming on Sunday, October 25. The Rev. J. B. Godwin, pastor of the church, will bring the morning message. Following the worship hour, a picnic lunch will be served by the church. The pastor and the church membership extend a warm welcome to all former pastors, former members, and friends to attend this service.

On Monday evening, October 26, revival services will begin at Mt. Zion church and continue through Saturday evening, October 31. The services will begin each evening at 7:30 with the Rev. J. C. Yates as the guest evangelist. There will also be special singing each evening. A warm welcome is extended the public to be in attendance.

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C. F. Bowen Conducting
Fremont Revival

Revival services are in progress this week at the Fremont Free Will Baptist Church, Fremont, North Carolina, with the Rev. C. F. Bowen as the guest evangelist. The pastor, the Rev. W. E. Renfrow, is assisting in the services which are beginning each evening at 7:30 and will continue through Saturday evening, October 24. Each service is featuring good preaching and special music by the local church. The pastor and the church membership extend a warm welcome to everyone to attend the remainder of the services.

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Juniper Chapel Announces
Homecoming and Revival

Homecoming services will be observed at Juniper Chapel Free Will Baptist Church near Vanceboro, North Carolina, Sunday, October 25. The day's activities will begin with Sunday school at 10 a.m., followed with the worship service at eleven. At the noon hour a pi nic lunch will be spread on the churc grounds. The day is also known as ha vest day, and all the members are urge to bring a generous offering toward th church budget. An afternoon progra is planned, and all singers are especiall invited to attend and to participate i this service.

The pastor, the Rev. Willie Stilley an the church membership extend to a former pastors, their families, an friends of the church to worship wit them and make this an enjoyable day.

On Monday night, October 26, the Rev C. F. Bowen of Wilson, North Carolina will begin a series of revival services a Juniper Chapel which will continu through Saturday night, October 31. Th pastor will assist in these services Everyone is invited to attend.

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Union Grove Announces
Revival Services

The Rev. D. C. Boling, pastor of th Calvary Free Will Baptist Church in Wi son, North Carolina, will be the gues evangelist for revival services at th Union Grove Free Will Baptist Churc Route 2, Fremont, North Carolina. Ser vices will begin Monday evening, Oc tober 26, and continue through Saturda evening, October 31. A cordial invita tion is extended the public to atten these services.

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Holly Springs Revival
October 26-30

Revival services are scheduled for Ho ly Springs Free Will Baptist Churc Route 2, Kenly, North Carolina, for th week of October 26-30. Services are t begin each evening at 7:30 with the Rev Edmund Gonzalez as the guest speaker The pastor, the Rev. Royster Martin, wil assist in the services. He and th church membership cordially invit everyone to attend all of the service possible.

Coming Events

October 29, 30—Cape Fear Confer ence, Mount Olive, North Caro lina

November 4, 5—Central Confer ence, Daniel's Chapel Church Wilson, North Carolina

November 9—Special Session o North Carolina State Conven tion, First Church, Wilson North Carolina

Pleasant Hill Homecoming
Sunday, November 1

Sunday, November 1, the Pleasant Hill Free Will Baptist Church, Route 2, Grimesland, North Carolina, will observe its annual homecoming services. Following the morning worship, a picnic lunch will be served by the church. The pastor, the Rev. W. H. Willis, and the church membership extend to all former pastors, former members, and friends a warm welcome to worship with them on this occasion.

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Stewart Humphrey to Conduct
Piney Grove Revival

The Rev. Stewart Humphrey, pastor of the First Free Will Baptist Church, Smithfield, North Carolina, will be the guest evangelist for revival services at the Piney Grove Free Will Baptist Church near Greenville, North Carolina, the week of October 26-31. The pastor, the Rev. Adrian Grubbs Jr., and the church membership extend a cordial invitation for all who can to participate in these inspirational services each evening at 7:30. Mr. Grubbs states, "It is our desire and prayer that Christians might grow stronger in the Lord and sinners come to know Christ as Saviour through this series of services."

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Revival in Progress at
Angola Church

Revival services are in progress this week at the Angola Free Will Baptist Church, Onslow County, North Carolina, with the Rev. Tom Brooks of High Point, North Carolina, as the evangelist. The pastor, the Rev. O. B. Everett, is assisting in the services which begin each evening at 7:45. Special music is being rendered each evening. The services will conclude Friday evening, October 23. You are invited to attend the remainder of these services.

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Dilda's Grove Announces
Homecoming and Revival

The Dilda's Grove Free Will Baptist Church, Fountain, North Carolina, will observe its annual homecoming, Sunday, October 25. The day's activities will begin with Sunday school at ten o'clock, followed by the morning worship service at eleven, with the pastor, the Rev. Foy Futrelle, delivering the message. Lunch will be served at noon on the church grounds. A song service will be held in the afternoon.

Revival services will begin at the church Monday evening, November 2, and will continue through Saturday evening, November 7. Services will begin each evening at 7:30, with the Rev. David Charles Hansley, pastor of the Stoney Creek Free Will Baptist Church, Goldsboro, North Carolina, as the visiting evangelist. A cordial invitation is extended to all to attend these services.

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Hull Road Church
Announces Revival

The Hull Road Free Will Baptist Church, Route 2, Snow Hill, North Carolina, announces revival services. These services will begin Sunday evening, October 25, and will continue through Friday evening, October 30.

Guest evangelist will be the Rev. James Joyner of the Kenly Free Will Baptist Church, Kenly, North Carolina. The Rev. L. B. Woodall, pastor of Hull Road, will assist in the services.

Friends and visitors are invited to attend these services which begin at 7 p. m.

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Fremont Church
Announces Homecoming

Annual homecoming services will be held at the Fremont Free Will Baptist Church, Sunday, November 1. Loyalty Sunday is also to be observed. The day's activities will begin with Sunday school at 9:45.

The Rev. James A. Evans, a former pastor, will bring the homecoming message at the eleven o'clock worship service. Following the message, dinner will be served in the fellowship building.

A singspiration will follow in the afternoon with various groups bringing special music. The pastor, the Rev. W. E. Renfrow, and the membership extend to all former pastors, former members, and friends a cordial invitation to come and enjoy a day of Christian fellowship with them.

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Rose Hill Church
Announces Revival

The Rev. Earl Glenn, pastor of the First Free Will Baptist Church, Goldsboro, North Carolina, will be the guest evangelist for revival services beginning Monday evening, October 26, and continuing through Saturday evening, October 31, at the Rose Hill Free Will Baptist Church, Route 1, Winterville, North Carolina. Services will begin each evening at 7:45 with good gospel preaching and singing. The pastor of the Rose Hill church is the Rev. N. Dan Beaman. He and the church membership extend a cordial invitation to attend and to be much in prayer for these services.

Edgewood Church
Revival in Progress

Revival services are in progress at the Edgewood Free Will Baptist Church near Pinetops, North Carolina, and will continue through Saturday evening, October 24. The guest minister is the Rev. E. E. Edwards of Chocowinity, North Carolina. The pastor, the Rev. Swade Benson, is assisting in the services. Everyone is invited to attend the remainder of these services.

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Homecoming to Be Observed
At Calvary Church

On Sunday, October 25, homecoming will be observed at the Calvary Free Will Baptist Church, Wilson, North Carolina. Mr. "Tony" Christiano, layman of Washington, North Carolina (a former deacon of Calvary), will deliver the morning message. Following the eleven o'clock worship service, a picnic lunch will be served at the Wilson Curb Market Building. In the afternoon a program of gospel singing has been planned with visiting singers welcome. All former pastors, members, and friends are invited to attend. A special feature of the day will be a mortgage-burning service.

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Piney Grove Church
Announces Homecoming

On Sunday, November 1, homecoming will be observed at the Piney Grove Free Will Baptist Church, Roper, North Carolina. The day's activities will begin with Sunday school at 10 a. m., followed by the worship service at eleven o'clock. Following the worship service, a picnic lunch will be served. Former pastors, former members, and friends are extended a warm welcome to worship with the church on this occasion.

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Prayer Request

The Rev. John A. Owens, pastor of the St. Paul Free Will Baptist Church, Elizabeth City, North Carolina, is a patient of the Albemarle Hospital in Elizabeth City. He is recovering from major surgery. He, his family, and the church members request your sincere prayers for his speedy recovery.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION



SUNDAY, OCTOBER 25

MOTHERS MAKE PREACHERS

Scripture Reading—Exodus 20:12

When young Matthew Simpson tremblingly broke the news to his widowed mother that he felt called to preach, which would necessitate his leaving the home, she exclaimed with tears of joy: "Oh, my son, I have prayed for this hour everyday since you were born. At that time, we dedicated you to the Christian ministry."

Campbell Morgan says: "My dedication to the preaching of the Word was maternal. Mother never told it to the baby or the boy, but waited. When but eight years old I preached to my little sister and to her dolls arrayed in orderly form before me. My sermons were Bible stories which I had first heard from my mother."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Every mother may not make a preacher, but every mother can have a great deal to do with the training of her children that they might grow up to be Christians.

MONDAY, OCTOBER 26

TOO BUSY

Scripture Reading—1 Chronicles 29:5

Too busy to read the Bible
Too busy to wait and pray!
Too busy to speak out kindly
To someone by the way!

Too busy to care and struggle,
To think of the life to come!
Too busy building mansions,
To plan for the heavenly home.

Too busy to help a brother
Who faces the winter blast!
Too busy to share his burden
When self in the balance is cast.

Too busy for all that is holy
On earth beneath the sky!
Too busy to serve the Master
But—not too busy to die.

—*Selected,*
Knight's Master Book,
Eerdman's Publishing Company

PRAYER THOUGHT

Are our lives so filled with things of the world that we do not have time for the Lord? Let's get busy—busy for the Master!

TUESDAY, OCTOBER 27

WHAT ALMOST DEFEATED HIM

Scripture Reading—Romans 12:21

Not long ago a stranger met an overland traveler, who had walked on foot from the Golden Gate to New York. He was interested to know what was the greatest difficulty the traveler had encountered in his long journey. He suggested that perhaps the mountains on the trail had been the greatest barrier, but the traveler assured his questioner that it was not that. Then he suggested that perhaps the swollen streams which cut across his road presented the greatest hazard, but it was not that. After a little he said, "What almost defeated me in my journey across the continent was the sand in my shoes." Life is forever tripping over trivial things.—*Knight's Master Book, Eerdmans Publiching Company.*

PRAYER THOUGHT

When we come in contact with the little trivialities of life, we should pray to God to help us overcome them, for they often cause us greater trouble than the larger, more foreboding obstacles.

WEDNESDAY, OCTOBER 28

LIFE, AN ECHO

Scripture Reading—Proverbs 4:24

A little boy once went to his mother and said, "Mother, there is a boy out there in the woods and he is mocking me. Everything I say he says over after me. I said 'Hello' and he said 'Hello.' I said 'Who are you?' and he said 'Who are you?' I said 'What is your name?' and he said 'What is your name?' I was mad and jumped over the fence and went into the woods to find him, but he wasn't anywhere. I said, 'I'll punch your head,' and he said he would punch mine."

The lad's mother said to him, "That is only the echo, my boy. If you had said 'I love you,' it would have said that after you."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

If we show true love to someone, sooner or later they will return that love. Remember, you reap what you sow.

THURSDAY, OCTOBER 29

"HE SAVED HIS LIFE BUT LOST IT"

Scripture Reading—Proverbs 3:5

Two brothers, both well established on their own farms, investigated the possibility of giving their lives for missionary service. One felt he should give up his opportunities for material gain, finish his missionary preparation, and move with his family to the field of South America. They are there today, investing their lives for Jesus Christ. The other brother felt that his material opportunities were too good to sacrifice for Christ, and the hazards of the mission field were too great. He retur to his farm, and a year or two later accidentally in a fire on the farm. saved his life and lost it. He clung to material wealth—but of what profit it?—*Knight's Master Book, Eerdmans P lishing Company.*

PRAYER THOUGHT

What have you given up that ot might have the gospel? Christ gave ev thing, even His life!

FRIDAY, OCTOBER 30

AS THEY MINISTERED TO THE LORD

Scripture Reading—2 Timothy 1:12

The humorous story is told of a hog a hen which were traveling together. front of a church they saw a sign annou ing the pastor's subject for next Sun "How Can We Help the Poor?" Afte few moments' reflection, the hen eag said, "I know what we can do! We give them a ham-and-egg breakfast." can say that," replied the hog. "For that's just a contribution, but for me total commitment."

People who truly minister to the L are committed to the task. The ch needs total commitment—now! Are really committed to doing the will of G —*Bible Expositor.*

PRAYER THOUGHT

Is each of us really committed to G and do we do the things for God that should? May our life not just be a co bution, but a total commitment!

SATURDAY, OCTOBER 31

ONE THING HE NEEDED

Scripture Reading—Psalm 9:12

At the dinner table of one of the v known millionaires who had done much the public good, discussion turned upon value of prayer. The millionaire said did not believe in it. He had everyth he wished for, so there was no need him to pray for any favors. The princ of a Scottish university, who was pres said, "There is one thing that you m pray for." "What is that?" "You m pray for humility." Whatever our po sions, we shall be all the happier if pray for the humble spirit which can th God for His mercies.—*Knight's Ma Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We should all be humble toward and thank Him for the things that we h Humility should be one of our greatest sessions, and it can be if we will acq it and hold on to it.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

THE FREE WILL BAP
THE FREE WILL BAPTI

Mount Olive College Benefit Dinners

A series of benefit dinners has been planned for the fall to inform churches of the services of Mount Olive College and to assist them in meeting their financial challenges to the College. Each church is requested to send its full college committee to the organizational meeting for their county. The following dinners have been scheduled:

Pamlico County—Arapahoe, 7:30 p.m., October 24.

Lenoir County—King's Restaurant, 7:30 p.m., October 31.

Pitt County—American Legion Building, 7 p.m., November 2.

Greene County — Snow Hill Primary School Lunchroom, 7 p.m., November 3.

Wayne County—Mount Olive College, 7 p.m., November 5.

Onslow-New Hanover Counties—Dixon High School, 7 p.m., November 6.

Craven County — St. Mary's Church, New Bern, 7 p.m., November 9.

Edgecombe-Halifax Counties—Edgewood Church Fellowship Building, 7 p.m., November 9.

Sampson - Harnett - Cumberland Counties—Midway High School, 7 p.m., November 12.

Jones County—King's Restaurant, 7 p.m., November 14.

Wake-Johnston Counties — Smithfield, 7 p.m., November 16.

Wilson County—American Legion Building, 7 p.m., November 17.

Duplin County—Beulaville School Cafeteria, 6:30 p.m., November 21.

Washington - Tyrrell - Martin - Pasquotank Counties—(to be announced).

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Instruction of Improvement Project

The instructional improvement project at Mount Olive College is a new system of individualized instruction for students. The rationale for the system is research-based, and may be outlined as follows:

1. All students can learn, but at different rates.

2. It is the task of colleges and teachers to cause students to learn. Teaching causes learning; if students do not learn, teachers have not taught.

The three major steps in classroom methodology are:

1. Teachers develop specific instructional objectives for each course. Teachers must know exactly what is to be taught and students must know exactly what they are expected to learn.

2. Teachers devise learning experiences which provide differential opportunities for students to learn. Research has shown that students do not learn best in a lecture situation. Teachers write materials, use tapes, slides, etc. and organize the activities so that a student can go at his own rate. The teacher is then available to help the individual student when he has problems. Students inform the teachers where materials are unclear so that the teacher can devise other materials or provide more detail.

3. Since students move at their own rate, some may finish before the end of a semester while others may take longer than a semester. Some students may take two courses in one semester such as a sequence of math—algebra—trigonometry. These situations naturally call for alterations in traditional timing sequence in terms of semesters, hour periods, etc.

Some of the distinct advantages of this approach are:

1. Students progress at their own rate.

2. Teachers help individuals with problems on a one-to-one basis.

3. Students are in a classroom situation where they can learn from other students. A student may be able to explain a topic to a fellow student better than the teacher.

4. Students know exactly what is expected of them.

5. Materials can be devised and written by teachers for use in his own school situation.

6. Materials are revised on the basis of **student** feedback, thus they become better learning aids after each use.

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Nash County Dinner

When representatives from Free Will Baptist churches throughout Nash County met to plan the Mount Olive College Dinner which will be held on October 28, at Spring Hope School, the Rev. Lester Duncan of Spring Hope was elected to serve as chairman of the fund-raising drive this year. Other members of the steering committee include Mr. H. C. Morgan and Mr. Elijah Bissette of Spring Hope. The purpose of the meeting was to distribute materials which would be used during the fund-raising campaign, to establish the date and time, to select a steering committee, and to determine the chairman from each of the churches.

Austin Carter, director of development at the College, presented a brief program on innovations in the educational program at the College. "The center of the Mount Olive College philosophy is the individual. At the College young people are encouraged to develop their full potential. This can best be achieved when students believe that faculty, administration, and other personnel are interested in them as a person, happy with their successes, sympathetic with their mistakes, and understanding with their inadequacies," Carter stated.

New Marriage Certificates Available

The Free Will Baptist Press has recently printed a marriage certificate that has been in demand for sometime.

It is in sheet form, sixe 8½ by 11 inches, printed on lithographed stock. The certificates are available in booked lots of one dozen for $2.95, or in single form for $.25 each. Each certificate in the booked, or padded form carries a stub for the minister's records.

Send orders to the Free Will Baptist Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where it applies. Shipping and handling—20c for the first dollar and 5c for each additional dollar.)

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WHAT MATTERS

My Mother says she does not care
About the color of my hair,
Nor if my eyes be blue or brown
Nor if my nose turns up or down—
It really does not matter.

And Mother says she does not care
If I am dark or if I'm fair,
Or if I'm thin, or if I'm fat;
She does not fret o'er things like that—
It really does not matter.

But if I cheat or tell a lie
Or say mean things to make folks cry,
Or if I'm rude or impolite;
And do not try to do the right,
Then that does really matter!

It isn't looks that make one great,
But character that seals your fate.
It's what's within your heart, you see,
That makes or mars your destiny,
And that does really matter!

—Juvenile Pleasure.

CHOIR ROBES AND ACCESSORIES



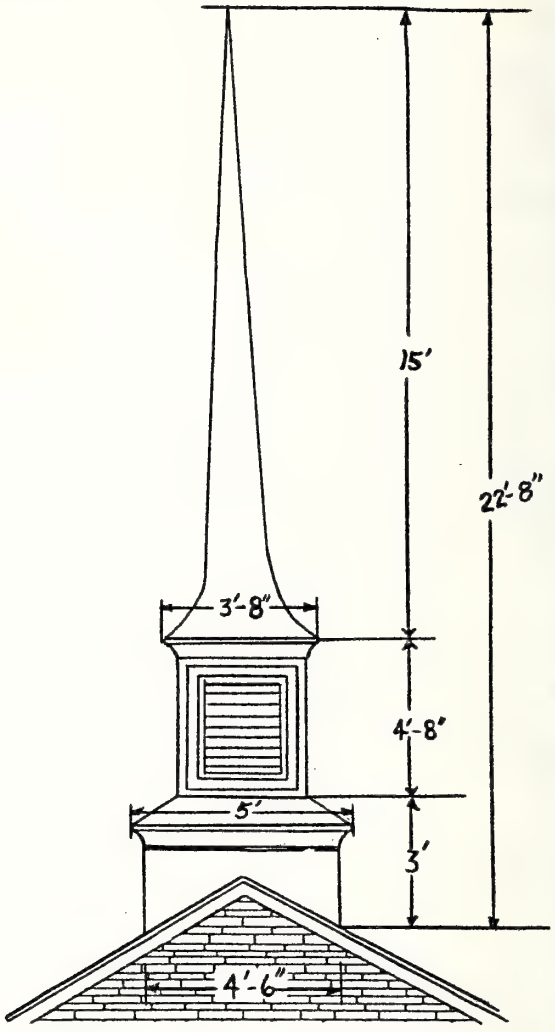
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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: How may we arrive at the consciousness of being one of God's children?—**G. H. S.**

Answer: Sin is the basis of all unrest and a lack that one has and becomes aware of that is in his possession. Any type of unhappiness and lack of contentment results from sin; therefore, such a person's basic need is an encounter with and submission to Jesus Christ as his Lord and Saviour. Once he has discovered and repented of his sins, all else will be made right. "All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all" (Isaiah 53:6); "For all have sinned, and come short of the glory of God" (Romans 3:23); "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3); "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9); "He looketh upon men, and if any say, I have sinned, and perverted that which was right, and it profited me not; He will deliver his soul from going into the pit, and his life shall see the light" (Job 33:27, 28); "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. . . ." (Psalm 32:5); "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13); "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

The Word of God is the means by which one is made conscious of his sins, his need of Christ, and the way to find Christ. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else" (Isaiah 45:22); "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105); "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Hebrews 4:12); "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16); "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

Paul's experiences as a Christian made him to acknowledge to the whole world that he had a know-so salvation; he said, ". . . I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Timothy 1:12). There is nothing to give us such assurance as that of having all our sins confessed and then and there forgiven as the Scripture says we may; and then in the power of the Holy Spirit walk in a knowledgeable and obedient fellowship with Him.

The Bible, as you read it and accepted its message, making personal application of it, was the power of God unto salvation (Romans 1:16-18) when through the Bible's message that you personally subscribed to, you were made a new creature, old things passed away, and all things became new. Now you, like all obedient Christians, walk in the light, even Christ. You abide in Him and He in you, because you have been begotten of the Word of God. So you ask and He gives. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7).

A new creature in Christ has Christ's own life in him so he has the mind of Christ. "Let this mind be in you, which was also in Christ Jesus" (Philippians 2:5); "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Timothy 1:7); "For to be carnally minded is death; but to be spiritually minded is life and peace" (Romans 8:6).

The Christian that is obedient to God is not only aware of the fact that he is saved but that in all things he wants to please God; therefore, he is sensitive to any mistaken ideas, also conscientious about his mistake, or when he misses the mark of perfection in his life of submission to God. He would be like Paul when in his zeal for God he made hasty plans not completely in God's will. When he was tuned to the Holy Spirit, he was influenced to change his course of action. Every Christian who is in harmony with God would hear the Holy Spirit's voice and change his course of action. (See Ephesians 4:30.)

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A Note of Thanks

Dear Free Will Baptist Women,

When God called us into the ministry a few years ago, He called us to prepare for that high calling. We were without funds, and the possibilities of a good education were few. After visiting with Dr. Burkette Raper in Mount Olive we learned of the Anna Phillips Loan Fund. With the help of the fund we were able to enroll in school and complete our bachelor's degree.

We want to say "Thank you" to the women of the Free Will Baptist church for the Anna Phillips Loan Fund. It helped us and has helped to prepare many other men for the ministry. This is but one way that the women of the Free Will Baptist church are answering the command of our Lord—". . . how shall they preach, except they be sent? . . ." (Romans 10:15).

Once again, "Thank you ladies for your help."

Yours in the way,
J. Stewart Humphrey
Pastor of the First Free
Will Baptist Church
Smithfield, North Carolina

P.S. We felt the best way to show our gratitude was to pay off our loan. God has enabled us to do so, and we hope that all those who borrow will do the same so that everyone who needs help can receive it.

STORIES

for our youth



FOR BOYS ONLY

KITTY MILLER

JOEL MAYO'S cartoon of a witch zooming off into space on a rocket won first prize in the sixth-grade Halloween Art Contest. The boys and girls walked around the room, inspecting the cartoons.

"Remember the Halloween party we had at my place last year?" Billy asked.

"Yeah." Joel grinned. "That was a great party."

"What do you do at a Halloween party?" Angel Ramos wanted to know. "I've never been to one."

"How long have you been in this country, Angel?" Joel asked.

"I've been here for three years, but we're going home next month."

Joel glanced at Billy, then changed the subject. On the way home from school, Joel said, "Hey, Billy. Let's have a Halloween party for Angel. It'll be for boys only, and we'll invite every boy in our room."

"All twenty-seven" Billy gasped. "Where could we have a party for twenty-seven boys?"

"I'll ask my parents tonight," Joel said. "You ask yours."

That night when Joel told his family about the party, his mother said, "Maybe you can have it here if you invite six or eight boys. But our house is too small for a big crowd, Joel. You know that."

Joel tossed and turned in bed, trying to figure out what to do. He sent up a silent prayer to the Lord, asking for help.

During the next two days, Joel kept after the boys in his class. "Nobody can have the party, but let's keep asking."

"Look, Joel, why don't you forget the whole thing?" Billy said. "Nobody is going to let twenty-seven boys have a party in his house. Anyway, you're always starting something, and you never finish it."

"I know, but this is different. Come on, Billy, let's keep trying."

"But—Angel's not even in our gang."

"Sure he is. He's in our room in school, and he's in our Sunday school class, isn't he?" Joel added, "I feel sort of responsible for him. I was the one who got him to go to Sunday school, wasn't I?"

Billy nodded. "You want the party for Angel, but will you go through with it? I mean, it'll all be up to you."

"That's all right with me," Joel said. "When I think that Angel has never gone to a Halloween party, why—"

Joel walked home slowly, trying to think of all the places in the neighborhood that were big enough to hold the party. Then he remembered that Mr. Mosser had retired and closed his store about two weeks ago. Joel cut through the alley and peeked into the window of Mr. Mosser's storeroom. He could see only some boxes and lots of junk. He went to the back door and rang the bell.

Joel told Mr. Mosser about Angel and the Halloween party. "If we cleaned up your storeroom before and after the party, would you let us have the party here?" he asked.

The old man mumbled, "I've been planning to clean it up and rent it out since the day I retired, but I've never got around to it." He hesitated, then said, "All right, you may have the party here. However, bring some fathers to the party to be sure that the kids don't break anything."

"Thanks, Mr. Mosser," Joel said, grinning. "Wait until I tell the kids—"

When Joel told the boys about the storeroom, they were excited. But when he mentioned that they had to clean it up, some of the boys found excuses to be there. "No dropouts," Joel them. "Everybody's got to help."

"Even if we clean it up, where you going to get the food?" Billy ed to know.

Joel shrugged and called out, " body have a good idea about food?"

Richard suggested, "Let's save all stuff we get in our trick-or-treat and bring it to the party."

"That's a good idea, Richard," said, adding, "Now there's only one problem. How about getting a pre for Angel so he'll remember us and party?"

"Like what?" Billy asked.

"I don't know, yet," Joel said. if we all chipped in a quarter, we have six and a half dollars for a pres We'd have two weeks to earn a quar Everybody could do that, I think."

The day before the party, the cleaned out the storeroom. "That' good job," Mr. Mosser said after he spected it. "I have a couple of case pop left over and some apples. Do think you could use them?"

"Could we!" Joel shouted. "Tha Mr. Mosser. You're wonderful!"

"Follow me," the old man said, ing them to the cellar. "Just be you clean up after the party."

"We will," Joel promised, think Now all we need is the present.

The night of the party, the boys d ed for apples in a tub of water, trie bite apples swinging on strings, and ed with all their strength in a tug war. There was plenty of food f trick-or-treat bags, from the boys' f ers, and from Mr. Mosser.

Angel looked more excited and ha than Joel had ever seen him.

Joel handed him the present and s "Angel, this is from the gang."

Angel's fingers trembled as he open the package and pulled out a ketball, a net, and a hoop. "Thank yo he said softly. "I'll never forget party. Never!"

All the boys joined in shouting, "Th cheers for Angel Ramos!"

Billy walked over to Joel and slap him on the back. "It was a great pa Joel. I've got to hand it to you. the first time in your life, you stuck out. I never thought you would through with it.

Joel grinned. "I had to. This different. We couldn't let Angel go b to Puerto Rico before we had a Ha ween party for him, could we Bil Could we?"—My Pleasure.

Kids, They're Not Lying About "Pot"

(continued from page three)

Years recently spoke to a large group of doctors and professors at the University of California at Los Angeles. He could recognize the "pot" user, he said, from a block off—"by the way he walks, talks, and acts." He added, "You can see the personality changes that typify the long-time user—slowed speech, lethargy, lowered inhibitions, and loss of morality. He will suddenly become violent without any apparent provocation. He will even kill."

Those in favor of legalizing the use of "pot" don't talk much about this side of it. But police records in every city of the United States and all over the world show why "grass" is not legal.

Drugged with "pot," a young man went berserk and killed his whole family—father, mother, brother, and two sisters. Later, he didn't even remember the horrible crime. A twenty-year-old youth was lynched for attacking a small girl while under the influence of marihuana. A driver roared through a town at one hundred miles per hour, leaving death in his path—two little kids who had been playing on the sidewalk.

The doctor who studied marihuana for over two decades noted that lethargy and loss of inhibition were still very noticeable in long-time users for as long as two years after they had quit. He said, "This is evidence, we feel, indicating that marihuana may have a permanent, organic effect on the brain. Teachers and members of the arts in the groups we studied gradually left their profession for other jobs.

"This is where the main danger is to our young people—the tendency to lose interest in ambition and drive. What will be the future of a nation whose young people have no interest in success?"

Marihuana passes through the brain in about twenty minutes, concentrating in the liver and passing into the intestines by way of the bile, his studies with radioactive THC showed. Excretion takes at least five days.

"Chronic users are prone to anemia and eye inflammation," the doctor stated. "There also is good evidence of abnormal brain-wave readings—in one case persisting for one year after the subject quit 'grass.'

"Marihuana is both an excitant and a sedative, in that order," says the physician. "It is known that marihuana is so unpredictable that a user may react in a certain manner one day and in an entirely different manner, using the same amount, another day.

"Marihuana attacks the central nervous system and greatly affects the mentality and the five physical senses. At first it accelerates body functions, and the user becomes restless and filled with nervous energy. The pupils become enlarged, the whites bloodshot and yellowish, the eyelids droopy. The eyes do not react normally to light. The individual becomes less sensitive to pain. His inhibitions are lost to a greater extent than when he is under the influence of alcohol."

Those in favor of "pot" claim that the "grass" usually in use is cut too weak to harm. But this argument doesn't hold up, say this physician and the police, as there are no standards and the strength varies widely from one batch to another.

Marihuana and heroin are both illegal, and a person who possesses them is guilty under the law. If arrested, he gets a police record. (It may have already gone on his school record.) Many jobs will be closed to him, such as government and civil service jobs and all those for which the applicant is asked, "Have you ever been arrested?"

Some states refuse a driver's license to anyone with a drug record. The Armed Forces will not accept anyone with a drug record.

Jim Morris started with "grass" and went on to hard drugs. Today he talks to student assemblies all over the country.

"You can't change society from jail," Jim says. "I realize now that all my years of rebellion didn't change society one bit. Maybe the answer lies with the youth of today. Maybe they can find a way to end wars and to make society better. But they'll need all their mental faculties, and they won't have them if they use dope."

Jim's family was very well-off. He never had to worry about anything. He started "blowing pot" for kicks and soon didn't get them anymore. Then he went on to other forms of dope. His story had a crash ending. He was shot during a drugstore robbery in 1962.

"I was getting to be an old man then. I was twenty-eight years old—which is pretty old for an addict. I was tired and hurt. I didn't like getting shot."

Jim was rehabilitated, and today he operates a service station. But his main aim in life, he says, is helping others who are struggling with the drug problem.

Maureen's crowd wanted some of those kicks, too. They wanted to know why she wouldn't go along. They made fun of her, called her "chicken" and "square" and everything else. Soon they weren't her crowd anymore. But it was O.K. with Maureen, who was starring in the school play and who is about to graduate with top grades and go on to college.

"Someone laughed once and called me a mixed-up kid. That same person blew 'pot,' forgot such things as time, respect, and love, and yet said that he was happy," she recalled, thinking of a boy whom she had once been especially crazy about.

"I doubt that I'd find happiness there. I doubt that I will look back at my youth and regret the fact that drugs were never a part of it. Right now I'm glad I'm not another doper drowning in his happies. I'm glad I'm not riding that carrousel of fake satisfaction. I'm happy right where I am."

A student at the California Institute of Technology said that his first experience with "grass" was as a possible help to solve his problems. "Not that drugs have shown me any solutions," he said with a shrug.

At another campus, one junior who was a pusher was finally arrested. "I tried 'pot,' but I didn't like it," he said. "There were others who did, though. They wanted 'pot.' I had 'pot.' I didn't twist anybody's arm. I didn't drum up the action. They came to me. I don't think kids ought to use it."

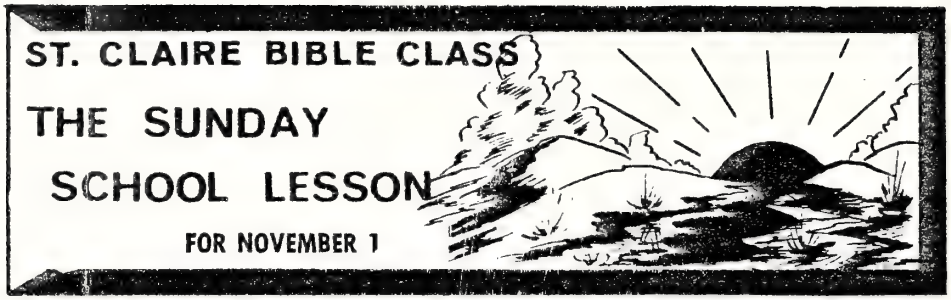
This boy was relieved when the police caught up with him. He'd made some money, but he was glad that it was all over. As for himself, he didn't want any part of "pot."

"People taking drugs are kind of lost," says a nonuser. "It's something to do so that they won't have to face reality. I really enjoy life. I don't need 'pot.'"

"Marihuana can't hurt you." True or false?

Dr. Stanley Einstein of the Institute for the Study of Addiction, says, "Marihuana can affect some unstable personalities so that they become disoriented. This is a risk every drugtaker assumes. It can never be predicted who will or who will not be affected harmfully. Furthermore, no one can predict which drug experimenter will become hooked."

(continued on page fifteen)



LIVING IN CHRISTIAN FELLOWSHIP

Lesson Text: Galatians 6:1-10

Memory Verse: Ephesians 2:19

I. INTRODUCTION

All Christians are members of one family, the family of God. As members of this family we share in the blessings of God which come to it, but we also must accept our full share of the responsibility that goes along with these privileges.

Over and over, during the period of His earthly ministry, our Lord expressed the desire that His people should be one. This is desirable for several reasons: The church is constantly striving to be one with its Master, and this must be the aim of each individual member; the membership is strengthened and its potential more readily developed when Christian fellowship is maintained in the body; and this fellowship with its exchange of spiritual experiences and ideas is one of the most valuable means whereby growth in Christ can be accomplished.

If we know the fellowship of our Lord, we will be benefited by the enjoyment that comes to us through the fellowship of His followers. There is an old adage to the effect that birds of a feather flock together, and this is true in the spiritual realm also; for people with common likes and dislikes, motives and aspirations, aims and accomplishments, will derive more enjoyment and benefit from the company of each other than they will of those with alien interests.

Our lesson text for today's study is taken from Paul's Epistle to the Galatians and deals with the personal responsibilities of the individual members to all other members of the body and an exhortation to continue in the work of the Lord.

The purpose of today's study is to acquaint us with the great joy and the many benefits that can be derived through Christian fellowship.—The Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Introduction
1. The Book of Galatians was written by Paul to defend the true gospel.
2. He defends his apostleship and the gospel of grace which he preached.
3. The last part of the book gives some practical instructions for Christians living together in fellowship.

B. Meekness and Restoration (Galatians 6:1)
1. Christians should seek to restore those who stray from God's way.
2. This restoration should be in the spirit of meekness.
3. We should also remember that we have weaknesses ourselves.

C. The Law of Christ (Galatians 6:2)
1. Christians are not under the Mosaic Law.
2. Christians are under the law of Christ.
3. The law of Christ is the law of love.

D. The Meaning of Meekness (Galatians 6:3-5)
1. Meekness is thinking of oneself properly in relation to other people.
2. Every man should prove his own work and accept his own responsibility.
3. We must bear our own burden in many ways.

E. Responsibilities and Rewards (Galatians 6:6-10)
1. Those who are taught should help support the teacher.
2. Man must accept his responsibilities; he cannot deceive God.
3. As a man sows, so shall he also reap.
4. Christians should do good to all men, especially other Christians.

—The Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. "In a mighty auditorium are four men. They really desire to come togeth but neither will come to another's corn In the center of the room is a beauti fountain. Finally someone proposes th all meet at the fountain. They start t the common center. They come or forty—fifty—one hundred feet. The nea er they come to the fountain, the near they come to each other, each makir concessions of location and space. A last they reach their destination, ar clasp hands around the sparkling wate of the fountain. Jesus Christ, the grea fountain of life, liberty and love, is se up in the center of the world. The near er God's children come to Christ, th nearer they will come to each other. Le us help hasten the day when we can al clasp hands and sing, 'Blest be the tie that binds our hearts in Christian love. Let the Christian world strike hands in the spirit of those of old, who said, 'We are brethren.' "—Hall.

B. Sam Walter Foss wrote a poem entitled, "House by the Side of the Road." He began, "There are hermit souls that live withdrawn in the place of their self-content; there are souls like stars that dwell apart, in a fellowless firmament." He then explained that such a life was not for him, but his wish was to "live in my house by the side of the road, where the race of men go by."

Another poet wrote a poem in reply to the one written by Foss. In it he said, "And I think, when I read of the poet's desire, that a house by the road would be good; but service is found in its tenderest form, when we walk with the crowd in the road."

It is a fact of human nature that man was not made for isolation or perpetual solitude. At the very outset, God saw that it was not good for man to be alone. Man is a social being. He is gregarious; that is, he flocks with his own kind. It is this characteristic that has made possible every accomplishment requiring cooperative effort.

When Jesus came to rescue man from sin, there was need of an association that would enable redeemed man to draw strength from others in the same state. Those who were called out of sin were called together by the same act to form such a community. Our English word "church" has been used to designate the company of the saved ones. The new humanity was not created for the church, but the church was created of and for the new humanity.

Jesus did not come into the world to give the world a new religion. He came

(continued on page fifteen)

Kids, They're Not Lying About "Pot"

(continued from page thirteen)

People who use marihuana sometimes are not able to evaluate such things as time, distance, height, color, or sound. Hours become minutes, minutes hours. A laugh or a word may boom in the ears like a cannon. A user can become wildly irritated by the ticking of a watch or something equally trivial. A user may step out of a high window thinking he's on the ground floor.

Somebody described "pot" a long time ago as "the weed that makes a man think he is a king—or leaves him insensible to pain. It may make a man drop off to sleep as happy as a baby—or go into wild storms of weeping or run a car off a cliff or pull a knife on his own mother. He is at the mercy of the marihuana that controls him. It is a relentless master and is as dangerous as a coiled rattlesnake!"—Gospel Herald.

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St. Claire Bible Class

(continued from page fourteen)

that we might have life and have it more abundantly. He was not merely another great religious leader, but He was God manifested in the flesh, reconciling the world unto himself.

Those whom Christ saved were at the same time brought together in a new relationship, making it possible for them to share together in the divine life. In our Bible this relation is called fellowship. Inherent in the Greek word thus translated is the idea of having something in common, and thus, of joint participation or mutual sharing. In our case it has to do with sharing a common life, a life created by the Spirit of God who dwells in us. Every person on earth in whom the Spirit dwells is in this fellowship.—Standard Commentary.

C. A kind, old woman, passing down the street, saw a little girl carrying a heavy baby boy who was almost as large as herself. "Isn't that a heavy load you're carrying, little girl?" asked the woman. "No ma'am," the little girl quickly answered, "he's my brother."

No burden of those whom we love can be very heavy for us to bear. Love has a way of lightening our load. The same burden borne for one whom we did not love would soon become more than we could or would be willing to bear. The greatest churches are those whose members have learned to live together in genuine Christian fellowship.—The Advanced Quarterly (F.W.B.).

= = = = =

'Twas God

Wallace A. Ely

With twigs and straw and hair,
The redbirds built a nest.
While hour by hour they worked,
Each did its very best.

At last the nest was done,
A work of redbird skill
To cradle baby birds
With hungry mouths to fill.

'Twas God who taught the birds
To build the pretty nest;
He put the love and skill
Into their feathered breasts.

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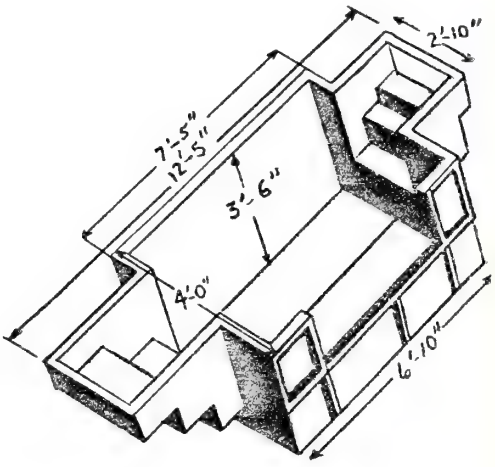
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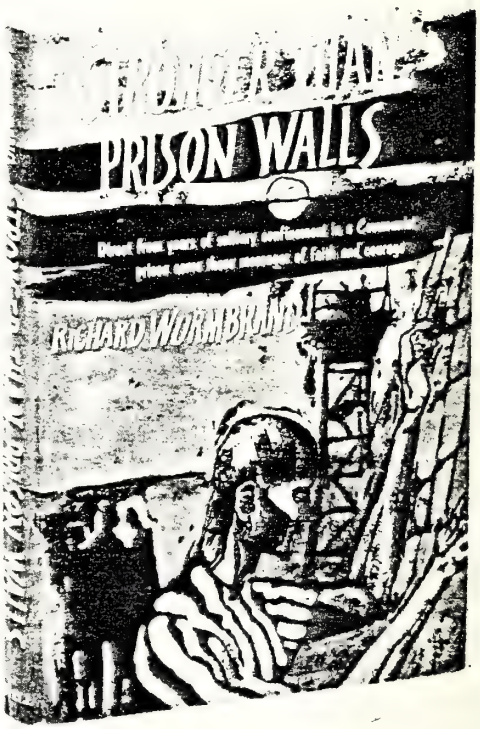
RICHARD WURMBRAND

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God's Unjust Laws
Visible Wounds
I Made Him Smile
The Unreasonableness of Love
Sermon to the Churches in the West

RICHARD WURMBRAND was held for fourteen years in Communist prisons in Rumania. Other books he has written about his prison experiences and those of other Christians behind the Iron Curtain are TORTURED FOR CHRIST and UNDERGROUND SAINTS, both available in Spire Books. He is founder of *Jesus to the Communist World, Inc.*, an organization that sends aid to the underground churches in Communist countries, and travels constantly speaking in churches throughout the United States.



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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, OCTOBER 28, 1970

BUT GOD WAS THERE







Editorial...

Sea Scene by Gene Ahrens
Child in Prayer by De Wys I
Child on Slide by Harold M.

BUT GOD WAS THERE

I went to the seashore one day while it was still warm and watched the gulls swoop down to the water. The setting sun made the calm ocean look like a thousand precious jewels in somebody's treasure chest. I paused for a moment in my walking up and down the beach and saw a little crab lying on his back. I put him on his feet and smiled as he crawled toward his hole and disappeared in the sand. I looked around, and no one was there save me, the gulls, and the little crab, I thought.

I looked out of my window at the falling rain one day, as the world seemed to be crying a million tears. Little valleys were cut into the soft dirt by the little rivers as they rushed from the drainpipe across my yard. I spotted a little bird fluttering in a muddy hole, and I knew that he was doomed unless someone would save him from his wet death. I rescued him and dried his little feathers by the warm fire. He chirped a weak thank you, and I knew that he would be all right. I looked around my room and out toward the rain. No one was there save me and the little bird, I thought.

I went to a playground one brisk day where little children were swinging and sliding and playing football and shuffleboard and doing tricks on the monkey bars. I spotted one sad little boy not quite so warmly dressed as the others. I drew him to my side and wiped his runny nose and placed my coat around his shoulders and set him in the swing I had been occupying. I pushed him back and forth until the sound of his laughter and the smile on his face brought tears to my eyes. At this moment no one was there save me and the little boy, I thought.

I went into my child's room one night after she had gone to bed. I brushed her silken curls from off her little forehead and kissed her gently. She turned over in her sleep and whispered, "I love you, Daddy." My heart beat faster as I kissed her again and said a silent thank you. I looked at her sleeping so peacefully and caressed her cheek with my fingertips. No one was there save me and my little girl, I thought.

One day in the middle of the week, I visited a little country church which had rough-hewn pews and a piano that needed tuning. I sat in a back pew and heard a chirping sound back of me. I turned and discovered in the corner a black cricket entangled in a spider web. I released him and he hopped merrily away. No one was there save me and the cricket, I thought.

One day I became quite ill, and the doctor said that it was serious. I went into a coma; and when I regained consciousness my wife and child were brought to my side. Their tears mingled with mine, not for sadness, but for happiness' sake. As I held them to my breast, no one was there save me and my family, I thought. But God was there, and I realized it then.

Discussions and Persuasion

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Remember Lila

by
KAREN REGISTER
Kinston, North Carolina

DN'T remember much about the war; was so young then. I recall Papa's gone for so long and coming back ut his right arm. I remember hid- om the blue coats and tending to spattered gray ones. I can still see pouring from the upstairs win- the darkies straining and sweating t out the fire, and Mama's crying e sooty walls and irreplaceable fur- . (For all our scrubbing, the place really looked clean again.) Most I remember Lila.

as older then, ten years old, when her for the first time in church that y. She was sitting in the slaves' y with the rest of her family, and ed over and whispered, "Look, , that little girl isn't wearing a t!"

ush, child, and pay attention to the ner."

Twiddys were tenant farmers who me up from Georgia after General an burned his way to Savannah. father, Heber, had a mule, a wife, hree children, and was willing to art of Papa's land and work it. (I all this at the supper table the fol- g week.) Mama and Papa had long every night about whether to let widdy family come and live on our and finally they decided to take on. Papa said it was a new experi- for him but that a man has to e with the times.

as completely against the notion of g "poor white trash" live anywhere me. Anyone who didn't wear a t to church was not my kind of bor.

e next week they moved into the lave cabin which had been vacant long. All day they whitewashed abin, inside and out, so that by sun- hurt my eyes to look at it. They ery little furniture—a bedstead, two ght-backed chairs, a small table, a ots and pans, an old trunk, and a patchwork quilt to divide the cabin into two rooms. When they had finished, the place looked comfortable and warm—and much cleaner than ours did. Still, nothing could cancel the fact that they were living in a slave cabin.

Heber Twiddy started farming the very next day. With Wade and Wallace, his two sons, and their mule, "Useless" Grant, Mr. Twiddy soon had a fine corn crop coming up. Lila and her mother planted a small garden behind their cabin, and sometimes they brought Mama tomatoes or collards. She always thanked them and said how pretty the vegetables were.

One day I asked, "Mama, why do you keep taking vegetables from Mrs. Twiddy?"

Mama smiled. "Giving us things from her garden is her way of sharing what she has with us, just like Papa is sharing the land with Mr. Twiddy."

"But Mama, they're just not our kind of folks; and they don't wear hats to church, and—"

"They don't have hats to wear. Besides, if this house had caught fire **after** our help left, we would probably be living in that very house. So don't you think yourself above them just because of where you live."

I decided to go down to the creek to wade and to get away from everybody for a while. On the way I passed the cornfield where Papa and Mr. Twiddy were taking turns plowing with "Useless." As I passed the Twiddy's garden, Lila was bent over pulling weeds, but she straightened up and smiled.

"You keep away from me, you hear? You're nothing but white trash, and you're no better than a slave!"

I ran down the path, leaving Lila standing in the field looking puzzled and hurt. On the creek bank I snagged my skirt and ripped a long place. Oh, Mama would be mad! But I didn't care. I had finally told Lila Twiddy what I thought of her, and now she knew her place.

I don't know how long I sat with my feet dangling in the still, murky water. It had been long enough that I was getting ready to go home when I heard thunder and decided I had **better** go before I got drenched.

As I rounded the curve in front of the slaves' quarters, I heard a sharp clap of thunder and saw our magnolia tree come crashing down into the side of our house. Before I realized what was going on, Mr. Twiddy ran toward our house, yelling, "Wade! Wallace! Get the buckets! The Joneses are on fire!"

They worked like madmen while Mama, Papa, and Mrs. Twiddy hauled water from the well; but it was no use. The bolt of lightning finished what the Yankees had started. Lila and I stood in the smoke and pouring rain and watched the fire eat huge chunks from the walls of the house. I had forgotten my hatred for Lila—I only knew that I was losing the only home I had ever known.

My next memory is the fragrance of ham and corn bread coming from the other side of the quilt. It was Sunday morning. I had spent the night with the Twiddys!

I hadn't said much to Lila during the fire, but I smiled at her across the breakfast table. I felt terrible for having said such things to someone who had shared her bed and breakfast with me. She seemed to understand that I was trying to apologize and she smiled back.

Then Papa said, "Don't dawdle, now. We've got to get ready to go to church."

I was horror-stricken. My shoes were muddy, and my one and only dress was badly torn. What could I do? I had never been to church in a torn dress and without a bonnet? That was inconceivable!

Lila took my hand and led me behind the quilt. She took a faded gingham dress from a trunk in the corner and handed it to me.

"This isn't as fancy as you're used to, but it's clean and it isn't torn. I've outgrown it, and you're welcome to wear it if you want to."

I didn't understand why then, but I began to cry. I hugged her neck and then quickly changed into the clean dress. That was my first experience with true Christian charity and the beginning of a friendship which was to last the rest of our lives.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

The Free Will Baptist Children's Home gratefully acknowledges the following receipts for the month of September, 1970. Receipts have been mailed to each individual, auxiliary, or organization contributing; but totals are shown here only for each conference for the period covered. It is also a statement of receipts for September, 1970, compared with September, 1969.

Religious Contributions Received
(Includes Gifts for All Purposes)

	1970-71	1969-70	Increase or (Decrease)
Albemarle Conference	$ 325.31	$ 1,073.66	$(748.35)
Blue Ridge Association		26.19	(26.19)
Cape Fear Conference	696.03	1,636.05	(940.02)
Central Conference	1,769.22	3,250.67	(1,481.45)
Eastern Conference	1,617.85	4,929.06	(3,311.21)
Pee Dee Association	32.20	40.00	(7.80)
Piedmont Conference	210.00	594.12	(384.12)
Rockfish Conference	5.00	75.17	(70.17)
Western Conference	962.20	4,691.47	(3,729.27)
Other States	17.66	11.51	6.15
Statewide Bodies	3,859.55	1,013.15	2,846.40
Total Religious Contributions	$ 9,495.02	$17,341.05	$(7,846.03)
Parents and Relatives	$ 250.00		
Friends and Others	520.00		
Farm Sales	132.37		
Canteen Sales	375.75		
Miscellaneous Income	2,990.82		
Total Other Income	$ 4,268.94	$ 8,285.94	$(4,017.00)
Total Income for Month	$13,763.96	$25,626.99	$(11,863.03)
The above was received for the following:			
General Fund	$13,763.96	$25,626.99	$(11,863.03)

Honor Roll

Cape Fear Conference

Hopewell	$100.00
Lee's Chapel	234.80
Tee's Chapel	167.50

Central Conference

Aspen Grove	$140.00
Daniel's Chapel	150.00
Howell Swamp	250.00
Hull Road	129.00
Little Creek	125.00
Winterville	198.72

Eastern Conference

Holly Springs	$125.00
Juniper Chapel	150.00
Northeast	115.16

Piedmont Conference

Piedmont Ministers' Conference	$200.00

Western Conference

Sherron Acres	$100.00
St. Mary's	134.65

The honor roll for September is incomplete due to the fact that as of this printing we have not received a complete list of churches contributing through the State Convention offering. The State Convention offering is included in the Statewide Bodies column.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

"THANK YOU"

To the many churches and auxilia who so generously remembered me w cards and gifts on my eighty-ninth bi day, October 11, I want to say, "Th you." May God abundantly bless e one of you who is carrying on this w in His name. It is wonderful at anyt in life to be remembered, but it is pecially so to the aged. So, again, I say, "Thank you"; and may each of receive a blessing for your thought ness.

Mrs. J. W. Alford
Route 1, Box 67-A
Oriental, North Carolina 25

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Words of Appreciatio

We would like to express our app ciation to all that sent cards, lette and gifts for our new baby. Also, would like to thank you for your pray during my (Faye's) pregnancy and livery.

A special thank you goes to Sa Mary's woman's auxiliary, the Mosele Creek league, and the Hickory Gr church of Fayetteville, North Caroli The Saint Mary's auxiliary gave us a ba shower, and the gifts were lovely a useful. Moseley's Creek league a Hickory Grove church sent gifts for t baby, as well as for Shelia and the r of the family.

The Joe Barrows

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(Branch of The Free Will Baptist Press Foundation)

Store Hours

Monday—Friday: 9 a. m. to 5 p. m.

Saturday: 9 a. m. to 1 p. m.

Unlimited Resources

by Nina G. Register
Kinston, North Carolina

Do you ever feel that you were born to the wrong family? Had you been Morgan, Rockefeller, Gimbel, or Ford, u might have inherited millions. And ink what all that money could do!

Individual kitchens at the Children's me; the new organ for Mount Olive llege, which might become a four-year hool; more missionaries on the field, complete equipment for those already ere—that and more could happen with ur money.

But think again. If you had great ealth, you'd give the tax deductible hount to charitable organizations. Interest from your investments would support you, your several homes, boats and rvants; and you'd do just as the ealthy are doing.

Maybe that's why so many of us are or. If we had scads of money, we uldn't do what we think we would. e name wouldn't make that difference. Don't give up in despair, though. As born-again child of God, you have a **w** surname. And the Christian family very wealthy. "He owns the cattle on thousand hills," is a Far Eastern term r "very rich." In modern times it ght mean a multi-billionaire. As part the family, you have inherited your are.

When you are on your knees (figatively or literally), earnestly conversg with God, the vaults of heaven open d legions of angels await your bidng, under the instruction of the Lord sus Christ.

Do you believe that? Then why are so any prayers never answered?

We have been told that God answers 'es," "No," or "Wait." We usually ay expecting a "No" or "Wait awhile" swer. It is hard to believe that God, eator and Ruler of the universe, could concerned with the problems of one little, insignificant human. One hesitates to bother Him.

But wait! He loved you enough for His Son to die on the Cross, and you are important to Him! As His adopted child, He has promised to care for you, to supply all your needs—if you ask.

God hears and answers every prayer: "If my people . . . shall humble themselves, and pray, . . . then will I hear from heaven, . . ." (2 Chronicles 7:14); "O thou that hearest prayer, unto thee shall all flesh come . . . . in righteousness wilt thou answer us, O God . . ." (Psalm 65:2, 5).

He has promised to give us whatever we ask. ". . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24).

In the book, **How to Pray,** R. A. Torrey compares prayer to a check on the Bank of Heaven, made to your order, signed by Jesus Christ; and you can fill in any amount. With such great resources available, why fill in a small sum? Think big.

The clue is in that word "believe." The Bible stresses it.

". . . Believe on the Lord Jesus Christ, and thou shalt be saved, . . ." (Acts 16: 31).

". . . whosoever believeth in him should not perish, but have eternal life" (John 3:15).

"And by him all that believe are justified . . ." (Acts 13:39).

". . . all things are possible to him that believeth" (Mark 9:23).

Look again at Mark 11:24, ". . . What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Believe. Don't get hung up on "No" and "Wait awhile." Expect an immediate answer, and expect "Yes." When the request concerns God's work or His people, He is very generous.

Why settle for a fifty cent check when you can have anything you want?

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Central Free Will Baptist Conference

The Central Conference of Original Free Will Baptists of North Carolina, being a continuation of the General Conference, will convene in its 222nd annual session with the Daniel's Chapel Free Will Baptist Church near Wilson, North Carolina, Wednesday and Thursday, November 4, 5, 1970, with the moderator, the Rev. N. D. Beaman, presiding. The host pastor is the Rev. J. W. Everton.

Registration will begin at 9 a.m. Wednesday, with the conference's clerk, the Rev. Hubert Burress, officially opening the conference at 10 a.m. The introductory sermon will be delivered by the Rev. L. B. Manning, pastor of the Grimsley church near Snow Hill; with the Rev. C. L. Patrick, pastor of Free Union church near Walstonburg, serving as alternate. On Thursday the morning worship will be conducted by the ordaining council of the conference. During the business sessions the various enterprises of the denomination, the committees of the conferences, and the various boards will give their reports.

All the churches of the conference are urged to be represented with delegates. Visitors are also welcome.

The Daniel's Chapel church is located in Wilson County, approximately five miles south of Wilson. The most direct route to reach the church is to take Highway 301 South in Wilson, go to the first stop light, and take a left turn beside the Liberty Tobacco Warehouse. Continue on this rural paved road for four miles, taking another left turn just after crossing a one-lane bridge.

The complete conference program appears in the "News and Notes" section of this issue of "The Free Will Baptist."

News & Notes of DENOMINATIONAL INTEREST

Daniel's Chapel to Host Central Conference

The two hundred twenty-second annual session of the Central Conference of Original Free Will Baptists will convene with Daniel's Chapel church near Wilson, North Carolina, Wednesday and Thursday, November 4, 5. The scheduled program is as follows:

Wednesday Morning Session

9:00—Registration of Ministers and Delegates
10:00—Devotions, the Rev. Kemery Ard
10:15—Welcome, the Rev. J. W. Everton
10:20—Response
10:25—Moderator's Message, the Rev. N. D. Beaman
—Recognition of Visitors
—Appointment of Committees
10:45—Report of State Convention, the Rev. C. F. Bowen
10:55—Report of Free Will Baptist Press Foundation, the Rev. Walter Reynolds
11:05—Report of Superannuation Board, the Rev. Walter Reynolds
11:15—Report of Free Will Baptist Children's Home, the Rev. Edward Miles
11:30—Morning Worship:
Introductory Sermon, the Rev. L. B. Manning
Alternate, the Rev. C. L. Patrick
12:00—Lunch

Wednesday Afternoon Session

1:15—Devotions, the Rev. Walter Pollard
1:25—Business Period:
Partial Report of Credentials Committee
Report of Executive Committee
Report of Central Conference Missions
Report of Trustees
Report of Central Conference Historian, Mrs. H. L. Spivey
Report of Cragmont Assembly, the Rev. Cedric D. Pierce Jr.
3:15—Adjournment

Thursday Morning Session

9:00—Final Registration
9:30—Devotions, the Rev. Cedric D. Pierce Jr.
9:40—Business Period:
Reading of Minutes of Previous Day and Business Period
Recognition of Visitors
Report of Obituary Committee
Report of Temperance Committee
Report of Resolutions Committee
10:30—Report of Ordaining Council
10:40—Report of State Mission Board, the Rev. Joe Ingram
10:50—Report of Mount Olive College, Dr. W. Burkette Raper
11:05—Report of Church Finance Association, the Rev. Hubert Burress
11:15—Morning Worship, Ordaining Council
12:00—Lunch

Thursday Afternoon Session

1:15—Devotions, the Rev. Ray Wells
1:30—Business Period:
Final Report of Credentials Committee
Report of Treasurer, the Rev. L. B. Woodall Jr.
Final Business and Adjournment

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Cape Fear Conference Mount Olive College

The one-hundred-sixteenth annual session of the Cape Fear Conference of Original Free Will Baptists will convene with Mount Olive College, Mount Olive, North Carolina, Thursday and Friday, October 29, 30. The program is as follows:

Thursday Morning Session

9:15—Registration
10:00—Devotions, the Rev. Terry Woodard
—Welcome, Host Church
—Response, the Rev. C. Felton Godwin
10:15—Roll Call of Officers
—Roll Call of Churches
—Recognition of Visitors
—Moderator's Remarks, the Rev. Henry Armstrong
—Appointment of Committees and Other Business
—Children's Home Report, the Rev. Edward Miles
11:30—Morning Worship:
Congregational Singing
Message, the Rev. Edmund G[o]zalez
12:15—Recess for Lunch

Thursday Afternoon Session

1:30—Devotions, the Rev. J. Raef[o] Lee
1:45—Partial Report of Credenti[a]l Committee
—Report of Executive Committee
—Representative of State Ministe[r] Conference
—Report of Ordaining Council, t[he] Rev. J. Stewart Humphrey
—Report of Cape Fear Sund[ay] School Convention, Mr. John [A]cox
—Business Session
3:00—Benediction

Friday Morning Session

9:30—Devotions, the Rev. Wilson Le[e] Dowdy
9:45—Report of Missions Board, t[he] Rev. Taylor Hill
—Report of Woman's Auxiliary C[on]vention, Mrs. Carl Dudley
—Report of Cape Fear Ministe[rial] Conference, the Rev. J. C. Ha[wk]away
—Report of Board of Education, t[he] Rev. J. Raeford Lee
—Report of Mount Olive Colle[ge] Dr. W. Burkette Raper
11:30—Morning Worship:
Congregational Singing
Morning Worship Offering
Message, the Rev. James E. Ho[l]ard
12:15—Recess for Lunch

Friday Afternoon Session

1:30—Devotions, the Rev. C. M. Coat[s]
—Reports of Denominational Ent[er]prises
—Report of Temporary Committe[e]
—Treasurer's Report, Mr. H. T. H[ud]son
—Closing Business Session
—Adjournment

Coming Events

October 29, 30—Cape Fear Confe[r]ence, Mount Olive, North Car[o]lina

November 4, 5—Central Confe[r]ence, Daniel's Chapel Churc[h] Wilson, North Carolina

November 9—Special Session North Carolina State Conve[n]tion, First Church, Wilso[n] North Carolina

Bethlehem Church
Announces Revival

The Bethlehem Free Will Baptist Church, Fountaintown, Duplin County, North Carolina, announces revival services for the week of November 2-7. The guest minister for these services will be the Rev. James Lupton, pastor of the Winterville Free Will Baptist Church. Services will begin each evening at 7:30 with the pastor, the Rev. W. H. Willis, assisting Mr. Lupton. Each service will feature good preaching and special singing. A warm welcome is extended to everyone to attend and be much in prayer for the success of the meeting.

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Bethany Revival
November 2-7

Revival services will begin at the Bethany Free Will Baptist Church, Winterville, North Carolina, Monday night, November 2, and will continue through Saturday night, November 7. Services will begin each evening at 7:30, with the Rev. C. L. Patrick of Walstonburg, North Carolina, serving as guest evangelist. The public is invited to attend this series of meetings which will feature special music and inspirational messages.

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Reedy Branch to Celebrate
Its 170th Anniversary

On Sunday, November 1, the Reedy Branch Free Will Baptist Church near Winterville, North Carolina, will be celebrating its one-hundred-seventieth anniversary. On this Sunday, the day's activities will begin with Sunday school at 9:45 a. m., followed by the morning worship at eleven. At twelve noon the families of the church will spread a delicious dinner on the grounds. At 1:30 p.m., as has been the custom for many years, the singers of the church, along with visiting singers from other churches, will participate in an annual songfest. This has always been a highlight of homecoming at Reedy Branch, and it is believed that it shall be again this year. The pastor, the Rev. Willis Wilson, who will be celebrating his seventh year with the church, will be bringing the homecoming message.

All friends, former members, and former pastors are invited to attend what promises to be an eventful day.

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West Clinton Church
Honors Pastor and Family

Members of the West Clinton, North Carolina, Free Will Baptist Church honored their new pastor, the Rev. James F. Johnson, and family, with a surprise welcome party at the fellowship hall of the church, Wednesday night, September 23, immediately following the prayer service. Mr. and Mrs. Johnson received many nice and useful gifts. A fellowship hour was enjoyed by all who attended, and delicious refreshments were served.

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Fayetteville Revival in Progress
And Homecoming Announced

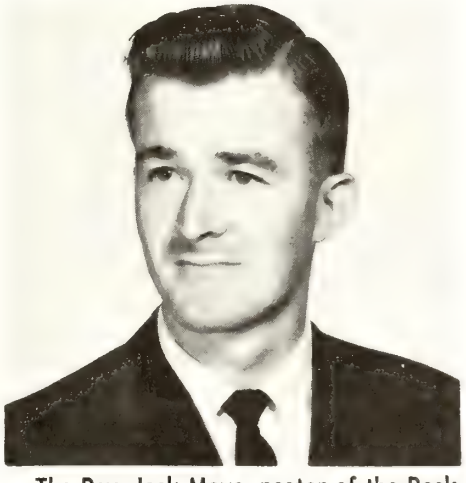
Revival services are in progress at the First Free Will Baptist Church, Fayetteville, North Carolina, and will continue through Friday night, October 30. The Rev. Henry Armstrong is serving as guest evangelist at the services which are beginning at 7:30 nightly.

The church will celebrate its sixth annual homecoming on November 1, with the Rev. Jesse Caton, a former member, bringing the homecoming message. A singspiration will take place in the afternoon after lunch has been served on the grounds.

The public is invited to attend the remainder of the revival services; and all former pastors, former members, and friends are invited to take part in the homecoming celebration.

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Unusual Revival to Be Held
At Sound View Church



The Rev. Jack Mayo, pastor of the Rock of Zion Free Will Baptist Church, Grantsboro, North Carolina, will be the evangelist during "A Call to Commitment" at the Sound View Free Will Baptist Church on Highway 24 near Morehead City, North Carolina, the week of November 2-7.

Mr. Mayo is a gospel preacher who is gifted with the ability to work with youth and at the same time present stirring messages to the adult congregation.

The Rev. Jerry Rowe, pastor of Sound View, will be acting as coordinator in the services: assisting the evangelist, leading the congregational singing, emceeing the testimony time, and welcoming the young people of all ages who have a desire to become personally acquainted with the "Man from Galilee" and become involved in His work.

Services will begin each evening at 7:30. A nursery will be provided for the babies and small children. Mr. Rowe states: "Rather than three hymns, two prayers, and a sermon, we are approaching the presenting of the pure gospel in different ways, as the Holy Spirit leads; and we invite all born-again Christians to come and share Christ in His simplicity with us this week, in whatever way He leads—in song, in testimony, in witness, or just in fellowship."

There will be special youth fellowships and sharing groups as will be announced during the week, with Saturday night, November 7, designated as youth night.

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Cragmont Assembly Treasurer's
Report for September, 1970

Mrs. Fountain Taylor, treasurer of Cragmont Assembly, Inc., Black Mountain, North Carolina, reports as follows for the month of September, 1970:

Balance August 31, 1970		$6,077.50
Receipts		
Churches	$322.23	
Unions	31.62	
Sunday Schools	72.00	
Sunday School Conventions	15.00	
Woman's Auxiliaries	150.00	
Total Receipts		590.85
Total to Account For		$6,668.35
Disbursements		
Operating Expenses		25.00
Balance September 30, 1970 (checking account)		$6,643.35
In Savings Account		2,146.80
Grand Total		$8,790.15

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Revival Services
At Woodington Church

Revival services will be held at the Woodington Free Will Baptist Church, Route 5, Kinston, North Carolina, November 2-7. Beginning each evening at 7:30, the revival will feature the pastor, the Rev. A. G. Smith, as the evangelist. Special singing will be a regular feature of each service. Mr. Smith makes the following request of the public: "Pray that souls will be awakened and found in Christian fellowship when

(continued on page ten)



SUNDAY, NOVEMBER 1

To Whom She Gave

Scripture Reading—Matthew 6:1

A well-known preacher was making an appeal for funds before a large congregation, and invited them to bring their gifts and lay them on the altar. The aisle was filled with people who came bringing their offerings. A little lame girl came slowly toward the front. She pulled a little ring from her finger and laid it among the other gifts on the altar. Adjusting her crutch she started back up the aisle. An usher was sent to bring her into an anteroom following the service. The preacher met her there and said, "My dear, I saw the thing which you did tonight. It was beautiful, but, you know, the response of the people tonight has been large, and in figuring up we find that we have money enough to take care of all the things we want to do, and have some money left over, so we don't need your ring, and I have brought it back to you." The little girl looked up with rebuke in her eyes and said, "I didn't give that ring to you." Once again from the lips of a child came a great spiritual truth that mocks our unbiblical, unbusinesslike methods of church finance. In our efforts to get bills paid we forget that our gifts are offerings not to man but to God.—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

When we give our offerings, we must remember that we are giving to God and not to man. Remember God loves a cheerful giver.

MONDAY, NOVEMBER 2

Her Sacrifice of Praise

Scripture Reading—Psalm 33:21

It is not to the honor of our gracious Master that we should sit under juniper trees, hang our harps upon willows, and walk about the world in the shadow of death and despair. "I won't be unhappy," said a fine old saint; "it is all I have to give to God and I will praise Him and glorify Him by a happy face and a radiant life."—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

We should praise God each day and thank Him for the many blessings He has given us.

TUESDAY, NOVEMBER 3

Is This the Right Road Home?

Scripture Reading—Proverbs 14:18

Is this the right road home, O Lord?
The clouds are dark and still,
The stony path is hard to tread,
Each step brings some fresh ill.
I thought the way would brighter grow,
And that the sun with warmth would glow,
And joyous songs from free hearts flow.
Is this the Right Road Home?

Yes, child, this very path I trod,
The clouds were dark for me,
The stony path was sharp and hard.
Not sight, but faith, could see
That at the end the sun shines bright,
Forever where there is no night,
And glad hearts rest from earth's fierce fight,
It is the Right Road Home!

—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

In life the right road is not always the easy road. An old familiar hymn tells us, "The way of the Cross leads home."

WEDNESDAY, NOVEMBER 4

"Jesus Lived His Inside Out!"

Scripture Reading—Isaiah 40:11

Said a lad to his dad, "Daddy, Jesus was the only One who dared to live His inside out!" Indeed, He was "the crystal Christ!" He was the only utterly selfless Personage who ever lived. His *whole* life was dedicated, without the least alloy of self, to the relief and service of all who stood in need of them. Possessing an infinite capacity for love, He was able to treat every other being's suffering and sorrow as if they were His own. All human woe mattered to Him!—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

We should all dedicate our lives to Christ and also be ready to help those who are in need of Christ. Let us bear one another's burdens.

THURSDAY, NOVEMBER 5

Be Lovely and Not Know It

Scripture Reading—Psalm 9:12

The supreme height of spiritual loveliness is to be lovely and not to know it. Virtue is so apt to become self-conscious, and so to lose its glow.—*Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

When we put self before others we lose the loveliness we once had. "I" before "you" is not a good plan to follow.

FRIDAY, NOVEMBER 6

Looking into the Furnace

Scripture Reading—Psalm 9:17

An old Scotch preacher was passi
glass factory just before going to the ch
to preach. As a door was ajar, and it
some time till the service, he steppe
side. One of the large furnaces had
been opened. He gazed into the w
blue, and purple mass of liquid flame
it nearly seared his face. As he tu
away unaware of anyone being presen
exclaimed, "Ho, mon, what shall hel
like!" A stoker standing in the sh
heard him. Several nights later at
church a man came up to him. "You
know me, but the other night when
stepped into the furnace room I heard
you said, Every time I have opened
furnace since then the words ring in
mind, 'What shall hell be like!' I
come tonight to find out the way of s
tion so that I will not have to find
what hell is like."—*Knight's Master B
Eerdmans Publishing Company.*

Prayer Thought

*May we ever be aware of the pu
ment in hell. The way of salvation i
only way to escape.*

SATURDAY, NOVEMBER 7

Illness

Scripture Reading—Acts 9:16

Do not look upon illness as punish
from God. God set this physical wor
operation. Many laws function in the
verse. When one violates a law of na
he may feel the consequences that fo
For example, if one's body is hot an
hausted when cold air strikes him, he
catch a cold. This is not punishment
God nor is it His fault.

Someone is worse off than you.
thought helps to prevent self-pity. O
may pity you, and perhaps they should
do not pity yourself.

Be thankful for the blessings that
yours. They are many. Exercise
faith. If your faith will not strengthen
sufficiently in illness, it was not s
enough in health. God is our great p
cian. We simply ask that our per
doctors cooperate with our Great P
cian.

Preach and teach in your illness.
not asking that you do this by talking
sweet, sympathetic, understanding,
considerate in the midst of your illness;
you will preach a better sermon than I
ever preached.—1010 *Illustrations, P
and Quotes.*

Prayer Thought

*When we become ill, being ugly to
ple will not make us well. We shoul
understanding and pray to God to ble
and help us recover. Do not use you
ness as an excuse for not witnessing
God.*

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

ount Olive College enefit Dinners

series of benefit dinners has been nned for the fall to inform churches the services of Mount Olive College to assist them in meeting their finan- challenges to the College. Each rch is requested to send its full col- committee to the organizational eting for their county. The follow- dinners have been scheduled:

Nash County—Spring Hope School, 7 ., October 28.

Lenoir County—King's Restaurant, 7:30 ., October 31.

Pitt County—American Legion Building, .m., November 2.

Greene County — Snow Hill Primary hool Lunchroom, 7 p.m., November 3.

Wayne County—Mount Olive College, 7 ., November 5.

Onslow-New Hanover Counties—Dixon h School, 7 p.m., November 6.

Craven County — St. Mary's Church, w Bern, 7 p.m., November 9.

Edgecombe-Halifax Counties—Edgewood urch Fellowship Building, 7 p.m., No- mber 9.

Sampson - Harnett - Cumberland Coun- s—Midway High School, 7 p.m., No- mber 12.

Jones County—King's Restaurant, 7 ., November 14.

Wake-Johnston Counties — Smithfield, .m., November 16.

Wilson County—American Legion Build- , 7 p.m., November 17.

Duplin County—Beulaville School Cafe- ia, 6:30 p.m., November 21.

Washington - Tyrrell - Martin - Pasquo- k Counties—(to be announced).

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

COOPERATIVE EDUCATION

When the college student leaves campus to seek experiences in work situations or other environments in many different places, he is adding an important dimension to a liberal education.

Going beyond the wall, getting outside the ivory tower adds a kind of learning experience that helps a student develop as a whole person, learn to make his own peculiar contribution to society, and create for himself an adequate philosophy and way of life.

In essence cooperative education puts students into environments different from their college and their homelife, and leads to a broader understanding of the world. Mount Olive College helps the student to find among resources near at hand or faraway from the campus particular opportunities that will be useful in the student's development.

The jobs the college seeks for its students, involve students in adult life with co-workers of different backgrounds, employers, neighbors, new friends, and others in a community—all people from whom students have some things to learn, especially knowledge and skill in human relations. The student has an opportunity to relate classroom knowledge to off-campus experiences, and has the opportunity to evaluate his experiences in class, with his advisers, and with other students.

Because the cooperative education student has a greater variety of experience, he is better able to grasp the implication of a course in sociology or geology, for example, or to understand a philosophical concept or a great novel. He can test the relevance of ideas to reality, of thought to life.

For instance, the idea of democracy may be approached through the study of political theory, American civilization, philosophy, the history of science, and many other studies. The reality of democracy may be experienced on jobs with a senator in Washington, a city government, public schools, the American Civil Liberties Union, or other employers.

The Program Is Thoroughly Planned

1. On the basis of his interests and personality, each student is matched to a job which will most benefit him individually.

2. Before he leaves campus, the student receives counseling and orientation about the program and about what he may expect when he begins working.

3. While on the job, the school keeps in close touch. Each student is not only contacted regularly, but is visited personally by the program director or counselor. The director communicates frequently with the employer also.

4. The student employee earns a regular salary and academic credit for the semester he works.

5. When he returns at the end of the off-campus semester, the student resumes the on-campus academic phase of his education. His experience is invaluable when applied to what he is learning in class.

Everyone Benefits, Especially the Student

1. Personal Growth: The student emerges with a fuller understanding of himself and his relation to the world.

2. Knowledge: There is much knowledge which simply cannot be contained in books. The student's learning environment is greatly expanded.

3. Career: The student tries out his interests and puts his career plans to the test. He will receive training, meet other people in his intended field, and get a taste of the responsibilities involved.

4. Financial: Each student earns a regular salary which he may apply to the costs of his education.

5. Mobility: Off-campus education offers an unusually fine opportunity to travel, explore new places, and meet new people.

6. Self-Esteem: Seeing one's own capabilities successfully at work increases incentive to learn.

The College Benefits, Too

Students return to classes with fresh ideas, stimulating teachers and creating enthusiasm among classmates. With employers serving as "faculty in the field" and job settings serving as off-campus classrooms, the College greatly expands its facilities without having to add a single building. In other words, Mount Olive College can maintain the advantages of being a small school while increasing the opportunities for its student body.

OBITUARIES

Mrs. Sudie Bowen Jones

In June, 1970, our Father saw fit to call from our midst Sister Susie Bowen Jones. We, the members of the Sandy Plain Original Free Will Baptist Church, Pink Hill, North Carolina, wish to express our respect to her. She was a member of our church and attended when her health permitted. Although an invalid for a short time, she welcomed visitors and had a smile for everyone.

Although she has gone away, her life has not been spent in vain for she will live always in the hearts and minds of those who knew and loved her as she, in her simple but sincere way, made her footprints on the sands of time.

Respectfully submitted by,

Mrs. Coy Sumner
Mrs. Wilbur Sumner
Mrs. Carlton Jenkins

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NEWS NOTES

(continued from page seven)

Jesus comes." Everyone is cordially invited to be in attendance for what promises to be a good revival.

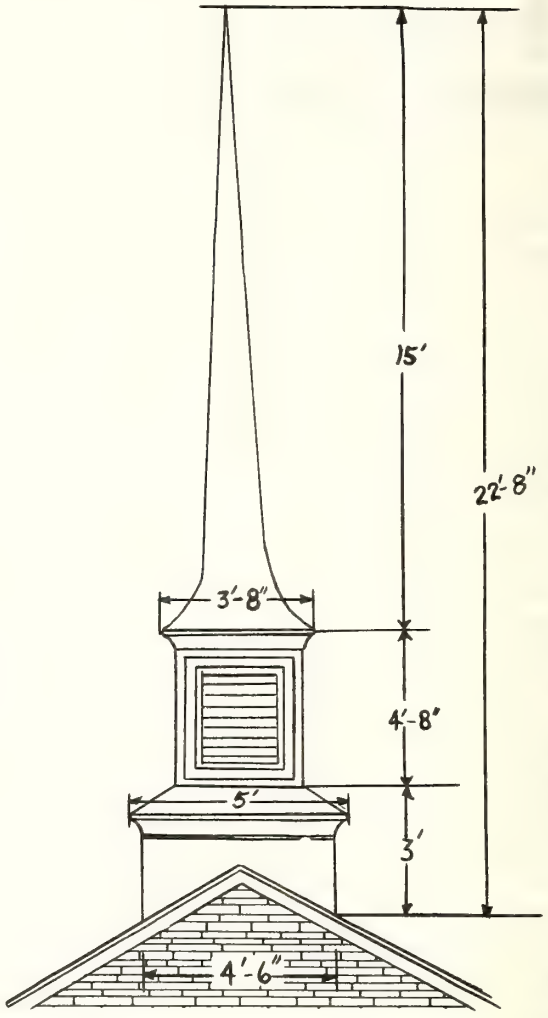
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Homecoming and Revival At Wintergreen Church

Homecoming will be observed at the Wintergreen Free Will Baptist Church, Route 1, Cove City, North Carolina, Sunday, November 1. The homecoming message will be delivered by the pastor, the Rev. Rudy Shepard. At the noon hour dinner will be served on the grounds, and a singspiration is scheduled to begin at 1:30 p. m. All former pastors, former members, and friends are invited to be in attendance for this occasion.

Revival services will begin at Wintergreen, Monday night, November 2, and will continue through Saturday night, November 7, with the Rev. Carol B. Hansley conducting the services. He will be assisted by Mr. Shepard in this series of meetings which will begin at 7:30 nightly. Special music will be featured. The public is cordially invited to attend.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

uestion: Was Adam created before Ev? If so, how do we answer the scntist who claims the male and female of the human species emerged simulaeously?—**H. G. S.**

nswer: Yes! The Bible so states the fas, and that is completely satisfactory sc far as this writer is concerned, even if it should appear that some so-called huan scientific evidence suggests the cotrary. When the Bible has spoken clrly on a subject, that is sufficient for m. Of course, if there were any kind of unsolved problem to ascertain, the fa that whatever the translations were redering more clearly than that which th original manuscript represented, then it would be a closed matter as far as we ar concerned; for God's Word is settled fo ver in heaven, and we really should no question it. "For ever, O LORD, thy wd is settled in heaven" (Psalm 119: 89

When a professed Christian reads anything in God's Word that conflicts with hi views on any subject, he needs to mke certain that it is God's Word that is saying what he thinks he sees or hers; and when this becomes a settled fa, then it should supplant the former viv or understanding regardless to wse opinion beside his may be chalieged. "And the LORD God formed man of he dust of the ground, and breathed in his nostrils the breath of life; and ma became a living soul" (Genesis 2:7); "And the LORD God said, It is not good th the man should be alone; I will make hi an help meet for him" (Genesis 2: 18 "And the LORD God caused a deep slp to fall upon Adam, and he slept: ar he took one of his ribs, and closed up the flesh instead thereof; And the ril which the LORD God had taken from ma, made he a woman, and brought he unto the man. And Adam said, This is ow bone of my bones, and flesh of m flesh: she shall be called Woman, because she was taken out of Man. Therefo shall a man leave his father and his mther, and shall cleave unto his wife: and they shall be one flesh" (Genesis 2: 21-24).

In consulting several versions and commentaries I have found nothing to discredit what appears to be clear facts in the first reading of these verses; neither do I find any conflict in what I read on this subject when I consulted other passages of Scripture that deal with the facts set forth here, whether they be found in the Old or the New Testament. The Bible speaks of ". . . science falsely so called" (1 Timothy 6: 20). "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called: Which some professing have erred concerning the faith. . . ." (1 Timothy 6:20, 21); "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Timothy 4:1, 2). Read 2 Timothy, Chapters 3—4. In these chapters the inspired Word declares: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" (2 Timothy 3:1, 2); "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:2-4); "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Revelation 22: 18, 19); "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Proverbs 30:5, 6).

If we should take the time to thoroughly investigate this subject we would find that God has in many different locations throughout the Bible given much information on this subject. This information should clarify sufficiently to all honest students of the Word, the fact that Adam was created before Eve. But so-called smart scientists in these the latter days of the Christian era are teaching that they have means to attain facts superior to what consecrated Christian scholars may have available; therefore, they have a right to discount and discredit the old tried and tested landmarks in the Bible's cardinal teachings that the early Christian church and all truly evangelicals since have heeded as being precious, and that which will stand the test under all the adverse conditions and circumstances that time and change may bring. God tells us as He did those of the church of Smyrna, ". . . be thou faithful unto death, and I will give thee a crown of life" (Revelation 2:10); ". . . the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Timothy 2:2); "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings; for they will increase unto more ungodliness. And their word will eat as doth a canker: . . ." (2 Timothy 2:15-17).

May we conclude by quoting, "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; . . ." (Romans 3:3, 4); "Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1:9). All this being said, we have but one choice if we be true to God, His Word, and our God-given conscience and that is to accept what the Bible says in Genesis 2:21-24 (see above). So Adam was the first created and Eve afterwards. Paul says, "For Adam was first formed, then Eve" (1 Timothy 2:13).

STORIES

for our youth



HALLOWEEN TREAT

ROSALIE W. DOSS

"DON'T waste your time going to that house," said the scarecrow.

"Old Mrs. Miller lives there. She never gives anyone a treat on Halloween night. She doesn't even come to the door," said the witch in the tall black hat.

"This may be our lucky night," said the ghost in the white sheet.

Larry Whitney, who was the ghost, led the way up to Mrs. Miller's door. Don Smith, the scarecrow, and his sister Lisa, who was the witch, followed. Larry rang the bell. Then he pounded on the door.

"See, I told you she wouldn't come," said Lisa.

"As the three turned to leave, Larry's long, ghostly sheet got wrapped around a plant in a pot. Larry jerked on his sheet.

Clatter! Bang! Crash!

The pot tumbled all the way down the steps and broke on the cement walk.

"Now see what you've done!" Don scolded.

"Let's get away from here!" cried Lisa.

The three ran away from Mrs. Miller's house as fast as they could go. All the way down the street, doors sprang open and porch lights blazed on. Mrs. Miller's neighbors were looking to see who had made the noise.

"Do you suppose anyone saw us?" asked Larry worriedly.

"What if they did?" Don replied. "We're in costume. No one recognized us."

"That's right," agreed Larry. He felt a little safer now. But he still didn't feel too happy.

Larry, Don, and Lisa went to other houses. They were generously treated. Before the evening was over, they had three big brown paper bags full of goodies to take home.

"It was a great Halloween!" said Lisa, when she and Don went with Larry to his door.

Larry nodded. But in the back of his mind was a nagging thought. It took away some of the hapiness of the evening. He had knocked down Mrs. Miller's flowerpot and perhaps ruined a prized plant.

The next morning, when Larry sat down to breakfast, his parents were talking about what they had read in the morning paper.

"It's too bad that some young people have to celebrate Halloween by mischief and vandalism," said Mr. Whitney.

"What is vandalism?" Larry asked.

Mrs. Whitney explained. "Vandalism is willfully destroying other people's property. Every Halloween some people think that the only way to have fun is to be destructive."

Instantly Larry thought about Mrs. Miller's flowerpot. He asked, "Suppose someone destroys something but doesn't do it willfully?"

"If it were your property that was damaged, what would you expect the guilty person to do?" asked Mr. Whitney.

Larry already knew the answer. He said, "He should set things right."

Larry thought all morning about what he had to do. He had to go to Mrs. Miller and tell her that he had broken her flowerpot. Would she be angry with him?

Before Larry started out, he asked his mother for one of the flowerpots she had stored on the back porch. He would give Mrs. Miller a new flowerpot for the one he had broken. And if the pl had been hurt, he would have to dip i his savings to buy her another one. L ry hoped that it wasn't an expens plant. He had been saving for a lo time to buy a new bicycle. This wo surely set him back.

When Larry got to Mrs. Miller's hou the old lady was on her steps, picking the pieces of the broken flowerpot.

"Let me help you, Mrs. Miller," La said. Quickly he went to work and pi ed up the rest of the pieces. Then swept up the dirt and handed Mrs. Mil the plant that had been in the flow pot.

"My biggest red geranium," said M Miller, looking at the plant sorrowfu "I wonder how it happened. That flo erpot has been on my porch for years.

Larry said quickly, before he co change his mind, "Mrs. Miller, I br your flowerpot last night. I came tri or-treating for Halloween. My costu got caught in the flowerpot and knock it down. I am very sorry. I brought y a new flowerpot to replace the on broke."

Larry held out the flowerpot to M Miller. She looked from the flowerp to Larry.

Larry wished that Mrs. Miller wo say something quickly. He wanted get it over with. She would surely angry with him.

But to Larry's great surprise, M Miller's wrinkled little face broke out a big smile. She said, "What a f Christian boy you are to come and ad your mistake! I thought I heard a no last night. But I never try to get to door on Halloween night. It takes such a long time because my poor legs are so crippled. The friendly spo are always gone by the time I get ther

Larry was relieved. He said, "N Miller, it truly was an accident. If will tell me how, I will plant your ge nium in this new pot.

"Thank you," said Mrs. Miller. "T geranium has needed transplanting a long time anyway."

After Larry planted the geranium the new pot, Mrs. Miller said, "You that very well. How would you like job of transplanting my other plant that is, if you want to earn a li money?"

"Oh, yes, Mrs. Miller. I can alw use extra money. I am saving fo bicycle," said Larry eagerly.

"Fine!" said Mrs. Miller. "You start on Saturday morning."

(continued on page sixteen)

Cape Fear Conference Archives Deposited

The Cape Fear Conference of North Carolina has deposited the archives of its hundred years with the Free Will ist Historical Collection at Mount e College.

The oldest conference of North Caro- Free Will Baptists still meeting un- its original name, the Cape Fear Con- nce was organized in 1855 and was tered by the General Assembly of h Carolina in 1901.

Under authority of a 1968 resolution he conference making the Free Will ist Historical Collection its official sitory, the present secretary, Mr. Smith, deposited the inactive manu- ot minute books covering 1855 ugh 1956 in the fireproof facilities he Historical Collection on Septem- 28. Great care of the conference ives has been taken during the past the various clerks, and the records in excellent condition. Having these eless records now safely located in a ic place, secure from the hazards of or water damage, and stored in the t of the Historical Collection incal- bly increases the statistical prob- ty of their preservation for future erations of Free Will Baptists.

Free Will Baptists have been an or- ized force in the life of the colony state of North Carolina for nearly e hundred years—possibly since late 5 or early 1686. During this time loss of Free Will Baptist archives by water, weather, mold, insects, ver- and careless destruction is over- lming. There are scarcely any known Will Baptist records prior to the 2 Confession; this is a sad commen- on past efforts of Free Will Baptists preserve the testimony of their wit- ing for Christ in North Carolina. And fact that a number of records have n lost to other denominations reflects credit on Free Willers. The Paul ner petition of 1729 and the earliest wn printed minutes of the General ference (1845) are owned by a state itution, the University of North Caro- at Chapel Hill; the only known com- e copy of **The Toisnot Transcript,** the runner of **The Free Will Baptist,** is ed by the American Antiquarian So- y; the 1842 manuscript revision of Free Will Baptist **Former Articles of Fa h,** and the complete manuscript rds of the 1860 General Conference luding minutes, statistical tables, and church letters), not to mention the Gum Swamp, Pitt County, membership rolls for the 1840's, are all owned by the Methodists and are at Duke University; the only known copy of the original printing of the 1812 Confession and various minutes and hymnals are owned by the Disciples of Christ and are at Atlantic Christian College; several nineteenth-century editions of **The Free Will Baptist** and a number of printed minutes are owned by the Southern Baptists and are at Wake Forest University. The Congregational Christians at Elon College had collected Free Will Baptist materials, but when the Free Will Baptist Historical Collection was formed in 1957 "to gather up the fragments that remain, that nothing be lost," the Christians were kind enough **to give us these materials. We cannot,** however, hope **to recover the records of our history** which remain in the hands of other religious, or nonreligious bodies. They are a part of our heritage forever lost to us. But we can take present steps to prevent future loss of records.

The North Carolina State Convention, the Western Conference, the Central Conference, the Central Conference League and Sunday School Convention, the Cape Fear Conference, the Cape Fear Union Meeting, the Fifth Eastern Union Meeting of the Eastern Conference, the North Carolina State Woman's Auxiliary, the North Carolina State League Convention, and Robert's Grove Free Will Baptist Church, Dunn, North Carolina, have taken steps to prevent further loss of denominational records by declaring the Historical Collection their official depository, or by depositing their inactive official archives with the Collection.

The efforts of these bodies to help Free Will Baptists to remember the former things of old and to preserve a testimony of the denomination's witnessing for Christ deserve the praise and gratitude of Free Will Baptists now and in the future.

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NOTICE!

The Rev. W. L. Brickhouse states that he is now serving as pastor of the Belhaven Free Will Baptist Church, Belhaven, North Carolina, the first and third Sundays of each month.

PERGA

(A City of the New Testament)

by
EDGAR C. JAMES, Th.D.

DURING the New Testament period, Perga was the chief city of Pamphylia, a district of Asia Minor. It was situated on the Cestrus River, about twelve miles inland from the pirate-and-fever-infested Mediterranean coast.

Asia Minor has always served as a land bridge between the Oriental and the Occidental cultures. But for almost a thousand years after Alexander the Great's conquests, it was considered a strategic part of the Greek world. Hellenistic civilization had absorbed the area's earlier cultures and had prepared it for the introduction of Christianity.

Despite the Greek and Christian influences, Asia Minor remained a stronghold for its own brand of pagan worship. Perga, in fact, was distinguished as the center of worship for the Asiatic fertility goddess known as Leto (corresponding to the Greek goddess Artemis and the Roman goddess Diana—see Acts 19: 21-41). Leto was called the queen of Perga. An annual festival was held in her honor, for which vast crowds assembled. On Pergan coins dating from the second century B.C. to A.D. 276 she is represented as a huntress with a bow in her hand and stags at her side.

The ruins of Perga (now called Murtant) are extensive and well-preserved. Its walls, which are flanked by towers, show the city to have been quadrangular in shape. Broad streets intersecting each other divided the city into quarters. From the southern gate a street covered with porticoes led to the center of the citadel.

At a higher elevation was the Acropolis. At its foot are the remains of an immense theater, which could seat more than twelve thousand people. Nearby are the ruins of the agora (marketplace), baths, and a stadium. Outside the city are many tombs.

Although almost two thousand years have passed, the territory surrounding Perga in present-day Turkey remains

(continued on page fifteen)



Growing Through Worship

Lesson Text: Isaiah 6:1-8

Memory Verse: Revelation 4:11

I. INTRODUCTION

Our lesson today takes us back to the Old Testament and Isaiah. This prophet was one of the greatest who ever lived, prophesying to the people during their most trying times. His was the voice of warning and of promise. He warned the people against their sins, and promised that the suffering Saviour would come to redeem them.

The point we make here is, it is probable that we might never have heard very much about Isaiah if he had not received special power and insight one day as he entered the temple to pray. The sixth chapter of Isaiah relates the story. He was a good man and was a companion and friend of King Uzziah's. Yet, as so many Christians today, he had never come into a deeper experience with God until he saw Him "high and lifted up" that day in the temple.

Another point we make here is, what happened to Isaiah that day may very well happen to us as day by day we grow in grace and move from one glory to another. The strongest Christians we know are those who worship the Lord regularly in the house of God. Our lesson places emphasis on this fact and on this one too: we can always best worship in the environment of God's house, even better than by the familiar "babbling brook."—The Bible Student. (F.W.B.).

II. HINTS THAT HELP

A. We see the Lord aright when our vision places Him in a position of majesty and sovereignty (Isaiah 6:1).

B. Sometimes the Lord carries out His will by means of invisible angelic beings (Isaiah 6:2; Revelation 7:1, 2).

C. During the millennium, the glory of the Lord will literally encompass the earth (Isaiah 6:3; 40:5).

D. God would be pleased if praise from churches were to increase to the point that the thresholds shook (6:4).

E. The proof that one has glimpsed God's holiness is that one becomes filled with a sense of one's own personal unworthiness (Isaiah 6:5; Revelation 1:17).

F. The confession of sins in simple faith will be followed by the God of redemption's making an appropriate response (Isaiah 6:6; Luke 19:8, 9).

G. Cleansing from sin is always by the sovereign act of God and does not result from human merit or good works (Isaiah 6:7).

—John Danilson.

III. ADDITIONAL TRUTHS

A. "A telegram was received by a famous girls' school in which the father of the applicant, on observing the statement, 'Outline the leadership capabilities of your daughter,' responded by saying, 'My daughter has no leadership capacities. However, she is an intelligent follower.'

"The story continues by stating that the president of the college telephoned the father directly and admitted his daughter to the college without qualification, stating that, of the thousands of applicants to the college, this was the first girl who was not a natural-born leader."—Gene L. Schwilch, in **Indiana Teacher,** December, 1958.

B. Why should we worship? Why should we gather for a public praise service? Why do we need to take time for private worship? With so many other demands on our time, why do we give attention to the demand for worship?

The word "worship" is related to the word "worth." We can see the similarity in the letters "W O R." In worship we recognize the worth of the object or person who is worshiped. Whether the worship is that of a pagan savage worshiping the sun, or that of a modern Christian taking part in a service of praise to God, there is recognition of worth.

Whom do we worship? We worship the holy God. Isaiah saw the Lord, high and lifted up, and heard the praises, "Holy, holy, holy, is the Lord of hos We too must have a mental picture the holy God as we worship. We ship our Creator, our Sustainer, our h enly Father. We recognize His wo No one else is really worthy of our ship.

Who worships? Children? neighbors? Leaders of the church? about you? Worship is not only g for others—it must be personal. for you. Worship gives you the upw look. It lifts your heart to God.—St ard Commentary.

C. Dr. L. S. Bauman, of Long Be recently used the illustration that Ro velt was a churchgoer. It is said on one gloomy Sunday morning du World War I, he walked three mile order to attend worship. One of neighbors, noticing this, said, "I worship God in the fields or anywh else." "Yes," replied Mr. Roosev "but no one will ever suspect you of —The King's Business.

= = = = =

W. E. RENFROW PASSES

We were saddened to learn this m ing (Friday, October 23) of the death our brother in Christ, the Rev. W. Renfrow, Route 2, Kenly, North Carol who was pastor of Fremont Chapel F Will Baptist Church in the Western C ference. He succumbed to a heart tack. Our prayers and sympathies extended to his family in their loss.

The Editor.

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Boys' and Girls' Stories

(continued from page twelve)

Thank you, Mrs. Miller," said Larry. n he grinned happily. "I guess this is finest Halloween treat I got."

Mrs. Miller smiled. "I also got a Hal- een treat. It was meeting a young who believes in the golden rule."

arry went home feeling happier than had ever felt before.—My Pleasure.

= = = = =

PERGA

(continued from page thirteen)

h as it was when the Apostle Paul ed it. Perga actually received two s from him. He landed there at the of his voyage from Paphos (Acts 3), and two years later he preached gospel there on his return from the ior of Pamphylia (Acts 14:25).

though the city of Perga was of e importance, little reference is made t except that the early missionaries neyed through it. Why did they e these low coastlands and brave rugged country of the north? Why they journey to the heart of Asia or instead of being content to carry gospel to its borders?

ithout question, the fundamental on is that the missionaries' journey superintended by the Holy Spirit. as God's purpose that the Early ch planters proceed to Pisidian An- , Iconium, Lystra, and Derbe. An- r reason may have been that malaria easily contracted along the coast. e Bible scholars, in fact, believe that Apostle Paul may have become ill, for rote to the Galatians, "Ye know how ugh infirmity of the flesh I preach- the gospel unto you at the first" tians 4:13). Whatever the reason, ever, the gospel was being moved rd its goal of western Asia and tually Europe. Perga was but a step hat direction.

was also in Perga where John Mark e the decision to quit the journey return home. Why he did this we ot know, but it was evidently inex- ble in the mind of Paul (see Acts 8). Perhaps John Mark was home- unhappy away from the constant ity of Jerusalem. Perhaps because is relationship to Barnabas he en- the island of Cyprus, which was abas' home, but the thought of the ed, barren country ahead may have ted him. It was infested with rob- bers and was noted for its fierce floods and steep mountains. Perhaps John Mark felt that the trip inland was too much to be expected of him. Possibly he resented the fact that Paul had assumed leadership of the missionary team. In any case we do not know his reason.

It is without question, however, that John Mark was later profitable to the ministry, for this was Paul's own testimony. In his final letter before his death, he wrote to Timothy, "Only Luke is with me. Take Mark (John Mark), and bring him with thee: for he is profitable to me for the ministry" (2 Timothy 4:11).

Although the visit to Perga by the missionaries was necessarily short, much took place there. This seat of pagan worship had the witness of God presented by these ambassadors of the grace of Jesus Christ. Wherever they went and whatever they touched, they left their mark for our Lord. Shouldn't we do the same?—Gospel Herald.

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Stronger Than Prison Walls

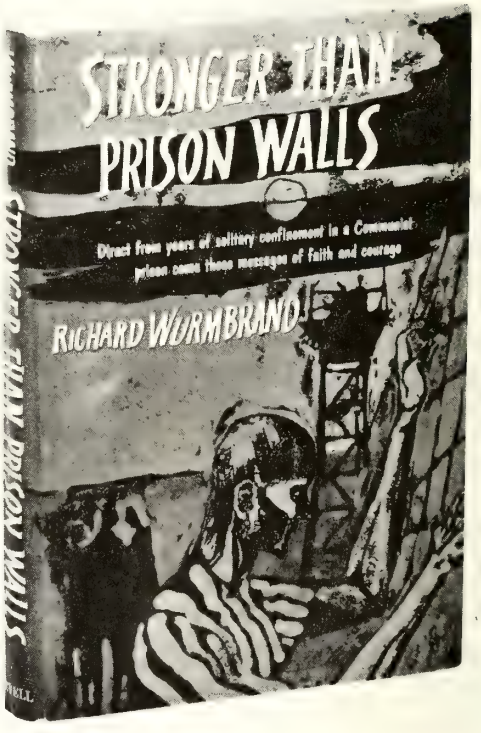
RICHARD WURMBRAND

Documents of a Soul's Struggle

A selection of sermons composed by Pastor Wurmbrand during his three years in solitary confinement in a silent cell thirty feet underground in a Bucharest prison. These spiritual documents reflect the agony of a mind and soul in extremity, doubting, challenging, driven almost beyond the borders of reason itself, and finding through it all that God was always there. Preached to himself under conditions of extreme stress, they helped him to retain some semblance of spiritual sanity in conditions which have broken other men.

God's Unjust Laws
Visible Wounds
I Made Him Smile
The Unreasonableness of Love
Sermon to the Churches in the West

RICHARD WURMBRAND was held for fourteen years in Communist prisons in Rumania. Other books he has written about his prison experiences and those of other Christians behind the Iron Curtain are TORTURED FOR CHRIST and UNDERGROUND SAINTS, both available in Spire Books. He is founder of *Jesus to the Communist World, Inc.*, an organization that sends aid to the underground churches in Communist countries, and travels constantly speaking in churches throughout the United States.



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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 4, 1970



THEY TOOK GOD WITH THEM, BUT HE LEFT

Editorial...

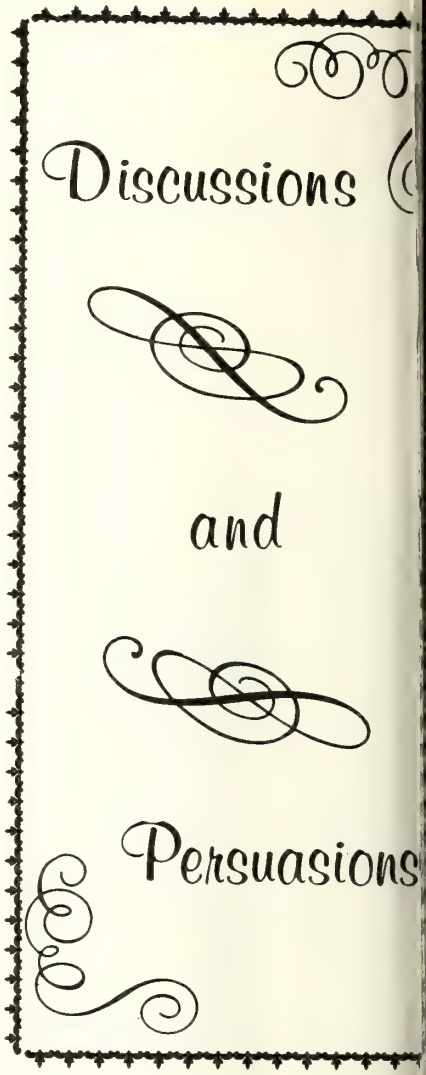
THEY TOOK GOD WITH THEM, BUT HE LEFT

He took God with him to see his brother one day. He hadn't seen his brother in a long time. He had stayed away because of some argument they had had several years before, after the death of their father. When he arrived at his brother's house, he embraced him appropriately for the long years' separation. He fought back tears, and so did his brother. They sat silently for a moment, digesting their reunion; and then they talked incessantly and almost incoherently of the things that had transpired during their separation. He suddenly remembered that their father's money had not been divided properly; and said he, "About that money that Daddy left, Brother; I still think you got a little more than your share." His brother's smile faded, and the tension chain retightened itself around both hearts. God had been standing there; but as the fellow got up to leave, he realized that God had already left.

She had been Inez's friend for a long time. They used to go shopping together and bowling together and even to the beauty parlor together. They were genuine friends until one of Inez's schoolmates came back to town after a long absence. Inez began to pay a little too much attention to this schoolmate, thought she. One Saturday while her husband was playing golf and the children were at the playground, she took God with her to see Inez, thinking maybe that Inez might like to go to the new shopping center. When she arrived, Inez invited her in to meet her schoolmate. When the suggestion was made about going to the shopping center, Inez replied, "I'd really love to, but I promised Gwen to go to the art show with her." Inez's foregoing a shopping spree with her—her best friend—to go to some second-rate art show with some old schoolmate! That was just too much! She slammed the door and hastily departed. God had gone with her to Inez's house, but as she was driving away she noticed that God had already left.

He took God with him to a campus meeting. A good speaker was going to be there, one who had spoken all over and had a reputation of carrying fire with him and spreading it wherever he went. The speaking hour arrived and the masses had gathered to the stadium's capacity. Halfway through the speech a segment of the crowd did not agree with something the orator said, and they jumped to their feet in protest and shouted obscenities in his direction. The crowd was losing interest by this time in the speech and were more enthralled by the actions of the group who were heckling. He had wanted very much to hear this speaker, but since the protesters were making more noise and attracting more attention, he decided to move to their side and join in their dissent. He had taken God with him; but when he changed places and attitudes, he noticed that God had already left.

Cover Photo by Harold M. Lan



The Free Will Baptist

NOVEMBER 4, 1970

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TOMMY MANNING, *Editor*

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Morals and Compliance

by
WAYNE WEST

OUR state convention heard much about morality regarding compliance with the 1964 Civil Rights Act by our Children's Home board. Now, with the heat of first reaction and debate past, perhaps we can examine the morals at issue calmly, without seeking to condemn or discredit anyone. We must soberly address ourselves to several pertinent questions. Did the Children's Home board exceed its jurisdiction in complying with the Civil Rights Act? What do the convention's actions imply? Is compliance the only acceptable stand a real Christian may take? Should we concern ourselves more with control of the Home than with the children's welfare? Does racial prejudice blind us to our duty? To what does compliance commit us? Can we provide the services needed by our children without federal assistance? May God give us wisdom and insight to deal with each question in turn.

The first question, jurisdiction, has been raised by those who think that the Children's Home board went beyond its legal bounds. Since the Home is incorporated, its North Carolina charter recognizes **only** the board as the administrative authority. Clearly, the trustees were within their rights. However, "All things are lawful . . . but all things are not expedient." Each board member was elected to govern not just with businesslike efficiency, but also with a sympathetic finger on the Free Will Baptist pulse.

We have no wish to censure our Christian brethren on the board; we believe that they acted in good faith. Nevertheless, we think that such a major decision, emotionally tinged as it is, could have waited the short time from July 23 until September 16 to hear the will of our people. Too, we are disturbed that Free Will Baptists had to learn about compliance through hearsay. How much better it would have been to inform us directly! **Our** hard-earned dollars maintain the Home.

We do not intend that the Children's Home board—or any denominational board—be a puppet. But neither will we permit the various boards to act as though Free Will Baptists were not even involved. A trustee, who, at any time, cannot in good conscience represent and enact the wishes of the convention should voluntarily step aside for one who can do so.

Most Free Will Baptists do not believe that the board acted wisely. The convention firmly refused to ratify the decision to comply. Then to express love for and confidence in the board members, we rejected a motion to dismiss and severely censure every trustee.

The refusal to ratify the action of the Children's Home board has far-reaching implications for our churches. For one thing, this sitting of the convention sounded the death knell for some power cliques. Many felt that behind the innocent good intentions of most of the trustees, a few had agreed to withhold the facts and then to sustain their program—and their power—by persuasive sentiment. But this time it didn't work. And God be praised for it!

Now we must consider the implication that to oppose compliance is unchristlike because it denies Christian witness to some children. Among those who raised the question, "What would Jesus do?" in the compliance situation, were a few who got to ask it of themselves when the convention was asked to support Mr. Bowen unanimously for president. Every Christian should live according to his concept of Jesus' character. But those who raised the question were not asking me to vote according to **my** concept of Christ's character, but according to **theirs.** How can men who profess belief in freedom of the will and in God-given intelligence to exercise that will decide for me what Christ would do in a given situation and expect me to accept their conclusion unquestioningly?

WHAT WOULD CHRIST DO? He would do RIGHT, of course. And certainly it is not right to deny anyone Christian witness or help. But neither is it right to **force** children of different races to live together before integration is commonplace in society. To do so neither witnesses nor helps. It harms.

How ridiculous to insist, then, that only one path lies before the conscientious Christian! Paul and Barnabas parted company because they disagreed about John Mark. Martin Luther and Ulrich Zwingli found no meeting ground in their debate over communion. Differences in convictions and propriety **do** occur without one side's having fallen from grace.

Related to the charge of unchristian conduct is the implication that we are more concerned with control of the Home than with the welfare of the children. How utterly untrue! Concern for the children drives us to resist any form of control—direct or indirect—which may destroy their security or happiness.

We love our children at the Home. We will **never** abandon them. But control **is** at issue. And we do not believe that Washington bureaucrats sitting at HEW desks hundreds of miles away, ignorant of our culture and customs, concerned with our Children's Home only as just another institution, can manage it so well as we North Carolina Free Will Baptists, whose toil and tears, prayers and potatoes, beans and tobacco are invested there. We consider unjust government which taxes us to desperation and then with our own tax dollars bribes and coerces us to relinquish control of every local facility for which we feel any sentimental attachment and pride.

Of course, nobody in Washington has plotted to seize our Children's Home. But compliance is the first step in a growing menace of governmental intervention in

(continued on page ten)



SUNDAY, NOVEMBER 8

YOUR MEMBERSHIP IS YOU!

Scripture Reading—2 Chronicles 31:16

"I'll never move my membership," I was
recently assured.
"I want to keep the old home church sup-
ported and secured.
I was a charter member, back in '93.
I suppose it would have folded up if it
hadn't been for me.
Of course, my tithes and offerings I give
where'er I go,
But I'll never move my membership; I love
that old church so!
No, I haven't seen the old home church, not
for quite a spell,
But nigh to twenty years ago, the church
was going well."
A careful check may oft reveal their mem-
bership has been
In what is now a storage barn or just an
old pig pen.
Yes, 'tis sad the old church's gone
And the church's roll book too;
But your membership is not in ink, your
membership is you.

—*Gilbert Forrest,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Even though you may have your name on the church roll, if you aren't living for Christ, your membership is no good to you. Best of all, be sure your name is recorded in the Lamb's Book of Life.

MONDAY, NOVEMBER 9

THE RIGHT WAY

Scripture Reading—1 Corinthians 7:17

More than a century and a half ago, the Highland Brigade of the British Army was obliged to march across the Egyptian desert by night to Tel-el-Kebir. It would have been quite easy to lose the route, but a young naval officer volunteered to lead by stellar observation. So the soldiers looked to the sailor, and the sailor looked to the stars.

The journey was completed by dawn and the Brigade charged the enemy's trenches and took them. The naval officer fell in the battle, however. As he lay dying, he turned his face to the general, who was visiting the wounded, and asked: "Sir, I led them straight, didn't I?"

Are we as Christians, leading men and women straight? — *Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Is each of us living a good Christian example and influencing people in the right way of Christ? Can we ask as the sailor, "I led them straight, didn't I?"

TUESDAY, NOVEMBER 10

SEND ME

Scripture Reading—Psalm 51:17

Send me to the hearts without a home, to the lives without a love, to the crowds without a compass, to the ranks without a refuge. Send me to the children whom none have blessed, to the famished whom none have fed, to the sick whom none have visited, to the demoniac whom none have calmed, to the fallen whom none have lifted, to the leper whom none have touched, to the bereaved whom none have comforted.

Then shall I have the birthright of the firstborn; then shall I have the blessing of the mighty God of Jacob!—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Can we truthfully say, "I'll go where you want me to go, dear Lord"? May we hear the mission call and say, "Here am I, send me."

WEDNESDAY, NOVEMBER 11

BURNING BRIDGES

Scripture Reading—Romans 12:1

A young woman who was converted several years ago wrote me a letter. She had made a profession of salvation, but had never gone on. Her experience is just what keeps many from walking in close fellowship with Christ. In her letter she said: "I had so many idols, I wasn't willing to face the ridicule of my office associates, yes, and of my own relations; also I belonged to several worldly people whom I was sure would scorn me if I was a true Christian. I loved too well the good things of the world, like clothes, beyond what I could afford; but as this year draws near its close, by God's help, I am going to 'burn my bridges' and tear every idol from my heart, and from henceforth be a true Christian."—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Do we love the worldly things of life, or are we willing to give up all these things and start living for God? True Christianity does not stop with salvation.

THURSDAY, NOVEMBER 12

FRANKLIN'S STORY OF THE SPECKLED AX

Scripture Reading—John 17:5

Benjamin Franklin, in his autobiography, tells of the man who bought an ax from the local blacksmith. The purchaser wanted the whole of its surface as bright as its edge, and this the smith consented to do, provided the man would turn the wheel while he ground it. It was a hard, wearisome job and often the man stopped to see how the ax was getting on. "Turn turn on," said the smith; "we shall hav bright by and by; as yet it is only spe led." "Yes," said the man, "but I thin like a speckled ax best."

Is this not the case with many of G children? Instead of going all the way i the fully consecrated and victorious Ch tian life, they become satisfied with speckled ax" Christian experience, G second best for them.—*Knight's Ma Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

When you have accepted Christ as y Saviour, don't stop there; commit your to Him wholly. Don't be willing to acc "second best."

FRIDAY, NOVEMBER 13

MY PRAYER

Scripture Reading—1 Corinthians 2:1

I do not ask that crowds may throng
temple,
That standing room be priced;
I only ask that as I voice the message,
They may see Christ.

I do not ask for churchly pomp and p
eant,
Or music such as wealth alone can bu
I only ask that as I voice the message,
He may be nigh.

I do not ask that men may sound my pra
es,
Or headlines spread my name abroad;
I only ask that as I voice the message;
Hearts may find God.

I do not ask for earthly place or laurel,
Or of this world's distinction any part;
I only ask for, as I voice the message,
My Saviour's heart.

—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

A preacher has a great responsibility the ministry of telling other people abo Jesus. We should always give him o earnest attention and show respect towa him.

SATURDAY, NOVEMBER 14

IN BUT NOT OUT

Scripture Reading—Proverbs 28:1

I remember when I was a little boy, ho my mother would draw me to her kn and speak to me so solemnly of the impor ance of trusting the Lord Jesus Christ my Saviour, and I would say, "Well, Mam ma, I would like to do it, but the boys w all laugh at me."

Mother used to say, "Harry, remembe they may laugh you into hell, but they ca never laugh you out of it." And oh, ho that used to go home to me, and it staye with me all through the years! Yes, me may sneer and ridicule and not understan us as we come out for Christ, but after al His is the only approval worth having.—*D Harry A. Ironside, Knight's Master Boo Eerdmans Publishing Company.*

PRAYER THOUGHT

Yes, the world may laugh at us for ot stand for Christ, but beware of the tea to follow!

On the Children's Home Issue

by
MRS. DOROTHY D. DAIL
Winterville, North Carolina

HAT is happening? Why has it become necessary for some people to ject our Children's Home to such acs as withdrawal of funds and to make a verbal attack on the board and erintendent who acted in a time of d after much consultation and prayer ting to the compliance act? What the specific issues? Do I detect the ertones of racial prejudice among stian people? This being a matter hristian principle, what a shame that ad to be an act of law before our s were opened!

nfortunately, we do not legislate —the love which makes it possible man to go beyond himself to love serve all people. Man is able to do only as he allows the love of Jesus st to flow through his life. We can have our own private brand of faith expect everything to turn out well. s Christ calls together the people love and serve Him and who, in dience to His commandments, love serve one another. (See Matthew 37-39; Mark 9:36, 37.)

n addition to our four children, our led us to a very lovely little girl at Children's Home whom we have wn to love very much. We have alys been concerned over the welfare of children—anxious that they develop their fullest potential—mentally, physilly, and spiritually. This concern emces the young boys and girls in our dren's Home. Are many of us behavin a manner that will hurt these chilin and deprive them of benefits estial for the whole child—not just food, lter, and clothing?

t is time we searched our motives for h actions and words. There are times when we dare not trust our thoughts, our words, our actions, and our intentions; for we must remember Romans 3:10 and Romans 12:2.

As Christians we believe and cling to John 3:16. Jesus added in Matthew 16:24, ". . . If any man will come after me, let him deny himself, and take up his cross, and follow me."

Further we read in 1 John 3:24, "And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

In denying oneself, we take "self" out of the picture. This is a heavy cross for some—to bear the pain of self-denial. Our thoughts, actions, and words are born again to the God-centered life. It is dying to the little self-centered self that we can receive the Holy Spirit. And we know that the fruits of the Spirit are love, joy, peace, long-suffering, goodness, temperance, humility, and faith. (See Galatians 5:22, 23.) These are interwoven in the great symphony of heavenly love in 1 Corinthians 13. Jesus said, "Ye shall know them by their fruits. . . ." (Matthew 7:16). How are we known?

When a Christian does anything which dishonors his or her testimony, the world immediately points a finger of condemnation toward him. Let us be sure that in the issues now facing us concerning the Children's Home, that we earnestly seek the will of our Lord. Has the world had a just cause in calling us hypocrites?

We must be realistic and face the facts. If it means denying our thoughts, our prejudices, and our actions prompted by selfish motives, we must do what is best for these children in the name of our loving Saviour. Can we afford to make our children forfeit these services they need so desperately? Can we alone fill **all** the needs? If we deny them services and benefits they need, do we show them that we love them? As our own, they deserve the best!

"Jesus loves the little children—all the children of the world." If we are to follow Him, can we do less?

Jesus Christ is involved in the **now.** He asks that we be involved with Him today. May God forgive us our blindness, deafness, and indifference of yesterdays. Let's take our heads out of the sand and begin facing the problems and challenges of today.

I've asked several questions in order that in finding their answers we might be brought into the realization of some truths. In answering them myself, I find that I have confidence in the decision of the Children's Home board in signing the compliance act. The responsibilities concerning our children are great indeed. Those who work closely with the home are more aware of their needs, and desire only what is best for them. As a laymember, I can understand why this action was taken.

I earnestly pray that this issue will not bring shame and confusion among Free Will Baptists. There is so much work to be done for our Lord, and we can get it done only if an atmosphere of love prevails.

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Choir Worshop

Little Rock Free Will Baptist Church, Lucama, North Carolina, was host on Saturday, October 10, to a workshop on "The Volunteer Adult Choir." This workshop was conducted by Viola Hilton of the Mount Olive College music faculty and was provided by the College as a service to Free Will Baptist churches.

Subjects covered by the workshop included recruitment and organization of choir members, rehearsal procedures and techniques, and guidelines for selecting appropriate music. The final session of the day was spent in singing representative selections of music appropriate for small choirs and for inexperienced choirs.

These workshops are designed to assist choir members, choir directors, ministers, and interested laymen.

For information, or to make arrangements for a workshop in your church, write to Sheldon Howard, campus minister, Mount Olive College, Mount Olive, North Carolina 28365.

News & Notes of DENOMINATIONAL INTEREST

Revival Services in Progress At Saint Mary's Church

A few more days are left to attend revival services which are in progress at Saint Mary's Free Will Baptist Church, New Bern, North Carolina. These services will continue through Saturday night, November 7. Beginning at 7:30 each evening, the services are featuring



the pastor, the Rev. Clyde Cox, as the evangelist. Special singing by the church choir and other groups is being enjoyed each night.

The pastor and the church membership extend a hearty welcome to the public. They urge your attendance for the remainder of these services, and prayer is requested for the success of the revival.

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LaGrange Revival In Progress

Revival services are in progress this week at the LaGrange, North Carolina, Free Will Baptist Church, with the Rev. Chris Singleton, pastor of Daly's Chapel church, Seven Springs, North Carolina, as the visiting evangelist. Services are beginning each evening at 7:30 with the pastor, the Rev. D. W. Hansley, assisting Mr. Singleton. Mr. Hansley states, "Brother Singleton was recently licensed by the LaGrange church and ordained by the Central Conference. We feel it an honor to have Chris return to his home church to conduct this revival. Besides good preaching each evening, special music is also being rendered. The public is cordially invited to attend the remainder of these services."

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Revival in Progress At Elm Grove Church

Revival services are in progress and will continue through Saturday night, November 7, at the Elm Grove Free Will Baptist Church, Route 1, Ayden, North Carolina. Serving as guest evangelist for this series of services is the Rev. Bobby Bazen, a former pastor of the church. He is being assisted each evening by the pastor, the Rev. Kemery Ard. Services are getting underway each evening at 7:30, and special music is being featured. The public is issued a cordial invitation to attend the remaining services.

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Revival to Be Held At Old Saints' Delight

Revival services will be held at the Old Saints' Delight Free Will Baptist Church, Route 1, Ayden, North Carolina, November 11-14, 7:30 each evening, with



Joe Moore of New Bern, North Carolina, serving as guest evangelist. The pastor, A. G. Smith, and the church membership, extend a cordial invitation to the public to be in attendance for these meetings which will feature special singing. Prayer is requested for the success of the revival.

TAKE NOTICE

Registration for the called session the North Carolina State Convention Original Free Will Baptist Churches be November 9, 1970, at 9 a.m., at First church of Wilson. The convent will open at 10 a.m. Please be early registration and a seat.

C. F. BOWEN, President

Clyde Cox to Speak At Owen's Chapel

At a revival scheduled for Novemb 9-14 at the Owens' Chapel Free Will B tist Church near Wilson, North Caroli the Rev. Clyde Cox of New Bern, No Carolina, will be the featured speak He will be assisted each evening by t pastor, the Rev. Robert Rollins. T time of the services is 7:30 p. m., a special music will be rendered each eve ing. The public has a warm invitati to attend.

= =

Revival at West Clinton November 9-14, 7:30 P. M.

Revival services will begin at the We Clinton Free Will Baptist Church, Clinto North Carolina, Monday night, Nove ber 9, and will continue through Satu day night, November 14. Services w begin each evening at 7:30, with t Rev. Henry Armstrong serving as gue evangelist. The public is invited to a tend this series of meetings. The pasto the Rev. James F. Johnson, extends warm welcome to all.

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THE HINNANTS VISI

The Rev. R. N. Hinnant, longtime chai man of the Board of Directors of the Fr Will Baptist Press, recently retired, a his wife, Stella, were in Ayden recent and requested this opportunity of e tending greetings to their many frien throughout the state.

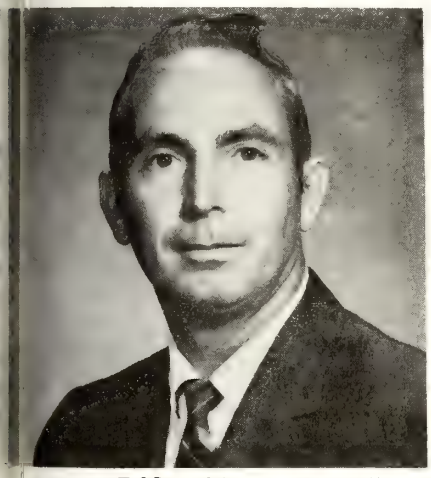
Those wishing to correspond with th Hinnants may do so by writing them their home in Louisiana, at the followin address: The Rev. and Mrs. R. N. Hi nant, Box 712, Denham Springs Louisian 70726.

Coming Events

November 9—Special Session o North Carolina State Conven tion, First Church, Wilson North Carolina

Revival Services At Reedy Branch

Revival services will be conducted at the Reedy Branch Free Will Baptist Church near Winterville, North Carolina, beginning Monday night, November 9, and continuing through Saturday night, November 14. Services will begin each



evening at 7:30, with the Rev. Wayne West, Director of Education of the First Free Will Baptist Church, Wilson, North Carolina, serving as guest evangelist. Mr. West is active in the youth work of our state and is a very popular evangelist.

Mr. Tommy Manning, editor at the Press, will be the revival organist; and Mr. Marvin C. Buck Jr. of Greenville, North Carolina, will be in charge of the music.

The pastor, the Rev. Willis Wilson, extends a cordial welcome to the public to be in attendance.

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FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

NOVEMBER – CHILDREN'S HOME MONTH

There are seasons that bring holidays which we remember from year to year. Thanksgiving is one of the important events in the life of our children which causes them to remember. Most of our children take Thanksgiving seriously, not only for the long weekend with good food, but also for God's many blessings. We all realize that this is not only a wonderful season but a time of the year when most Free Will Baptists are thinking of the children here in our Home. Not only do they reflect back over the many, many good years they have enjoyed, but they also remember the many years they have helped to secure the future of boys and girls in our Home. Free Will Baptists are proud to have had a part in helping to provide a "home away from home" for almost 600 children.

Most of our churches look upon Thanksgiving as a time to give that little extra that makes life worthwhile in our Home. They really believe "to care means to share." Therefore, again this year, we are depending upon each individual and church to make a special gift for the Children's Home.

The "turkey folders" have been mailed to each church. Please note that these folders are not dated, so they can be used again next year. Next year we will mail you additional folders, but only about one half as many as we mailed to you this year unless you request more. They are very expensive, so please save them for next year.

Our total religious contributions for November of last year ran almost $20,000. Since our gifts are considerably lower this year for the months of August, September, and October, compared to the same months last year, it is our prayer that everyone will do his best during the month of November. Please see that your church, Sunday school, auxiliary, etc., give a little more this November than they did last November.

We welcome you to bring your gifts to the annual Thanksgiving service. The traditional outdoor picnic will follow the worship service which starts at 10:30 a. m. The children will leave for Thanksgiving vacation immediately following the picnic. Bring your basket and celebrate with us!

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Mount Olive College Benefit Dinners

A series of benefit dinners has been planned for the fall to inform churches of the services of Mount Olive College and to assist them in meeting their financial challenges to the College. Each church is requested to be represented at the dinner in its county. The following dinners have been scheduled:

Wayne County—Mount Olive College, 7 p.m., November 5.

Onslow-New Hanover Counties—Dixon High School, 7 p.m., November 6.

Craven County — St. Mary's Church, New Bern, 7 p.m., November 9.

Edgecombe-Halifax Counties—Edgewood Church Fellowship Building, 7 p.m., November 9.

Greene County — Snow Hill Primary School Lunchroom, 7 p.m., November 10.

Sampson - Harnett - Cumberland Counties—Midway High School, 7 p.m., November 12.

Jones County—King's Restaurant, 7 p.m., November 14.

Wake-Johnston Counties — Smithfield, 7 p.m., November 16.

Wilson County—American Legion Building, 7 p.m., November 17.

Washington - Tyrrell - Martin - Pasquotank Counties — Plymouth High School Cafeteria, 7:30 p.m., November 19.

Duplin County—Beulaville School Cafeteria, 6:30 p.m., November 21.

CHURCHES PLEASE NOTICE

There will be a special session of the North Carolina State Convention of Original Free Will Baptists on Monday, November 9, 1970, at the First Free Will Baptist Church, Granger and Barnhill Streets, Wilson, North Carolina. Registration will begin at 9 a.m. and the meeting will start promptly at 10 a.m.

The purpose of this called session is to consider and act upon the matter relative to the signing of the compliance act by the board of the Free Will Baptist Children's Home, Middlesex, North Carolina. It is, therefore, very urgent that your church have its delegates present. The churches may represent with one delegate per 100 members or fraction thereof. Your delegates must register with the credentials committee upon arriving at the Convention, for NO ONE WILL BE ALLOWED TO VOTE WITHOUT DISPLAYING A REGISTRATION LABEL.

Our union meetings should represent with one delegate for each 500 members or fraction thereof. Please be sure that your union has its delegates.

Please do not instruct your delegates how to vote, but leave it to them to vote according to the dictates of their consciences and the Holy Spirit after they have heard the facts. This matter is far too important to make a decision based on anything else.

There will be no reports from the churches to the Convention as in our annual sessions. The only thing you need to send is your delegates!

Sunday, November 8, 1970, has been designated as a "Day of Prayer" in our churches. Be sure that your church participates in this observance as you pray for this special session of the State Convention and for God's leadership in making the decision that is within His will.

We look forward to seeing you on November 9.

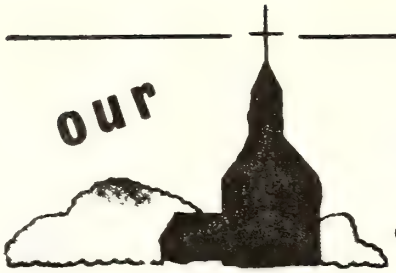
Cedric D. Pierce Jr.
Secretary

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NOTICE

When sending pictures to be used with articles for publication, please send only sharp black and white prints. Color snapshots do not reproduce well. Also, please do not request the return of pictures unless accompanied by a self-addressed, stamped envelope. Thank you.

The Editor



EASTERN DISTRICT WOMAN'S AUXILIARY CONVENTION REPORT

by MRS. NELSON T. SIMPSON

The Eastern District Woman's Auxiliary Convention convened with the First F Will Baptist Church, Kinston, North Carolina, September 24. The theme of the c vention was, "In His Service," with Scripture taken from 1 Corinthians 15:58.

The president, Mrs. Norman Ard, called the meeting to order; and Mrs. Barb Guzman brought the morning devotional, with Scripture taken from Philippians 4: Timely thoughts were given on the subject, "My God Shall Supply All Your Neec This was followed by prayer by Mrs. Guzman.

Mrs. William Tyndall of the host church extended a very warm welcome to eve one present. Response was given by Mrs. J. C. (Bertha) Griffin Sr.

The president recognized the ministers and state and district officers. She minded the delegates to take notes and carry the information back to their local au iaries. A change from 30¢ per capita dues to 40¢ will begin at the next conventi Mrs. Ard charged auxiliary members to become involved with the Lord's work: to p harder, give more, and if necessary, to "Go."

Information was given on various denominational enterprises.

An offering of $57.66 was received for the Children's Home and Mount Olive lege.

The convention sermon was brought by the Rev. Joseph Ingram, North Carol State Missions Director. He used for his Scripture, 1 Corinthians 15:58; and for theme, he used "In His Service," in keeping with the convention. The message given forcefully and with power, followed with prayer.

The morning session adjourned with grace and benediction by the Rev. Nerry W

The afternoon session opened with chorus time, followed with prayer by M Nellie Outlaw. A very impressive memorial service was conducted by Mrs. Doris B wick for the six deceased members of the past year.

During the business session, the following motions were voted on and carried:

1. That Miss Velma Morris serve for another two years on the finance committ

2. To help furnish kitchens at the Children's Home as soon as the dishwasher p ject has been completed.

3. That each local auxiliary send $20 to help raise $1,000 for Camp Vandem by March, 1971. This is to be used for kitchen utensils.

4. That the $625 being raised for one large dishwasher be used on smaller or for cottage kitchens.

5. That $25 be given each to Cragmont Assembly Fund, Mount Olive College gan Fund, Children's Home Dishwasher Fund, and Camp Vandemere Kitchen Utens Fund. This came as a recommendation of the finance committee and passed as a n tion.

Life membership certificates and life award pins were presented to Mrs. Norm Ard and Mrs. Grace Sumner.

The convention voted to meet with the Christian Chapel Free Will Baptist Chur Pink Hill, North Carolina, for the spring convention to be held in March.

The convention adjourned with everyone's joining hands and singing, "Blest the Tie."

Treasurer's Report

Receipts from Church Auxiliaries	$2,343.

Disbursements

Child's Spending Money	$ 25.00
Executive Board Expense	15.09
Christian Service Fund	351.00
Alice E. Lupton Scholarship Fund	164.00

Cragmont Assembly	60.00	
Missions	633.70	
Freign Missions	187.95	
Hme Missions	34.00	
Children's Home	159.00	
Children's Home Dishwasher	197.00	
Mount Olive College	108.43	
Mount Olive College Chapel Fund	19.31	
Te Barrow Fund (Salary)	177.50	
Superannuation	42.00	
Mexico-Texas Mission	24.34	
Adopted Widow	12.00	
Herold Jones Mission Fund	52.50	
Tip to Cragmont for Judy Warren	45.00	
Stove at Children's Home	12.00	
The Rev. J. C. Griffin Scholarship Fund	24.00	
Total Paid Out		$2,343.82
Balance on Hand, Convention Money		$ 158.05
Child's Spending Money		$ 37.00

Financial Statement

Balance Brought Forward	$ 158.05
Receipts from Auxiliaries	257.62
Lunch Money Development Fund	101.25
Offering for MOC and Children's Home	57.66
Total to Account For	$ 574.58

Disbursements

Child's Clothing	$ 75.00	
Child's Christmas Gift	25.00	
Child's Birthday Present	10.00	
Secretary's Expense	8.30	
Treasurer's Expense	6.00	
Le Award Pins	10.82	
Le Award	25.00	
President's Expense	8.00	
Program-Prayer Chairman's Expense	3.00	
Offering for Mount Olive College	28.83	
Offering for Children's Home	28.83	
Lunch Money for Mount Olive College	101.25	
Secretary's Salary	20.00	
Child's Spending Money	15.00	
Cragmont	25.00	
Children's Home	25.00	
Mount Olive College Organ Fund	25.00	
Camp Vandemere	25.00	
Total Disbursements		465.03
Balance on Hand		$ 109.55

OBITUARIES

MR. JOHN B. GRADY

On Sunday, October 5, 1969, Mr. John B. Grady, age 52, was called to be at home with the Lord whom he loved and served. He was born December 14, 1916, in Garland, North Carolina, the son of Mrs. Frances Grady Blalock of Goldsboro, North Carolina, and the late Ned T. Grady of Albertson, North Carolina. He became a member of Smith's New Home Free Will Baptist Church, Deep Run, North Carolina, October, 1963.

He is survived by his wife, Mrs. Mammie Smith Grady, and one daughter, Mrs. Joan Fields of Snow Hill, North Carolina.

His funeral was conducted by his pastor, the Rev. Andrew Hill; and he was buried in Pine Lawn Cemetery in Kinston, North Carolina.

His life will live on in our memory, and our prayer is that many will pattern their lives after him and live for the Lord as he did. We would like to say to his family and friends: "Weep not, for we feel that he is resting with the Lord."

Respectfully submitted by,
Wildae Stroud
Lonnie H. Blizzard
Mrs. J. J. Blizzard

Sunday School Convention Board Meets

The Executive Board of the State Sunday School Convention met in the conference room at the Free Will Baptist Press Foundation on Monday, October 12, 1970, and made some important decisions regarding the convention's activities and plans for the 1971 session to be held at Mount Olive College on April 17, 1971.

With respect to Cragmont youth conferences for the 1971 season, the board voted to request the same dates as heretofore for conferences to be sponsored, or cosponsored by the convention: the week after the second Sunday in June for the General Youth Conference, and the week after the first Sunday in August for the Young People's Bible Conference. A motion was passed to approve Tommy Manning as director for the June conference, to be assisted by his wife, Joyce. Plans for the August conference were left in the hands of the field secretary, subject to decisions which may be made after negotiations with the Carteret County Youth Camp, which has been combined with this conference for the past several years.

The board set up a special committee to survey and reevaluate our field work program, and make recommendations for extensions or changes in the program designed to make it more effective to a special meeting in January, 1971.

Looking forward to the 1971 annual meeting at Mount Olive, the board took note of the fact that this is to be an "open meeting," because of a motion passed during the 1970 session. While all who attend the meeting and are properly registered will be seated with equal privileges, it was decided that the special appeal in publicity will be for attendance of officers and teachers of the local schools in order to assure that the convention will properly represent the Sunday school workers. To further encourage this, the "Convention Honor Roll" will be continued with the same conditions as for past years: the attendance of the pastor or superintendent, and at least two teachers, and a donation to the convention of $10 or more.

L. E. BALLARD, Field Secretary.

MORALS AND COMPLIANCE

(continued from page three)

church affairs. We believe this trend is wrong, and we will resist it. Peaceably and lawfully, to be sure, but we WILL resist before everything is engulfed by the ominous tentacles of control stretching from Capitol Hill.

Do we oppose federal intervention because it involves racial prejudice which we are ashamed to admit and unwilling to surrender to Christ? Prejudice has nothing to do with this writer's stand. Unfortunately, some of our people get no further in their thinking than the word "nigger." They picture all blacks as lazy, dishonest, immoral, smelly, and stupid. Facts cannot dislodge these misconceptions, for prejudice is never logical. But where would **you** be if every opportunity, educational or otherwise, that had ever come to you was only second or third rate? How long do you think you could deal fairly with people who, because they look at you as subhuman, continually trick and exploit you, and abuse your sensitivities by telling you to "keep in your place"? And how often would you bathe if you had only a cloth and a wash pan in a house with ten other people where only one room was heated in winter? I have great compassion for the American Negro. Most of the black young people I have been privileged to teach in my high school classes —and whom I loved just as much as I did my white students—are making a valiant struggle for dignity, direction, and participation against overwhelming odds. We must help them, for we are all the same in God's sight; and He expects us all to fulfill our interpersonal obligations.

We were told that it is hypocritical to send Joe and Faye Barrow to preach to Negroes in Africa if we ignore Negroes in America. That is true. **WHITE** Free Will Baptists have an obligation to present Christ to every creature, including lost black Americans. Yet proponents failed to consider that Civil Rights compliance at our Children's Home involves more than just presentation of the Saviour. It involves the confrontation of two very distinct cultures. Men may be the same in the sight of God and before the law; but they live differently.

Missionaries learned long ago the folly of making faith in Christ synonymous with adoption of European or American customs, dress, culture, and mores. We now realize that Christ transcends culture. His saving power is just as effective for men dressed in loin cloths or in Harris tweeds. No longer do wise missionaries insist that their converts change clothing. The inner change wrought by Jesus will bring about any necessary outer changes in context with the culture. Joe and Faye Barrow are preaching Christ, not spreading American culture.

Civil Rights compliance at the Children's Home involves a confrontation of diverse cultures. We consider unwise and detrimental the legislation of a kind of life for our changes not generally accepted and expected in society. It would damage, disturb, and destroy the white and black child alike. Widespread interaction and assimilation between the races must precede such a step.

Free Will Baptists must realize, too, if we are going to talk about morals, what signing the compliance act would obligate us to do. Our board told us that they instructed our superintendent to sign the papers with the understanding that we may "withdraw at any time." Emphasizing this aspect of the form implies that if we should have a Negro applicant we would withdraw to prevent his admission. A Negro would never be allowed to enter the Home.

Now, is it moral—is it Christian—to PLEDGE that we will **not** discriminate against Negroes in order to receive funds and services when we obviously DO plan to discriminate the first time such a situation arises? To follow this course of action constitutes an intentional breach of faith; in short, a lie for convenience. And this writer wants no part of so shabby a plan. If we comply in order to benefit from funds and services, we ARE MORALLY OBLIGATED TO ADMIT ANY QUALIFIED APPLICANT AT ANY TIME!

Finally, we must ask whether we can provide the services needed by the children without federal aid. Probably not. Free Will Baptists will not likely be able to increase their giving to the Home sufficiently to pay for adequate dental and medical care; to hire a trained psychologist, a tutor, and a social caseworker; to develop rehabilitation facilities, or to provide for education beyond high school. We are now forced to deal in hard financial realities, not just good intentions. True, our children have never gone lacking in the past. Now, however, the law requires certain commitments before doling out services and funds that previously had no strings attached. To state the matter simply, we must decide either to forego federal assistance or to accept money that will cost us our free mana ment of the Home.

If we do not wish to comply with 1 1964 Civil Rights Act, as a few churc have angrily indicated, we must supp the Home more generously than ever fore. Clearly, the withholding of fur is a step in the opposite direction fr what we want to accomplish. To r the children of our support in order manipulate the trustees is inexcusab We must INCREASE, not decrease, giving.

Meeting the needs of our children an expensive operation; for example, t cost of special educational assistan These children, because of their insecu home environment, started poorly school. Although early intelligence achievement tests probably do not gi a valid picture of their capabilities, does not need test scores (whose val educational psychologists are seriou questioning) to realize something of t problem. Nearly half the children fi school work beyond them; they fail, f behind, become discouraged and dis terested, and eventually drop out. course, students may have abilities measured by the tests, such as artis or musical talent or creativity; but must not minimize their learning dif culties.

The cost of the needed services—e cational, dental, etc.—is staggering. maybe God gave us this stewardsh challenge to teach us what Free W Baptists can and ought to do in ch care. Or perhaps His purpose is to for us to come to grips with the race iss which we have avoided far too long.

Whatever God's purpose, we shall, all likelihood, be forced to accept g ernmental regulation eventually. W can doubt that sometime, somewhere, federal judge will rule that children an institution not in compliance with t Civil Rights Act may not lawfully be e cated in schools employing federal fun and services? But until we have other choice, let us abhor bureaucra meddling in the affairs of our churc and let us be careful not to sell our sou even to the United States governme for a mess of pottage.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: When a professed Christian falls into sin does this prove that he has not been converted?

Answer: No! I do not accept that as being a reliable test of one's conversion. Unhappily some converted and truly born-again men fall into sin more than once. Upon repentance, some of these are forgiven and restored to fellowship. The account of David's immoral conduct with Bath-sheba and the murder of her husband Uriah is given in 2 Samuel 11. In Chapter 12, the prophet assures him that his sins have been put away: "And David said unto Nathan, I have sinned against the LORD. And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die" (2 Samuel 12:13). The reading of the next several verses shows us that David, by this sin, the Lord put away so far as his eternal judgment was concerned, but did not exclude the fact that we face in Galatians 6:8, "For he that soweth to the flesh shall of the flesh reap corruption; . . ."

God, through the prophet, said: "Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun" (2 Samuel 12:9-11). Reading the following chapters gives sufficient details to well substantiate these facts.

Then there was Solomon, the wisest man of all times, who started out right by obeying, trusting, and entirely depending on God, but spent much of the forty years that he reigned in disobedience to the commandments of God, to return when he was old and be used of God to say: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Ecclesiastes 12:13, 14).

There is to be observed a difference between men who sin before they are saved and the Christian when he sins. Sorrow and anguish of spirit, and often sleepless nights, plague the Christian; whereas, little or none of this follows the sinning of an unsaved person; that is, if he has not come under the convicting power of the gospel. When one thus convicted, or a Christian continues to turn a deaf ear to the wooing power of the Holy Spirit, it would seem that he might grieve or even insult the Spirit of God, and thereby sear his Christian conscience to the end he would no longer find himself thus influenced. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Proverbs 29:1).

There are several signs of conversion. One is an open confession, when the occasion calls for a restitution: "And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For as the Son of man is come to seek and to save that which was lost" (Luke 19:8-10); "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

Then there is the fact that a truly born-again believer has a changed attitude toward sin, the world, and the devil: "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation" (2 Corinthians 5:17, 18). As the latter part of the passage suggests, we are reconcilers, soul winners, or witnesses. I heard a saint, now gone home to be with the Lord, say that the best proof to him that a sinner had been transformed into a saint was that it be known of him that he had been the means of God's making other saints. The good tree, he thought, would bear good fruit. We know that as branches of Christ, the vine, of whom the Father is the husbandman, either bears good fruit or is taken from the vine.

Then there is the love shown to other Christians and the Christlikeness shown to other people, both saints and sinners. He won't have on the boxing gloves, nor be carrying a gun, just in case he might need such; but will show Christ in his daily activities.

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Question: Please explain the prophecy in Chapter 9 of the Book of Daniel regarding the 70 weeks.—**F. A., Ferndale, Michigan.**

Answer: Part of this prophecy has been fulfilled, but as I understand it there is yet a seven-year period unfulfilled which will be fulfilled in all details when the church is raptured. All that is being done now in the fulfillment of New Testament prophecies is being controlled by the almighty hand of God in conjunction with the church which has no details given in Old Testament prophecy. Christ offered Himself to the Jews in what we call His triumphal entry into Jerusalem to be officially rejected by them (see Matthew 21:1-16), but gladly received by the children and the common people. He officially rejected them later. (See Matthew 21:17-19; 23:33-39.)

In Matthew 16, we have Jesus' declaration that He will build His church. So until we are taken away, we, the church, are in the world with the sole responsibility of witnessing to the whole unevangelized world that Christ, through us, may take Himself a church out from its evil environment among both Jews and Gentiles, a group called "a peculiar people"; "a church" which is to bring glory to His name. When it comes to those having the premillennial view of Christ's second coming, we could quote a number of the best known and honored scholars of all ages that have written well on the subject; such as, Drs. H. A. Ironside, C. I. Scofield, G. Campbell Morgan, Clarence Larkin, and a list too numerous to name here. As I see it, the premillennials have the correct view.

STORIES

for our youth



LOST AND FOUND

JUNE R. CHAPMAN

ROGER felt that he had a good reason for being so excited. In a little while he would be going on his first weekend camping trip with the Boy Scouts. The fact that a heavy snow lay on the ground didn't dampen his spirits. In fact, it only added to his excitement. When Mr. Williams, his Scout leader, came for him, Roger was in such a hurry to leave that he almost forgot to say good-by to his mother.

"Now you be a good boy and pay attention to what Mr. Williams tells you," his mother warned.

"Aw, Mom, you don't have to tell me that," Roger said, feeling a little embarrassed that she should give him such an order in front of his scoutmaster.

Even though the two other boys in the car had been to camp before, they were just as excited as Roger, and the three of them immediately began to make plans together.

When they arrived at the campsite, Roger observed that several other fellows were already there. The leaders had them busy carrying wood to the lodge for use in the big fireplace.

When everyone had his gear unloaded, the bugler played the call for assembly. Then Mr. Williams told them the rules which were to be followed.

"All of these rules are to be kept by everyone. There are no exceptions," he said firmly. "The rules will be posted on the bulletin board where all of you may read them."

Roger was so hungry when supper was ready that he felt as though he could eat even spinach if he had to. He had never tasted such good hamburgers. Before he realized it, he was eating his fourth one.

By the time taps sounded, Roger was more than ready for bed. He crawled into his sleeping bag and slept soundly till he was awakened by the bugler in the morning.

After breakfast, Roger and two other boys were given the job of gathering more wood.

"Be sure to stay together, and don't get beyond sight of the camp," Mr. Williams told them.

Roger didn't really intend to become separated from the other fellows, but before he knew it, they were nowhere in sight. He looked back toward the camp and saw them empty their armloads of wood beside the lodge door. Roger started with his load when something caught his eyes. There in the snow were tracks leading off into the woods.

Who has been here this early? Roger wondered, and, without thinking, he began to follow the tracks.

He had walked quite a distance when he suddenly noticed that he had come to an area where fresh snow was falling and the tracks were being covered. It was then that Roger began to be scared. What if his own tracks were covered over and he couldn't find his way back to camp? He had heard that bears were in those woods, and he had no desire to meet any bear face to face.

As he turned around, he could see that his fears were well founded. His tracks were being covered, and he knew that before long he wouldn't be able to see them at all.

He started going in the direction he was sure he had come, but after walking and walking, he realized that he was lost.

He had been carrying his armload of wood, but now he dropped it. Since he thought he'd never see camp again, ther was no need to hold on to the wood.

Roger wanted to cry, but he realize that tears wouldn't help, so he blinke them back and began walking again. H tried to think of what he would do if h should be still in the woods when dark ness came.

I'll climb a tree, Roger thought. The I'll be sure no bear can get me.

He wished he had obeyed the rule an stayed in sight of the camp, but it wa too late for that now. All he could hop to do was to find his way back again.

He looked at his watch and saw tha he had been gone two hours. Surely b now they would have missed him an would be trying to find him. He wa getting so cold that he felt as though hi toes would drop off. Just as he becam discouraged enough to give up hope, h thought he heard someone call his name

He listened and, sure enough, th sound of his name came to him ver faintly. Roger let out a yell that woul have scared even Tarzan.

The next time the call was louder, an Roger recognized his scoutmaster's voice

"Here I am!" Roger yelled as loudl as he could.

"Stay where you are and keep cal ing!" the scoutmaster called back.

When Roger finally saw Mr. Williams he couldn't keep the tears back an more. But they were tears of joy rathe than fear.

"How did you find me?" Roger sob bed. "I thought I was lost forever."

"I kept hunting and hunting," Mr Williams told him. "Two other leader took their compasses and went in othe directions to look for you. I would hav kept looking and never stopped until found you."

Roger was grateful that Mr. William hadn't given up. What if he hadn't care enough to keep on looking?

That night when Roger snuggled dow in his sleeping bag, he began thinkin about a Bible verse he had learned. "Th Son of man is come to seek and to sav that which was lost" (Luke 19:10).

Now Roger could hardly appreciat that verse. Just as Mr. Williams ha cared enough to look for him when h was lost from camp, so the Lord Jesu had come to earth to seek and to sav all who are lost in sin.

Roger thought about something else How silly it would have been if he hadn' answered Mr. Williams' call!

That's what his Sunday school teach er may have meant when she said tha

(continued on page fifteen)

HARVESTTIME

by Mrs. Norvell Dawson



The golden days of autumn are here! Barns are laden with grain and pantry shelves and freezers groan under the heavy burden of being stocked with food. It is time to count our blessings and take spiritual inventory. This is not difficult in the physical realm, but how does one measure the success of a church? What constitutes progress, and to whom should the credit be given?

The outward appearances of a successful church are clearly visible as one rides past the Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina. Its members are accustomed to hearing people exclaim, "What a beautiful country church!" Yet, the full measure of a church is never visible from outward appearances; thus, with "tongue in cheek," Shady Grove members are taking inventory.

Since the arrival of the present pastor, the Rev. Bobby G. Bazen, a little more than a year ago, attendance has risen in all the meetings. The Sunday school has reached its highest peak in five years with a corresponding rise at prayer meetings. Total attendance for all meetings during the week of October 11-18 was a record 633 persons, with an offering on homecoming Sunday, October 18, of $853.12. A note-burning ceremony was a part of the homecoming service. The pastor and a representative of the bank stood by beaming as the chairman of the board of trustees held the note until it burned to a crisp. Then the pastor led the members in a litany of rededication of the buildings and themselves. The debt has not been paid off by neglecting the cause of Christ at large; all denominational enterprises have been supported as the members gave "above and beyond" to the building fund.

Other projects already loom in the minds of Shady Grove members; such as, a complete landscaping that will include paved parking areas and the remodeling of the upstairs classrooms. Yet, above and beyond this, is a sincere desire to increase the contributions to all causes; for no church has a right to exist merely to beautify itself!

As impressive as high attendance and a debt-free church are, other evidences of the workings of the Holy Spirit in a church are far more important. This year twenty-three new members have been received into Shady Grove church. The twenty in the picture were received during the summer revival, with three having been received prior to this. Five came by transfer of membership and eighteen came upon profession of faith in Jesus Christ as Lord and Saviour. In a day when few are responding to the invitation of Christ, the revival spirit of renewal and commitment are cause for rejoicing, "To God be the glory!"

A church library has been started, with the auxiliary members donating the first book in memory of a deceased member. Visual aids for the young people and children are being purchased in order to tell the story of Jesus more effectively. The church is also challenging its young people to attend Mount Olive College by offering a $100 scholarship to anyone who does.

Yes, evidence of abundant harvest is present at Shady Grove church; yet, the challenging cry of the Master still echoes, ". . . Launch out into the deep, and let down your nets . . ." (Luke 5:4). Reminiscence also brings sadness, for though over nineteen hundred years have passed since Jesus spoke these words, the picture has not changed, ". . . The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest" (Luke 10:2).

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A CALL TO PRAYER

C. F. Bowen, President
North Carolina State Convention

On Sunday, November 8, all Free Will Baptist churches are urged to spend some time in their worship services praying for the called session of the State Convention meeting at the First Free Will Baptist Church, Wilson, November 9, at 10 a.m. Ask God to direct the delegates in the tremendous task of ascertaining His will in regards to the question of compliance with the Civil Rights Act of 1964. Ask God to help us do what is right and best for all.

Dr. Vernon to Speak

It was announced today by the Rev. Lynwood Boyette, pastor of Free Union church of Beaufort County, North Carolina, that Dr. Thomas E. Vernon, dean of Mount Olive College, will speak at the homecoming and harvest day service on November 15. Vernon came to the College from East Carolina University where he was a professor in the School of Education. He received his Ed. D. from Duke University.



Growing Through Giving

Lesson Text: Romans 12:1-8

Memory Verse: 2 Corinthians 9:7

I. INTRODUCTION

The earth and the fullness thereof belong to the Lord. We have nothing that we can call our own, but are stewards and custodians of that which God has entrusted into our care. It is our responsibility to make use of the bounty of God to uplift lost humanity to a higher plane of life and to hasten the day when the kingdom of God will be perfected on earth.

Life must have a purpose, else it is without meaning and unworthy of living. God has a purpose in the life of each of us, and that purpose is **service.** Not all of us are called of God to serve in the same vocation, but all of us are called to serve.

In rendering this service we must constantly bear in mind that God, the Creator of heaven and earth, has no need of anything that we can offer. We cannot add to His possessions, to His unlimited power and knowledge, but we can add to the glory of His name by the service which we render. We have this consolation with us also: any act of service which we perform for the glory of the triune God by lending a helping hand to one of His creatures who stands in need serves a threefold purpose. It glorifies the name of our Lord; it helps a fellow creature to regain his lost estate and rise to a higher level of existence; and it helps us to grow in the grace and the knowledge of our Lord; as we become more like Him, the more of His attributes we emulate.

When we give to the service of God we get the satisfaction of knowing that we have participated in a worthwhile and enduring work, and that at the same time we are living up to the expectations of our Lord for our lives.

Our lesson text for today's study is taken from Paul's Epistle to the Romans and has to do with the giving of ourselves in service to God, informing us that this is only a reasonable service.

The purpose of today's study is to convince us that it is our duty to make use of our talents and abilities by using them in a manner that will render the best possible service to the labor of the Lord. —The Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Introduction
   1. Note the author and the time of writing the Epistle to the Romans.
   2. Romans is different to the other epistles of Paul.
   3. Romans divides itself into two parts: theological and practical.

B. The Dedication of Oneself (Romans 12:1)
   1. Paul begs for this on the basis of God's blessings to us.
   2. Our bodies are to be living, holy, and acceptable to the Lord.
   3. This is a reasonable request.

C. The Separation of Oneself (Romans 12:2)
   1. We are not to pattern our lives after the world's principles, program, or practices.
   2. We are to change by the renewing of our minds in Christ.
   3. This is the only way that we hope to find God's will for our lives.

D. The Dedication of One's Possessions (Romans 12:3-5)
   1. We should think properly about ourselves in relation to God and others.
   2. To withhold our gifts is unfair to the other members of "the body."
   3. To withhold our gifts is to make the whole "body" sick.

E. The Proper Use of Gifts (Romans 12:6-8)
   1. Christians have different gifts.
   2. We should know and accept ourselves.
   3. We should use our gifts with simplicity, diligence, and cheerfulness.

—The Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. All of us have heard that we m be stewards of time, talents, treasure. What about our stewards of testimony? Let us look at it in light of Jesus' parable of the tale (Matthew 25:14-30). It works that w doesn't it? The one who puts his Ch tian testimony to work soon finds h self in possession of a richer and panded testimony. He who "buries" testimony in silence soon finds testim to be unfamiliar, unnatural, and fin beyond his grasp.

Have you looked at your appointm calendar lately? How many entries you find that relate to the Lord's b ness, and how many that have no reg for it? It is healthy for us to check occasionally on our stewardship of days.

Also, it would be good for chu leaders to check on the stewardship time as practiced by the entire church its program. It is easy to be so b with "church work" that we have li time for the most important work of church.

Look at the successful farmer. He grain of good quality and in suffici quantity for the present. Yet he ta a considerable amount of it, spreads on the ground, and covers it with ea This would look foolhardy to the u formed, but we know he understands principle of seedtime and harvest. must sow what he already has to ins the increase. Similarly, the day labo takes money he has saved and buy business of his own. He knows that increase returns he will have to exp that which he has. Thus the Christ who longs for true riches must sh himself and all that he calls his own, in the process he loses himself in Lord and is bathed in the ecstasy of eternal fellowship.

If we talk about sacrificial giving, ought to think first of the essential rifice that has already been given, sacrifice of Christ. No other can c pare with it. How generously and h pily then we ought to sacrifice to m His sacrifice known to all!—Stand Commentary.

B. "We cannot be part-time Christi We are all in full-time Christian serv or we should be. A man who is fa ful to his wife most of the time is faithful at all. A man who is a Ch tian and something else is not a Ch tian. The friend of the world is enemy of God. Billy Sunday used to

(continued on page fifteen)

oys' and Girls' Stories

(continued from page twelve)

sus wouldn't save anyone who didn't nt to be saved.

Roger began to get sleepy, but before went to sleep, he prayed to express thanks to God.

"Thank you, God, for Mr. Williams, o came into the woods when I was t and brought me back to camp. How-er, I want to thank you most of all for sus, who cared enough to come to rth to seek and to save those who are t in sin so that He can take them me to heaven."—My Pleasure.

= = = = =

St. Claire Bible Class

(continued from page fourteen)

ere's no such thing as a worldly ristian. You might as well talk about eavenly devil.' "—Pepper 'n Salt.

Full-time Christians are full-time giv-s and servers. There are no "fifth Sun-y off" Christians in God's spiritual van-ard.—The Advanced Quarterly (F.W.B.).

C. The human body is one. But the dy has many members such as: the ns, legs, hands, eyes, nose, ears, and t. But the members are a part of the e body. Not all members of the hu-n body have the same function. So it with the body of Christ. The body of rist is one, and there are many mem-rs (Christians) who belong to the same dy. Our talents are different, and our erests vary. Some have more ability an others, but we are all members of s body. We are given different gifts use with a oneness of purpose—to rify His body.—Ray O. Jones.

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DR. RAPER ADDRESSES FELLOWSHIP



President W. Burkette Raper was the guest speaker at a recent meeting of the Free Will Baptist Fellowship at Mount Olive College. Shown above are the following persons talking with President Raper at his home: (left to right) Miss Jean E. Fillingame, advisor; Cynthia Everett from the First church in Kinston, program cochairman; Brent Sumner from Sandy Plain church, song leader; Edward Morris from Little Rock church, president; and Deborah King from Sandy Plain church, program cochairman.

The Fellowship is a Christian organization designed to promote fellowship between Free Will Baptist students, to provide an opportunity for Christian fellowship, service and worship through which students may strengthen their personal faith and character, to provide programs of interest on matters concerning one's Christian commitment and the problems which he faces, and to develop leadership ability.



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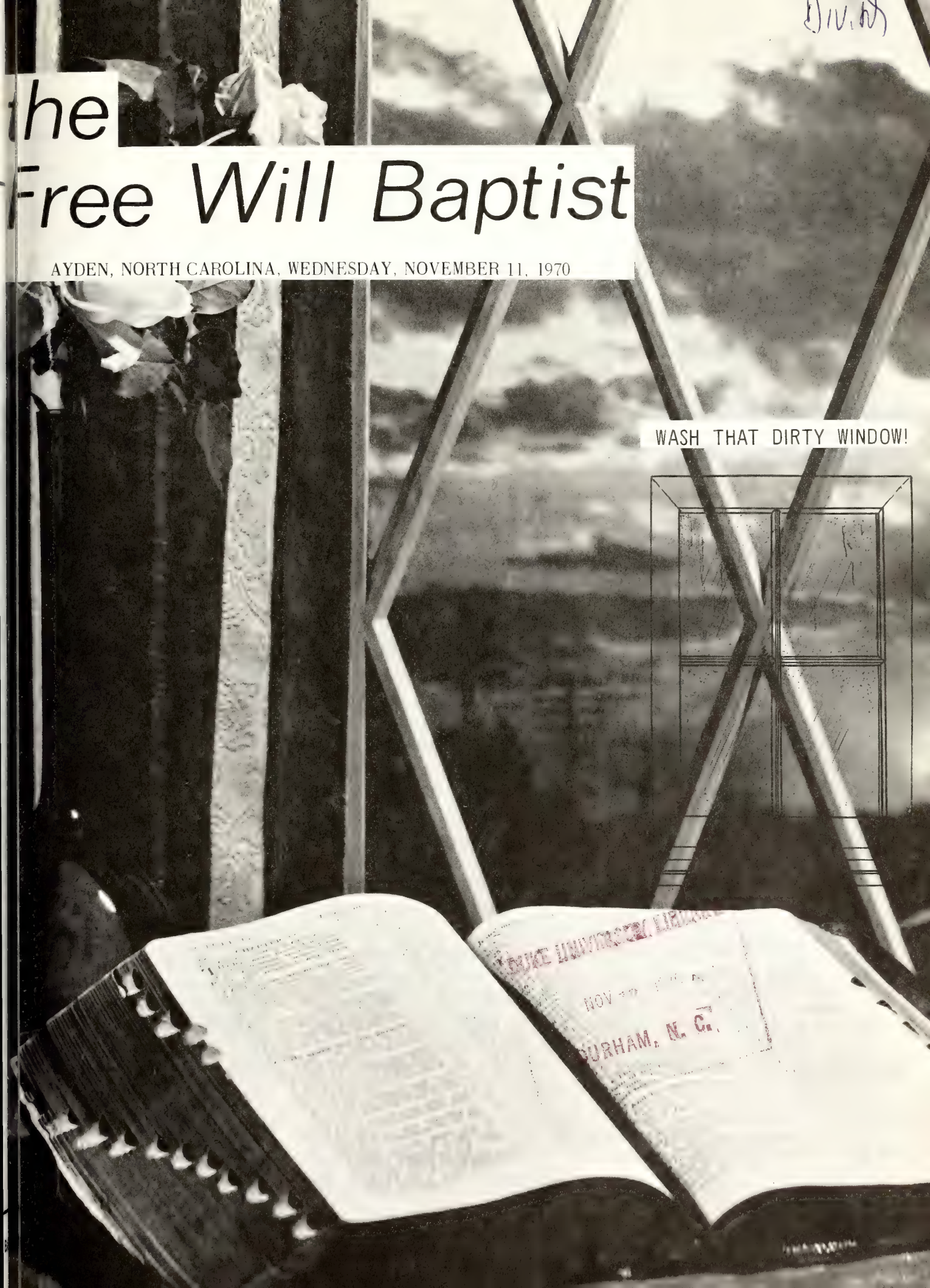
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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 11, 1970

WASH THAT DIRTY WINDOW!

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Editorial...

Cover Photo by Harold M. Lam

WASH THAT DIRTY WINDOW!

Have you ever looked out of a dirty window? Have you ever noticed how it distorted the world, the beautiful scenery, or perhaps the person on the other side? Have you noticed how the sun lost some of its brilliance, how the green grass looked less green, or how the hues of the autumn leaves were dulled? A dirty window—and you wonder, Why doesn't someone wash it?

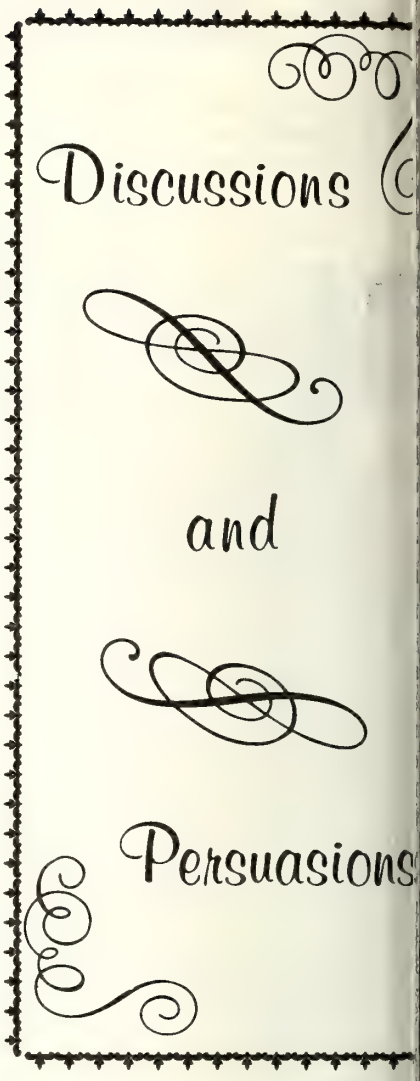
A dirty window can keep us from enjoying much of life. Countless experiences await us, which could bring supreme moments of happiness; yet, a dirty window can prevent our seeing the intrinsic value of things and can suppress our desire to become actively involved in worthwhile efforts. Good things look bad; bright things look dull. Example: Through a dirty window golden apples become mere yellow balls.

Oftentimes we are the cause of our own dirty window. We smear it with our selfishness, our intolerableness, our dissentious attitudes; and we wonder why we are unable to see "out" as well as we should. And, no window is ever cleaned by itself. Someone has to apply some cleansing agent. When this is done, how it sparkles! How bright it looks—and how new!

So it is with us. If we clean ourselves up, apply spiritual cleansing power to remove our selfishness, make tolerable our intolerableness, make more agreeable our dissentious attitudes, then our "windows" are easier to see out of and provide easier seeing into. That hits a pertinent point, for a window can be dirty both on the inside and on the outside. Both sides should be cleaned. If we clean the inside, we naturally will want to clean the outside. Cleaning one side is only half the job — and the joy! A dirty window equals a dirty life. A dirty window should be cleaned so that it can meet the purpose for which it was intended: something to look out of and something to let light in. A dirty life should be cleaned so that it can meet the purpose for which it was intended: to praise God and to live daily for Him.

The choice: to clean the window or let it remain dirty. If you let it remain dirty, you will never be able to see out of it very well; nor will anyone else be able to see into it very well. A dirty window, a dirty life—so similar, yet so different. A dirty window doesn't "dirty up" another, but a dirty life does. And, how does one clean the dirty life? Well, consider this: Have you been to Jesus for the cleansing power? If not, go; and be washed in the blood of the Lamb.

There's something and there's Someone you might want to see. If your window isn't clean, you might miss them both. By the way, have you seen Jesus lately? If not, wash that dirty window!



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A Singing Heart

by
G. WILLIAM SUPPLEE

(G. William Supplee, M. Mus., is professor and director of music at Columbia Bible College, Columbia, South Carolina.)

HY won't my youth group sing anything but folk songs and choruses? w can I get my department to sing ter in Sunday school? What should I ve the junior choir sing next Sunday? ese and similar problems are the rce of frustration for many Christian rkers these days. We see the people our Sunday school departments or in e youth groups shouting at the tops of eir voices at a basketball game. Popu- songs literally send some of the ung people into a different world. But en it comes to singing to the Lord, en the most enthusiastic song leader s difficulty getting an average reponse. The problem seems very evident. the basketball game and in the popu- song, the young people are expressing emselves. They are involved with eir team, and they make this known matter how great the opposition is.

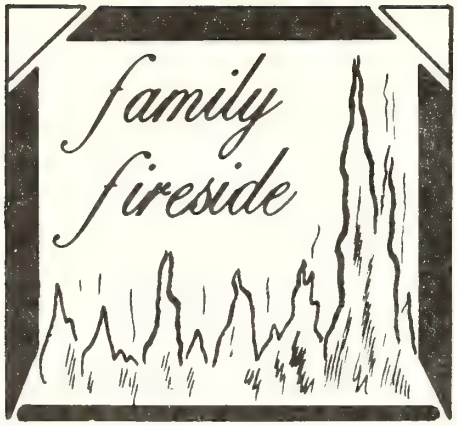
The Apostle Paul answers this probn in writing to the church at Ephesus, hen he says, "Be filled with the Spirit; eaking one to another in psalms and mns and spiritual songs, singing and aking melody with your heart to the rd; giving thanks always for all things the name of our Lord Jesus Christ to d, even the Father" (see Ephesians 5: -20). Singing is a result of having en filled with the Spirit and is characrized by giving thanks for all things. hen we notice that our singing is lackg in exuberance, it points immediately the fact that our lives are out of oper relationship with the Lord. As illustration of this, Paul mentions that e effect of being drunk is to have riot. hen one drinks, he can expect the conquences that normally follow. The rmal consequences of being filled with e Spirit are speaking to one another psalms and hymns and giving thanks ways for all things.

How can I get my Sunday school dertment to sing? The question is one allegiance? When the home team is own by one point and there are just a w seconds to go, a visitor would not ave any trouble picking out those who ere connected with the school and ose who were just bystanders. Loyal tudents have a way of making themelves heard. When these same people me into the Sunday school department, ey are usually urged to begin with the inging of a song and to smile while so oing. Thus, results are called for when any of them are not experiencing the ecessary motivation. In the psalms, we o not often see the psalmist exuberantly praising the Lord at the beginning. Many of the psalms are full of looking inward and looking outward in dejection and misery. The turning point in every psalm is when the psalmist concentrates his attention on the Lord and begins to look upward. This clarifies his vision and makes him see life in its true perspective. Then without fail he bursts into thanksgiving and praise because of the goodness of the Lord. Most of the time he remains in the same situation, which before looked terribly discouraging; but with his eyes fixed upon his Lord, he is now full of expectation and praise. Rather than opening our Sunday school with singing, it might be advisable to open with Scripture verses of praise to the Lord and testimonies of the Lord's working through the past week. The psalmist often recalls what the Lord has done in the past and this encourages him to trust in the Lord. As the Lord honors His Word and as hearts are drawn to trust Him more and more, the people will be more and more ready to sing praises to Him.

The trusting heart is a singing heart. When Paul the apostle told the Philippians to "rejoice in the Lord alway" (see Philippians 4:4), he personally illustrated this by his experience in the prison at Philippi. After he and Silas had been beaten and thrust into the inner prison, they prayed and sang hymns to God, and the prisoners were listening to them (see Acts 16:25). This is what it means to be filled with the Spirit. Paul was looking at his immediate situation not through the eyes of flesh but through the eyes of faith. He was actively trusting God to work out everything to His own glory. Many in our Sunday school departments do not sing because of their home situations or because of personal problems. But nothing should keep the child of God from singing praise to his Lord. We must remember that the only time it is recorded that the Lord Jesus sang was as He was about to go to the Cross. At that time He sang a hymn with His disciples (see Matthew 26:30). The Lord Jesus must have sung at many other occasions, but it is noteworthy that the only time mentioned in this particular setting before the death that would separate Him from His Father. In light of all this, He sang. Singing, therefore, should not be left to the feelings of the people. Singing must be always based upon our active trust in the Lord. The people who come into our Sunday school departments, therefore, should not be criticized when they do not sing lustily. We who lead them should pray for them and endeavor to lead them to trust in the Lord with all their hearts.

The next question that many people ask concerns their youth group's singing only folk songs and choruses. This question centers in the content of the songs being sung. People generally sing songs that are meaningful to them and shun those songs that they cannot understand. Choruses are very useful in conveying nuggets of truth. They have been very useful, in recent decades, in implanting the germ truths of the gospel into many minds and hearts. Choruses have a definite and proved value in the lives of new believers. A steady diet of choruses, however, will not produce growth. The Lord's message to the Hebrews was for them to leave the doctrine of the first principles of Christ and to press on to perfection (see Hebrews 6:1). Young people should be introduced to Bible study and prayer as their means of growth in Christlikeness. As their experience with the Lord deepens, their vocalization of this will also deepen.

(continued on page ten)



SUNDAY, NOVEMBER 15

LOST, A BOY

Scripture Reading—John 14:16

He was not kidnapped by thieves and hidden in a cave to weep and starve and cause a nation to rise up in a search. Oh, if only that were the case. Unfortunately, the lad was lost without dramatic excitement, though it was just as sad and just as real.

The fact is that his father lost him because he was too busy making a living and seeking success. But he lost the greatest treasure ever entrusted to him—the precious soul of his son. Seeking for success, he made his greatest failure.

Yes, the boy's mother lost him, too. She was so engrossed in the material needs of the home and the management of the vacuum cleaner and the stove and the ironing that she also lost him. She was too busy to teach him to pray and to love God. She possessed a form of godliness, but to the boy her hypocrisy was evident. Being practical, the lad discarded even the empty form.

Four months followed, and the church, being much occupied with how to keep the accounts, to pay the bills, and to record how many times men had served communion, lost him, too. So we are searching for a lost boy.—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Too often we are entangled with the worldly affairs and not concerned about the spiritual things of life. It is time to wake up and find lost souls, including our own!

MONDAY, NOVEMBER 16

SOMEDAY

Scripture Reading—Luke 17:10

There's a loving letter I mean to send;
There's a visit I mean to pay;
There's a careless habit I hope to mend
When I get the time—someday.

There's a dusty Bible I mean to read;
There's an hour I'll keep to pray;
And I'll turn each dream to a golden deed
When I get the time—someday.

I will carry flowers to the sick and sad;
I will seek for those who stray;
You may trace my steps by the hearts made glad
When I get the time—someday.

So we have thought and so we have said;
Yet how sad it is to relate
That busy with less important things
We waited until too late.

—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

We should never put off things until tomorrow, because tomorrow may never come. Are we like the wise or foolish virgins? Have we made preparations for tomorrow?

TUESDAY, NOVEMBER 17

WHAT KIND ARE YOU?

Scripture Reading—Ephesians 2:20

A lot of Christians are like wheelbarrows: they are no good unless pushed.
Some are like canoes: they need to be paddled.
Some are like kittens: they are more contented when petted.
Some are like footballs: you don't know which way they will bounce next.
Some are like balloons: they are full of air and ready to blow up.
Some are like trailers: they have to be pulled.
Some are like neon lights: they keep going on and off.

Others let the Holy Spirit lead them. Some are like good watches: they are open faced, pure gold, quietly busy, and full of good works. For this kind of Christian we gratefully thank God! Which kind are you?—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Christians may differ in many ways, but the real Christian is one who has the Holy Spirit living in his life and allows the Spirit to lead him.

WEDNESDAY, NOVEMBER 18

A TALL-ENOUGH PREACHER

Scripture Reading—1 Corinthians 1:17

A steward came to the presiding elder and asked for a preacher. "How big a man do you want?" asked the elder. "I do not care so much about his size," said the steward, "but I want him to be tall enough to reach heaven when he is on his knees." —*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

Please keep in mind that physical structure has nothing to do with our ability to reach God; it is our spiritual stature that counts.

THURSDAY, NOVEMBER 19

"TOO MUCH TIME WITH THE SAINTS!"

Scripture Reading—Psalm 1:1

An old saint kept grumbling because a preacher did not come to see her often enough. Finally, he said, "Sister, I am too busy trying to save the unsaved among us to spend too much time with the saints. But I promise you that when we get to heaven, I will drop in some morning and stay a thousand years!"—*Knight's Mas Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

We should be spending more time w the unsaved, trying to lead them to Chr Remember Christ said, "The Son of m is come to save that which was lost."

FRIDAY, NOVEMBER 20

THE SONG THAT CHEERS

Scripture Reading—Psalm 47:1

Haydn, the great musician, was on asked why his church music was so che ful, and he replied: "When I think up God, my heart is so full of joy that t notes dance and leap as it were, from r pen, and, since God has given me a che ful heart, it will be pardoned me that serve Him with a cheerful spirit."—*Knigh Master Book, Eerdmans Publishing Co pany.*

PRAYER THOUGHT

Music in the church is very good for t soul. May our worship with God be joyful as was Haydn, the musician.

SATURDAY, NOVEMBER 21

"GOD WILL PROVIDE!"

Scripture Reading—Psalm 37:3

Back in the depression days of the ear '30s, my husband pastored a small count church. We then had three little childre Many times our weekly income was le than $10. One day, we found ourselves o of bread and with only some rancid bac grease for shortening. I used it, howeve in making hot biscuits and we managed eat some of them for lunch. Later, as v put the remaining biscuits on the supp table, our five-year-old daughter pray very earnestly, "Dear Jesus, help us to e these biscuits or else send us some bett ones. Amen!" Later that evening, t doorbell rang. There, at the door, stoc a member of our church who had a bake route. Before we could tell him our sto he began unloading his large bakery bask with all kinds of tempting sweet rolls, bun biscuits, besides dark and white brea "You know," he said rather apologetical "I was tired tonight and seven miles o here in the pouring rain seemed so far. was tempted to wait until tomorrow ever ing and bring these bakery things on m way to prayer meeting as I usually do. Then he added, "But I was strongly co strained to come tonight! Hope you ca use these things!"—*Knight's Master Boo Eerdmans Publishing Company.*

PRAYER THOUGHT

God always provides a way for us if w will just put our trust in Him. The littl girl's prayer was earnest; are ours always

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

30,100 ATTEND FORD'S JACKSON CRUSADE

The Leighton Ford Jackson Area Crusade in Jackson, Tennessee, drew to a close November 1 in the Jackson Coliseum. A capacity crowd of 5,300 filled the new circular dome building at the final Sunday afternoon program. The eight-day crusade, which had been nearly two years in the planning, drew a total attendance of 30,100. Of those, 634 came forward as inquirers.

Jackson, with a metropolitan population of 49,000, is located in the center of West Tennessee. The 150-year-old city, named in honor of General Andrew Jackson, is perhaps best known as the home of David Crockett, the frontier politician, and Casey Jones, the famous railroad engineer.

Special guest at the closing program was America's beloved gospel singer, George Beverly Shea. After Bev Shea sang six great hymns of the Christian faith, including "How Great Thou Art," with the choir, and "The Love of God," the capacity crowd responded with warm applause.

Other special guests who took part in the eight-day crusade, included Bobby Richardson, former New York Yankee second baseman; Melvin Graham, brother of the famous evangelist; folk singer John Fischer; and Claudia Turner, Miss South Carolina and first runner-up to Miss America 1971. Associate Evangelist Grady Wilson spoke at the opening crusade program as Dr. Ford was unable to attend due to the sudden death of his mother in Ottawa, Canada.

Christianity: Rough and Tough

"The Christian life demands discipline of body, mind, and soul," Ford told a crowd of 4,500 at the Youth Athletes' night program. "There is a hardness and a toughness about it."

Dr. Ford preached on St. Paul's reference to being a "fool for Christ's sake." He said that every human being will be a fool about something, and Christians are fools about the greatest cause of life — Christ and what He offers people.

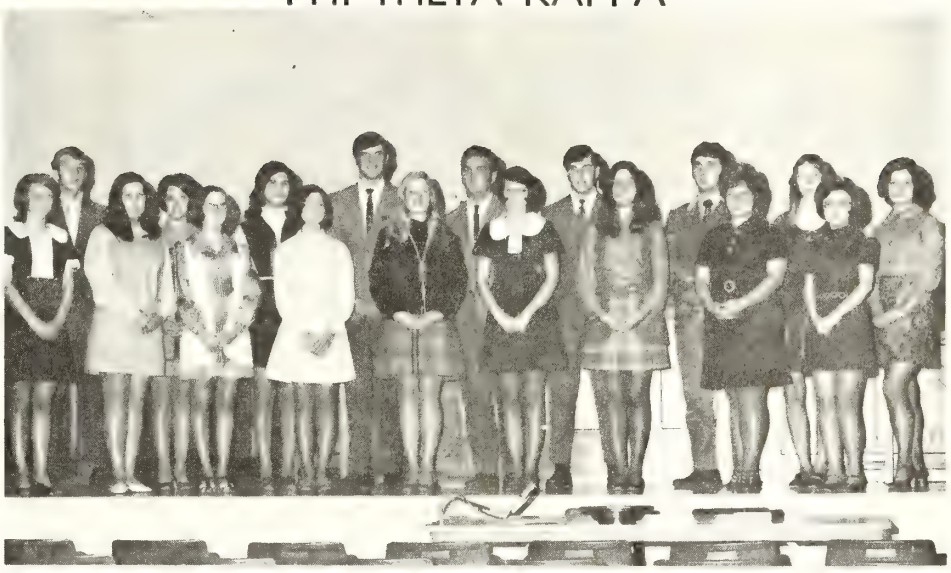
The evangelist declared that all dedicated and enthusiastic Christians are thought of as fools by some people. He spoke of an eccentric man who wore a sandwich sign in Chicago which read: "I'm a fool for Christ" and on the back was a question: "Whose fool are you?"

Ford said that commitment to Christ offers every person three important things: a happier life, a life of joy and continual rejoicing; a harder life, a trained and disciplined life for which people are really made, like the athlete according to St. Paul "who is not crowned unless he competes according to the rules"; and Christ offers one His own life. He offers to live in us—as Paul expressed it, "Christ lives in me."

Dr. Ford called this inward life of Christ in the Christians the secret of their amazing successes in the Roman Empire and in the centuries since the time of Christ. He concluded, "Christ offers you His life. This matter of being a Christian isn't just having a set of rules or a code of ethics. God himself comes and lives within us, and gives us power to live this life."

Dr. Leighton Ford and his team will hold their next Crusade in Northeast Philadelphia, March 21—April 4, 1971.

PHI THETA KAPPA



Eighteen students at Mount Olive College were tapped into Phi Theta Kappa, an honorary academic society, during brief ceremonies in the Olive Room at the College. Students inducted into the society must have at least a "B" average. New members are, front row, left to right: Faye Cratch, Maureen McClenahan, Marcia Bryan, Kathy Strickland, Deborah King, Gail Humphrey, Janice Clark, Freida Nolley, and Debbie Holmes. Second row, left to right: Jimmy White, Glenda Hall, Susan Moore, Eddie Morris, Eddie Williams, Wayne Moser, Dwight Gay, Lina Gaskill, and Becky Troutman.

HAVE YOU RENEWED YOUR

SUBSCRIPTION

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Mr. James E. Warren is a member of the Jackson Heights Free Will Baptist Church, Kinston, North Carolina, and was licensed to preach, April 26, 1970. He announces that he is available for part-time preaching appointments and would like to fill in for anyone desiring his services. He would also consider serving as full-time pastor of any church.

Mr. Warren has worked with the Rev. A. Graham Lane of New Bern, North Carolina; and anyone wishing information about Mr. Warren can inquire of Mr. Lane.

Mr. Warren can be reached by phoning Jackson 527-1648 in Kinston, or by writing him at 1000 Poplar Street, Kinston, North Carolina 28501.

News & Notes of DENOMINATIONAL INTEREST

Gospel Sing at Old Hollow Civic Club

There will be a gospel sing on Saturday, November 21, beginning at 7 p.m., at the Old Hollow Civic Club just off Highway 66, on the Baux Mountain Road near Rural Hall, North Carolina, sponsored by Roy J. Hall, a deacon of The House of Prayer Free Will Baptist Church of Kernersville, North Carolina. All churches and singers are invited to attend. All donations and offerings received from the sing will be sent to the Free Will Baptist Children's Home, Middlesex, North Carolina.

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Albemarle Union, League, And Sunday School Conventions

The Albemarle Union Meeting, League Convention, and Sunday School Convention will convene with the Plymouth, North Carolina, Free Will Baptist Church, Saturday and Sunday, November 28, 29. The scheduled program for each is as follows:

Union Meeting, Morning Session

(November 28)

9:45—Devotions, the Rev. Linwood Boyette
9:55—Welcome, Host Pastor
—Response, Mr. Oscar Webster
10:00—Moderator's Address, the Rev. Charlie Overton
10:05—Roll Call of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches
10:30—Offering for Denominational Enterprises
—Announcements
10:40—Morning Worship:
Hymn
Special Music, Host Church
Message, the Rev. Robert Smith
11:30—Business Session:
Reading of Minutes of Last Union
Report of Children's Home, via Literature
Report of Mount Olive College, via Literature
Report of Missions, via Literature
Report of Free Will Baptist Press Foundation, via Literature
11:45—Report of Treasurer
—Other Business
—Announcement of Next Union
—Minutes Read and Approved
12:30—Benediction and Adjournment
—Lunch (no afternoon session)

League Convention, Evening Session

(November 28)

7:30—Devotions, Janette Spruill
7:40—President's Message
—Appointment of Digest Committee
—Offering
—Roll Call of Leagues
—Sword Drill
—Hymn
—Recognition of Ministers
—Announcements
—Special Music, Host Church
—League Program
—Minutes of Last Convention
—Business Period
—Report of Digest Committee
—Awarding of Banners and Picture
—Treasurer's Report
9:00—Adjournment
Pianist, Miss Donna Modlin

Sunday School Convention, Morning Session

(November 29)

9:45—Devotions, the Rev. W. L. Brickhouse
9:55—Welcome, Superintendent of Host Sunday School
—Response, Mr. Isaac Furlough
10:00—President's Message, Mr. Oscar Webster
10:05—Sunday School Lesson, Mr. Irvin Forman
10:30—Enrollment of Ministers
—Recognition of Visiting Ministers
—Roll Call of Churches and Delegates Bringing Reports and Receiving Blanks
11:55—Morning Worship:
Special Music, Host Church
Message, the Rev. Larry Barber
11:30—Business Session:
Minutes of Last Convention Read for Information
Treasurer's Report
Old Business
New Business
Reports of Literature and ... nominational Enterprises
Minutes Read and Approved
12:30—Benediction and Adjournmen
—Lunch (no afternoon session)

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Stoney Creek Revival Set for November 16-20

Revival services will begin at Stoney Creek Free Will Baptist Ch Route 2, Goldsboro, North Caro Monday night, November 16, and continue through Friday night, No ber 20. Services will begin each ing at 7:30, with the Rev. J. B. Sta of Pikeville, North Carolina, servin the evangelist. The Rev. David Ch Hansley is pastor. The public is in to attend this series of meetings w will feature the ladies quartet, choir, and youth choir of the churc

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Trinity Church Announces Revival

The Trinity Free Will Baptist Ch Route 1, Pantego, North Carolina, nounces revival services for the wee November 16-20. The visiting eva list will be the Rev. Fred A. Rivenb Virginia Beach, Virginia. Services begin each evening at 7:30 with the tor, the Rev. Billy Ray Jordan, assi Mr. Rivenbark. Mr. Jordan and church membership extend a warm come to everyone to attend these vices.

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Cragmont Treasurer's Report For October, 1970

Mrs. Fountain Taylor, treasure Cragmont Assembly, Inc., Black M tain, North Carolina, reports as fol for the month of October, 1970:

Balance on Hand September 30, 1970		$6,64
Receipts		
Churches	$125.81	
Sunday Schools	21.82	
Sunday School Conventions	10.00	
Unions	15.00	
Leagues	225.00	
Cragmont Woman's Conference	500.00	
Woman's Auxiliaries	50.00	
Total Receipts		94
Total to Account For		$7,59
Disbursements		
Operating Expenses		18
Balance October 31, 1970 (checking account)		$7,40
Savings Account		2,14
Grand Total		$9,55

ANTIOCH IN PISIDIA

A City of the New Testament

EDGAR C. JAMES, Th.D.

HE church an Antioch in Syria sent Paul and Barnabas on their first ssionary journey. They did not know eir destination or the rigors of such vel. Nevertheless, the intrepid mis- naries moved first through Cyprus d then up to the mainland of Asia nor.

Although these evangelists landed at rga in Pamphylia rather than Attalia, m which city they returned to An- ch (Acts 14:25), they only passed rough Perga. Their destination was other Antioch, and from there to nium, Lystra, and Derbe.

Pisidian Antioch was located in the nter of the southern area of what is day Turkey but then was called Asia nor. It was one of sixteen cities that leucus Nicator founded. It, along with more famous sister metropolis in Sy- , was named in honor of his father, ntiochus. Late in the third century it as made the capital of the newly creat- province of Pisidia. When Paul and rnabas went there, however, it was rt of the Roman province of Galatia in e district called Phrygia.

Because Antioch was centrally located, was strategic in many ways. It was portant militarily and was recognized such by the Romans. They knew that y plan to control the wild tribes of the sidian mountains must include this im- rtant city. Because of this, Antioch as incorporated into the province of alatia. Later, Augustus made it the ief of his military colonies in that re- on. It was linked by a military high- ay with the colony of Lystra, one hun- dred and twenty miles to the southeast. Tradition holds that Paul and Barnabas traveled this road on their way to Iconium.

Antioch was a melting pot of oriental and occidental cultures and was inhabited by people of many different races and nationalities. The influence from Greece had long been felt in this city, and many Greek-speaking people were there. However, the city was a Roman colony, and Latin was the official language.

Jews were also an important element of Antioch's population. The missionaries visited the synagogue and were invited to speak to the people. Later, however, the Jews became filled with animosity because of the success of Paul, and they turned against him. These were proud Jews, not yet ready to turn to a new faith, even though it was proclaimed by one of their own people.

In addition to the Jews there were also many Jewish proselytes—Greeks, Romans, and native Phrygians who had embraced Judaism. Although their number was not large, they were evidently influential and were mentioned by Luke in Acts 13:43.

The importance of what happened at Antioch is demonstrated by the amount of space given to the missionaries' stay in this city. Paul and Barnabas visited the synagogue and spoke a word of exhortation. Paul recounted the history of Israel and showed how the Old Testament prophets had looked forward to the Seed of promise, Jesus Christ. Moreover, he spoke concerning John the Baptist's ministry to Israel and the death and resurrection of our Lord. He concluded with the admonition, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38, 39).

The following Sabbath, almost the whole city came to hear the Word of God. As a result, the Jews, filled with envy, spoke against what Paul had preached.

Paul and Barnabas then changed their course of action. They said, ". . . It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46). The missionaries then went directly to the Gentiles and thereby opened the door of gospel opportunity to them.

In modern times archaeologists have confirmed the existence of this city and have reconstructed the culture of its people. The site of Antioch was discovered in 1833 by Francis V. J. Arundell. Early in this century Sir William Ramsay excavated there. More recent excavations have been conducted by the University of Michigan. Among the significant finds are two splendid town squares, three archways lavishly decorated with reliefs and friezes, the remains of an aqueduct, terra cotta pipes for water distribution, an edict from the time of Domitian, and a huge Christian basilica dating from the fourth century. —Gospel Herald.

THE FACE RACE

by Mel Johnson

Look nice, girls! God made you right. Don't try to be something you're not. Check your appearance right now, and let me give you some hush-hush secrets. Boys aren't as dumb as you think. Sometimes they're actually afraid of "drugstore masterpieces." They don't care if you cover up those nose freckles and a little of the shine, but don't embarrass them by trying to fool them with gobs of goo.

Dress like a girl. Your boyfriend wants you to be 100 percent feminine. He may refuse to use smelly soap for fear that he might be called a sissy, but he wants you to wear the nicest perfume. Make it so that when he introduces you to someone, he will speak with a sparkle in his voice.

Here's a short essay written by a high school girl that might be of help to you:

"Making a husband out of a man is one of the highest arts known to civilization. It requires science, patience, persistence, faith, hope, and love. If you are the clinging-vine type, he doubts that you have any brains; if you are a modern genius, he questions whether you have a heart. If you are silly, he looks for a bright mate; if you are brilliant, he longs for a playmate. You just can't satisfy some of them any time. But keep in mind that most men are like worms in the grass. They wiggle around for awhile. Then some chicken grabs them."

Finding a man to become your husband is one of the biggest and most important projects of your life. Appearance plays a big part in it. Don't forget, however, that the girl who wants God's best for her life will emphasize and exhibit the beauty of the heart.—Gospel Herald.

ATTENTION: Program-Prayer Chairmen

There has been an expressed desire from ladies of the original Free Will Baptist auxiliaries to rekindle the fires of the prayer band.

As never before we need more direct communication with our heavenly Father. Second Chronicles 7:14 states: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." Prayer is the highest privilege a Christian has that will enable him to commune with God.

As born-again Christian ladies of our denomination, we should "Pray without ceasing" (1 Thessalonians 5:17). We are told that ". . . The effectual fervent prayer of a righteous man availeth much" (James 5:16).

As your state program-prayer chairman, I am asking each lady to covenant to pray each day at one of these hours: 8-10 a. m.; 12-2 p. m.; or 9-10 p. m., remembering, as you pray, each phase of our denominational work. Pray for: **our ministers, our executive committee, the Children's Home, Mount Olive College, the Free Will Baptist Press, superannuation, our missionaries (home and those in other lands), Cragmont Assembly, the woman's auxiliary, our youth and those working with them, our nation and our national leaders, our local churches, and ourselves.**

Psalm 55:17 states: "Evening, and morning, and at noon, will I pray, and cry aloud: and he shall hear my voice."

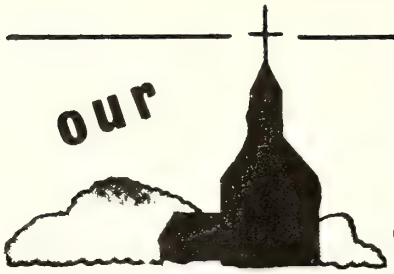
If we Christians unite, humble ourselves, and go before the throne of our heavenly Father, morning, noon, and evening, and make our needs known, there's nothing impossible! Let us not rush through a long list of requests without waiting to know what God expects from us; and above all, let's not forget to give God the praise and glory for the many, many blessings that we have already received—and the many things we so often take for granted.

Please see that your local program-prayer chairmen have a copy of the prayer list.

Love in Christ Jesus,

Mrs. Matthew Parker

State Program-Prayer Chairman



NORTH CAROLINA WOMAN'S AUXILIARY CONVENTION TREASURER'S REPORT

The following is a report from Mrs. Raymond T. Sasser, treasurer of the N Carolina Woman's Auxiliary Convention, for the second quarter of the fiscal y August 1, 1970—October 31, 1970 Please note the total receipts of this report clude the convention offerings, registration fees, and per capita dues. The total bursements include the offerings and allocations made by the convention. For itemized list see the Finance Committee's report in the convention minutes.

Balance in Bank July 31, 1970		$2,311
Receipts		
Convention General Fund	$ 67.20	
Promotional (CSF)	154.85	
Denominational Enterprises	6,254.21	
Total Receipts		6,476
Total to Account For		$8,787
Disbursements		
Convention Expenses and Allocations	$ 141.00	
Denominational Enterprises	6,254.21	
Total Disbursements		6,395
Balance in Bank October 31, 1970		$2,392
Summary of Bank Account Balances		
General Fund		$2,160
Interest		231
Total		$2,392
Banks		
Edgecombe Bank and Trust Company		$1,660
Tarboro Savings and Loan		731
Total		$2,392

	Itemized	Received	Disburs
Home Missions	$	$ 296.68	$ 296.
Foreign Missions		267.91	267.
Missions (Designated)			
Mexico	15.00		
Mexico Missionary Salary	180.00		
Timmons	16.45		
Central Conference	20.00	231.45	231.
Harold Jones Fund		97.85	97.
Mrs. Faye Barrow Fund		1,386.17	1,386.
Mount Olive College			
General Fund	407.50		
Alice E. Lupton Scholarship	114.50		
J. C. Griffin Scholarship	24.00		
Chapel Fund	113.55		
Books	15.00	674.55	674.

INFORMATION ABOUT

FREE WILL BAPTIST CHILDREN'S HOME

"A Christian Home for Boys and Girls"

MIDDLESEX, NORTH CAROLINA

THE REV. EDWARD W. MILES, Superintendent

Thanksgiving, like Christmas, is very portant in the life of our children. erefore, the annual Thanksgiving ser- e will again be held this year in the morial Chapel here at the Home on vember 26, at 10:30 a. m. The ser- e will be followed with the usual pic- lunch on campus at twelve noon. ain this year, the Home will furnish rbecue, drinks, plates, napkins, etc., lunch. Those of you who can are ked to bring your picnic lunch and let share and enjoy the Thanksgiving on meal together. All alumni are urg- to come back home for the day.

The children will begin their Thanks- ing vacation following the noon picnic. ose who will be coming for children spend Thanksgiving vacation with them are urged to come in time to join us in the worship service.

Again this year, our Thanksgiving speaker will not be announced until Thanksgiving Day. The pastor of the church making the largest contribution will be the speaker.

e Will Baptist Children's Home			
General Fund	417.15		
Clothing	490.00		
Dishwasher	95.30		
Children's Allowance	43.50		
Stove for Cottage	12.00	1,057.95	1,057.95
perannuation			
General Fund	435.40		
Adopted Widows and Ministers	12.00	447.40	447.40
agmont Assembly			
General Fund	277.60		
Building Fund	500.00		
Chapel	50.00	827.60	827.60
e Membership Fees (Mount Olive College)		60.00	60.00
na Phillips Loan Fund		42.22	42.22
U Student Center		210.00	210.00
urch Finance		7.00	7.00
mp Vandemere		25.00	25.00
elyn Herring		3.00	3.00
ristian Service Fund			
Missions	154.85		
Mount Olive College	154.85		
Children's Home	116.15		
Cragmont	116.15		
Superannuation	77.43	619.43	619.43
Totals		$6,254.21	$6,254.21

OBITUARIES

MR. LUTHER SMITH

Our heavenly Father has called to his eternal reward, the soul of our beloved friend and brother in Christ, Mr. Luther Smith. He departed this life on July 30, 1970. He was married to Eula Davenport in December, 1913. To this union were born four children.

Mr. Smith leaves to mourn their loss, his widow, four children, fifteen grandchildren, four great-grandchildren, four brothers, and two sisters. He is greatly missed here, but God allowed him seventy-nine years on this earth.

He became a member of Smith's New Home Free Will Baptist Church of Deep Run, North Carolina, in 1909, and was a faithful member as long as health would permit.

We feel that our loss is heaven's gain; therefore, we bow humbly to God's will, looking forward with hope to the day of reunion.

His funeral was conducted by his pastor, the Rev. Andrew Hill; and he was buried in Pine Lawn Cemetery in Kinston, North Carolina.

Respectfully submitted by,
Wildae Stroud
Lonnie H. Blizzard
Mrs. J. J. Blizzard

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MRS. IRENE THOMAS MERCER

On October 1, 1970, Mrs. Irene Thomas Mercer, 58, was taken home to be with her Lord. Funeral services were held October 3, 1970, at the Quinn-McGowen Funeral Home in Beulaville, North Carolina, by her pastor, the Rev. Luther Swinson, assisted by the Rev. Troy Mullis. Burial followed in East Duplin Memorial Gardens.

Surviving are her husband, Lewis Mercer; three daughters: Mrs. J. D. Kennedy, of Pink Hill, North Carolina; Mrs. Thomas Lanier of South Amherst, Ohio; and Miss Ellen Mercer of Beulaville; two sons: Donald of Richmond, Virginia; and Macon, with the United States Army in Vietnam; two sisters: Mrs. Frank Mercer and Mrs. Leslie Quinn of Pink Hill; four brothers: Roland, Weils, Jasper, and Ray Thomas of Pink Hill; and seven grandchildren.

Mrs. Mercer had been a faithful member of the Cabin Free Will Baptist Church for many years, attending as long as her health permitted. She had been in declining health for several years prior to her death. A good portion of that time was spent in hospitals. She was a devoted mother and a kind friend. We are confident her loved ones and friends are happy in the thought that they can look forward to that glad reunion where there will be no more suffering and no more parting.

Submitted by,
Nora M. Miller

A SINGING HEART

(continued from page three)

Their songs will be those of deeper and deeper devotion to the Lord; they will center more in the Lord's will for them than in their own feelings. The type of songs sung by the young people's group will indicate their depth of fellowship with the Lord.

The third question concerns what the junior choir should sing this coming Sunday. What is the purpose for young people singing in church on Sunday? Why do we have special music? Do we choose those who sing well? Do we like to be entertained? Paul gives us the motive for singing in Ephesians 5:19, when he tells the church at Ephesus to speak one to another in psalms, hymns, and spiritual songs. First of all, the singing of any group should be for edification. We should be speaking to one another. A message must be conveyed. The first motive for special music should be that fellow believers will be edified. Along with edification goes the second prerequisite for singing, "singing and making melody in your heart to the Lord." Singing must be edifying to fellow worshipers, but it also must be intensely personal. The person or persons who are singing must be making melody in their own hearts to the Lord. Looking at this, even on the surface, indicates who should be singing this song in the worship service. The singer must not only know the Lord but also be living in vital relationship with Him. How can this be applied to the junior choir? First of all, the message must be one which will edify those who are listening. The music must be understandable, and it must be the vehicle for words that are clearly presented. Edification—not education—must be the sole goal. If not, it will be a repetition of the Lord's words when He said, "This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me" (see Isaiah 29:13). The Lord's analysis of singing, in Ephesians 5:19, is that we should speak to ourselves and sing to the Lord.

How can the singing in our churches be improved? The singing will be improved only as all of us draw closer to the Lord our God. The deeper the trust, the more joyous the songs will be. "Rejoice in the Lord alway: and again I say, Rejoice" (see Philippians 4:4).—Gospel Herald.

LET US FILL YOUR NEEDS

FOR

BIBLES – BOOKS – GIFTS

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Church and Sunday School Supplies

at the

NEW BERN BOOKSTORE
213 Middle Street
New Bern, North Carolina
Telephone 638-6193

Store Hours:
9 a. m. — 5:30 p. m., Monday, Tuesday, Thursday, Friday, Saturday
9 a. m. — 12 Noon, Wednesday

SMITHFIELD BOOKSTORE
139 West Market Street
Smithfield, North Carolina
Telephone 934-7149

Store Hours:
9 a. m. — 5 p. m., Monday — Friday
9 a. m. — 1 p. m., Saturday

WILSON BOOKSTORE
1106 South Goldsboro Street
Wilson, North Carolina
Telephone 243-4982

Store Hours:
9:30 a. m. — 5:30 p. m., Monday — Saturday

FOUNDATION BUILDING
Highway 11 North
Ayden, North Carolina
Telephone 746-6128

Store Hours:
8 a. m. — 5 p. m., Monday — Friday
9 a. m. — 12 Noon, Saturday

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise" (Luke 23:43). What was Jesus promising this thief when He promised him entrance into paradise?

Answer: The word paradise meant to the thief, shelter and repose, which signified the greatest contrast to what the thief on the cross and Jesus were then experiencing (pain), that the imagination could comprehend. This answer given to this suffering, penitent thief on the cross, gave to him what he was then most in need of—the assurance of rest and peace.

The religious teachings of the Jews of that day taught that there were degrees of heavenly exaltation in heaven. Paul also speaks of this: "There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption" (1 Corinthians 15:41, 42). What our Saviour promised the penitent thief we may be sure conveyed to him the assurance that his future place of abode would be one best suited for him, and going beyond this, would be speculation.

Many devout scholars have pointed out that heaven is a prepared place for prepared people who make all their preparation down here in this life. They claim from the Bible's teachings that an unregenerated man could not be happy or even content in heaven, and that each will be fitted for the particular place prepared for him. A straw boss would not be prepared to fill the place of a chief engineer in the construction of a large and important dam. Neither would a clerk or cashier in one of the great chain stores of our land be able to fill the office of the president of the company successfully; and the Bible teaches that all are to do their job well.

This being true, we can assume that the Bible means what it says when it teaches that when one, in the exercising of his talents or pounds, has gained five others, it is in keeping with God's plan that he be given that which he has gained, plus what else grace supplies. Also the one who has gained two others may have added proportionately to his faithful use of that at his disposal. The thief evidently had nothing beyond the gift. He had used his time on earth to work against God, but did not forfeit, as did his companion in crime and suffering, his last chance to plead for mercy.

This should encourage all of us that are saved to work while it is day in the world, for we know that night will come upon it; and then no man can work. That old hymn that says, "Every soul we have brought to the foot of the Cross shall be kept as bright jewels, our crown to adorn," correctly expresses what the Bible teaches concerning rewards. This should be an incentive to win all the souls we can. The fact that one thief was saved when he sincerely called on Jesus, and that the other was lost because he did not, should be a warning to the unsaved. "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11).

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Question: Was Joseph's wife converted from idolatrous worship before she was married to Joseph?

Answer: I do not think so. She was the daughter of a heathen Egyptian priest of On and was most likely a worshiper in her father's form of religion. She was named for one of the Egyptian deities, Neith. She may have, however, taken the religion of Joseph after they were married since she was the mother of Manasseh and Ephraim, and they became adopted by Israel, having given to them the tribal division of Palestine on the same grounds of the sons of Jacob.

Fairbairn's Bible Encyclopedia, Volume 1, Page 207, makes the following comment on Asenath, Joseph's wife: "It is generally supposed that the latter part of the name is that of the goddess **Neith,** the Minerva of the Egyptians; and the compound term is by Gesenius conceived to mean, **she who is of Neith.** . . . In such a matter certainty is unattainable." On Page 313 of Volume 3, Fairbairn in the same encyclopedia, says of the name of the Egyptian grandee, for whom Joseph's wife was named, "he who belongs to the sun" was the chief object of worship in Egypt. He also comments on tombs, indicating that this sun goddess was at that time the most common object of worship; also that the giving of this person from the highest bracket of royal society indicated that Pharaoh had not only the highest respect for Joseph, but that he wanted to be placed on equal grounds with him.

AN OPEN LETTER TO ALL ORIGINAL FREE WILL BAPTISTS

We have a mission which we need to help now. The Palmer Memorial Free Will Baptist Church, Raleigh, North Carolina, is in the process of undertaking a new building program. The members are working hard on this program, but the need is great.

I would like to suggest that all original Free Will Baptist churches send a donation toward this building program. The membership at Palmer Memorial is growing in number, and the present building is not large enough to accommodate the people. The Sunday school attendance a year ago was below 50. On Sunday, November 1, the attendance was 87, with 112 members on the roll. Thus, you can see the progress. Of particular interest is the fact that a large number of young people attend the services.

I feel that God will richly bless and repay all those who contribute toward this worthwhile project. Please remember this church and its people in your prayers; and if God moves you to do so, please help.

In His service,
Leonard H. Seymour
6334 Glenwood Avenue
Raleigh, North Carolina 27609

STORIES

for our youth



THE VACANT HOUSE

VIRGINIA H. MAAS

TIM RANDLE walked along the street, kicking at every rock or can that he came to. He wished that he had a bicycle like Peter Stuart's, or if he couldn't have one that good, he would like to have a bike of some kind. All of the other twelve-year-olds in the area had one. It put him in a bad mood just thinking about it. His father had said that there were other things the family needed more than bikes.

The scowl on his freckled face went away when he met Peter coming out of the alley. Peter was a year older than Tim, and they were good friends.

"Hi, Tim, do you want to mess around over on Grant Avenue? We could try to get into one of those vacant houses over there and see if we can find something."

"O.K. Can we take turns riding your bike?" Tim asked hopefully.

"Sure, but don't go too fast, or I won't be able to keep up with you," Peter responded.

When the boys reached Grant Avenue, they saw no one in sight around the two empty houses.

"Let's break one of the windows so we can get in," Peter suggested.

"Do you think we should? That would be tres—" Tim couldn't think of the rest of the word.

"You mean trespassing. But no one lives in these houses. Who would care what happens to them? My dad says that they're going to haul them away somewhere anyhow."

"Haul them where?" Tim questioned.

"I don't know. Just somewhere." Peter waved his hand toward the city suburb. "Come on, let's break the big window in this one. We can crawl through easy. If anybody goes by, they won't see us here in the alley."

"I don't know." Tim's green eyes looked troubled. He didn't like the idea, but he always ended up doing anything Peter wanted him to do.

"Here's a big rock. Stand back, and I'll throw it hard," Peter said.

The crash was so loud that Tim winced. Glass scattered in all directions.

"Come on, let's climb in. Watch out so that you don't get cut," Peter warned.

Once inside, the boys wandered around from room to room, but they found nothing to interest them. They went upstairs.

"We might as well go home. There's nothing here," Tim said. He wanted to get outside again. He felt uneasy, but he didn't know why. Nobody wanted an old empty house.

"Hey, here's a good stick to break windows with." Peter picked up a clothes pole and rammed it through one of the upstairs windows. He laughed gleefully at the sound of crashing glass. "You take that other piece of wood, and let's see who can break the most windows." He pointed to another clothes pole leaning against a closet door.

Tim hesitated.

"Come on, don't be a square," Peter urged as he shoved the pole through another window.

Tim halfheartedly poked his pole against a small window. It was kind of fun to hear the glass shatter. Peter ran across the attic room to another window. Tim followed, and they went from window to window. Then they went downstairs, laughing, and continued to break every window in the house.

In the kitchen, they swung on the cupboard doors until their weight br the doors from the hinges. They sma ed the light fixtures with their poles punched holes in the plastered w with their shoes.

"I'm tired of this. Let's go hom Tim said at last.

"O.K," Peter answered, giving a l kick to the wall.

"Guess we might as well go hor Say, it won't be long until Christm and then maybe we'll get some n games to play, huh?" Peter said.

"Yeah, I hope so, but I'd rather h a bicycle," Tim replied.

"Do you think you're going to one?" Peter asked.

"I'm afraid not. My dad says t they're too expensive, especially wh he would have to get three of them. sisters each want one, too."

The next few days passed by, a Tim forgot about the vacant house ur his father announced at the supper ta that he had bought another house. was pleased, because he hoped that would have a bigger room. The at room he had was too small, and he co stand up only in the center of it, wh the ceiling was higher.

"How soon can we move?" Tim ask excitedly.

"The house should be ready in abou month or so—very soon after Christm We'll take you kids to see it Sunday ternoon. We're going to have it mov to the vacant lot on the corner."

Tim could hardly wait until Sund afternoon, but when his father dro toward Grant Avenue, Tim began have a funny feeling in the middle of stomach. When the car stopped in fr of the vacant house, Tim almost crie

"Look at the windows!" Tim's moth was in tears. "What happened? Eve one of them is broken! Who could ha done such a thing? They were all rig just the other day when I came he with the moving man."

Tim reluctantly followed his parer inside the house. His father was ve angry when he discovered the rest the damage that had been done to t house.

"Who around here would be mean?" Tim's mother said. "It will co a lot to get it fixed up."

Tim went outside. He was afraid was going to be sick to his stomach. felt terrible and wished that Peter a he had never come near the place. felt even worse on the way home wh his father said that he was going to c

(continued on page fifteen)

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

Student Financial Aid Discussed at College



eft to right (seated): Charles Harrell, siness manager and director of Student Financial Aid at Mount Olive College; Harold Hardison of Deep Run, Democratic candidate from the Ninth House District; Mrs. John B. Chase of Eureka and W. P. Kemp Jr. of Goldsboro, Democratic candidates from Wayne County to the House of Representatives; Dr. Thomas E. Vernon, dean of Mount Olive College; and Virgil McBride of Raleigh, executive director of the North Carolina Association of Independent Colleges and Universities.

eft to right (standing): Dr. W. Burkette Raper, president of Mount Olive College; Gene S. Baker of Pikeville and Le Coward of Goldsboro, Republican candidates to the House; Thomas Strickland of Goldsboro, unopposed Democratic candidate to the State Senate; and Dr. Michael Pelt of the Mount Olive College faculty.

ll Wayne County candidates to the Nth Carolina General Assembly met wh officials of Mount Olive College recently to consider the report of the Nth Carolina Legislative Study Commsion on Student Financial Aid and unimously endorsed in principal the recommendations of the Commission.

President W. Burkette Raper of Mount Olive College announced that the report has the full backing of all 41 of the private supported colleges of North Carolina.

"Our college population in North Carolina is now increasing at the rate of approximately 6,000 annually, and this proposed student aid program would encourage a portion of these students to enroll in private colleges at a considerable financial savings to the state. At the present the state of North Carolina supplements students in public supported colleges at an average rate of more than $1,000 annually," President Raper explained.

The report which has already been approved by the North Carolina Board of Higher Education calls for:

1. A comprehensive state administered and state supported system of student financial aid should be available to North Carolina students attending both public and private post high school educational institutions in North Carolina;

2. A state program of student financial assistance should make aid available to students attending approved post high school North Carolina institutions, public and private, through the baccalaureate level;

3. A state student aid program should include aid to North Carolina students attending accredited proprietary institutions in North Carolina;

4. A comprehensive system of student aid should be administered by a centralized agency which makes awards directly to students;

5. A state supported system of student financial aid should seek to eliminate aid gaps among institutions and compensate for differences in institutional resources that exist;

6. A state supported system of student financial assistance should make aid available only on the basis of need; and

7. A state program of student financial assistance should take into consideration variations in costs between different types of institutions; provided, however, that aid to a North Carolina student attending a North Carolina private institution should not exceed the true cost which would have been paid by the state (aid and tuition subsidy) if he had elected to attend a comparable public institution in North Carolina.

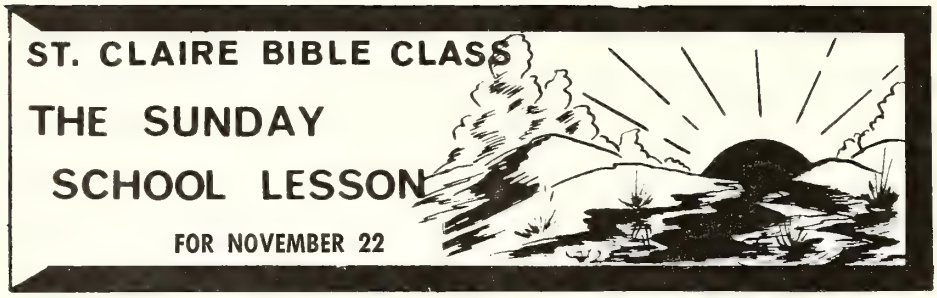
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Mt. Zion College Day

The Rev. John Swain, pastor of Mount Zion church near Nashville, North Carolina, has announced the observance on Sunday, November 15, as Mount Olive College Day. W. Burkette Raper, president of the College, will teach the young people's Sunday school class at 10 a.m., and deliver the sermon at the 11 a.m. worship service.

Bookstore Hours

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*
* The Free Will Baptist Press
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* lina, is now observing the fol-
* lowing hours:
*
* Monday-Friday—8 a.m. to 5 p.m.
*
* Saturday—9 a.m. to 12 noon.



TRAINING FOR SERVICE

Printed Text: Mark 1:16-20; Ephesians 4:11-16

Memory Verse: Mark 1:17

I. INTRODUCTION

Vance Havner tells this fascinating story: "I have often been reminded of the wild duck that came down on migration into a barnyard and liked it so well that he stayed there. In the fall his former companions passed overhead and his first impulse was to rise and join them, but he had fed too well and could rise no higher than the eaves of the barn. The day came when his old fellow travelers could pass overhead without his even hearing their call. I have seen men and women who once mounted up with wings like eagles but are now content to live in the barnyard of this world. Sometimes, in a good old-fashioned meeting under powerful preaching, they may have a momentary impulse to sing the songs of saints on higher ground.

'My heart has no desire to stay
Where doubts arise and fears dismay.'

But they have fed too well down here and the day comes when they no longer respond to the call from on high. It is a tragic thing to settle in the barnyard of this world."

It is tragic because the simple reason for these failures lies in the fact that they were never really trained in the Christian life for service. Had they been so trained the world's barnyards would have had no appeal for them. Christian growth comes through training in the Master's vineyard. This lesson today shows the emphasis Jesus placed upon the necessity of following Him and Paul's emphasis on the need for Christian training.—The Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. Last Sunday we studied about the presentation of our bodies for service; today, we study about the training of these bodies for effective service.
2. Our first printed text has to do with Christ's calling and beginning the training of the apostles; whereas, the second portion deals with the training of church members after the crucifixion and resurrection of Christ.
3. Education is the cultivation of qualities and talents which a person possesses; training is specific work for the Lord. Each member should be trained to do his particular job and should realize that it is important to the body as a whole.

B. The Call of Four Disciples (Mark 1: 16-20)

1. The call of the first two disciples—Simon and Andrew.
2. The promise to make them become "fishers of men."
3. The call of two other disciples—James and John.
4. The immediate obedience of the disciples.

C. God Calls Men to Various Tasks (Ephesians 4:11)

1. Prophets.
2. Evangelists.
3. Pastors.
4. Teachers.

D. The Purpose of God's Gifts (Ephesians 4:12-16)

1. The work of the ministry.
2. The maturity of Christians.
3. The building up of the body of Christ.
   a. By the nurture of Christians.
   b. By the addition of newborn souls.

—The Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. Jesus called Peter, Andrew, James, and John to follow Him. These men accepted Jesus' call, and through His training they became "fishers of men."

Millions are lost in sin today. need for fishers of men has not dir ished with the passing of time, and if are dedicated to Christ we will desire do that work. But how can we do We can go out and invite the lost accept Christ. This we can all do. of us come in contact with those who outside of the body of Christ. An inv tion to attend church services may be that is needed to start someone on road to Christ.

Others have the ability to teach Word of God. Surely the need is gr for men who can clearly present truths of God's Word to others.

Perhaps you cannot teach a class i formal situation. But you can teach your Christian example. And those v may not be led to enter the doors of church by any other inducement may led to do so by seeing the fruit Christ's spirit in your everyday life.

And finally, we can all give financi so that those who do have the ability preach and teach may be able to g Standard Commentary.

B. "Jesus called on certain fisherm on Lake Galilee to forsake their nets a follow Him. They did; Peter, the most mous fisherman of them all, forsook nets for immortality. Christ asked M thew to forsake his business as a gatherer; Matthew did, to our enri ment. The rich young ruler who could forsake his business—or his profits—mains an object of our pity . . .

"But does Jesus demand that all m leave their occupations, their busines or professions? If all men did that, h would we finance the church and missionary cause? We read of a mot who wanted to give her son to the m istry and 'consecrated' him in his cra to that great work. But as he grew manhood he saw that he had none the abilities of a truly good minist to the disapointment of his mother, went into business. He made a fortu —a large share of which he willed t theological seminary when he died. H dreds of ministers have been blessed that gift. . . .

"This is 'the other side of the co We can serve God in the countinghou as well as in the church. Sometimes think He has as much need of consecr ed businessmen, lawyers, and doctors He has of consecrated clergymen. A we right, or wrong? Did not the you man who declined to go into the m istry to please his mother really

(continued on page fifteen)

ys' and Girls' Stories

(continued from page twelve)

police the next day and have them into the matter.

m couldn't have the police investig and asking questions. They might out that Peter and he were the y ones. That would make his father mother ashamed of him. What could o? What should he do? If he t say anything, maybe the police d never find out.

at night Tim slept very little. His nts had taught him that it was al- important to tell the truth, no er how bad things were.

the morning at the breakfast table, s father said that he was going to police during his lunch hour to tell about the vandalism.

m couldn't stand it any longer. "Dad, r and I broke the windows and ked the house." He said it as fast e could, then ran from the room to w himself on his bed. He was sob- with shame when his parents came is room. They talked to him for a time.

'm afraid that this really spoils our stmas," his father said. "I'll have eturn the three bicycles to the store get back the money to use toward g up the house."

cycles? Tim felt even worse than re. It was bad enough that now he ldn't have one, and he deserved to unished, but it also meant that his sisters wouldn't have their bikes er. They would be so disappointed, it was all his fault.

The worst part is to think that you ld deliberately do such a destructive ' Tim's mother said in a sad voice.

m had never been so miserable— er in his whole life! That night after vas in bed, he prayed for forgiveness asked God to help him and show him t to do. The thought came to him he should try to get a job of some l. Maybe he could get a paper route do errands for the drugstore. He ld get enough money to buy at least bicycle for his sisters to share. He ed that he would never break a win- again or destroy property as long he lived.—My Pleasure.

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

St. Claire Bible Class

(continued from page fourteen)

Christianity a favor in not forsaking his 'nets'?"—Tarbell's Teacher's Guide, 1969.

C. Someone mentioned how strange it was that Christians could fight and feud so much among themselves. They have the truth, one man said, and yet some believers spend most of their time clubbing one another over the head with it. The truth should be used to persuade men to become Christians. It should be used to teach men the love of God in Christ. Let us be eager to serve Christ and to interpret the Bible correctly. But we must not forget that love is the very badge of the Christian faith. Love is the virtue which ought to most characterize and identify us as Christians. Let us speak the truth in love.—Ray O. Jones.

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

Mount Olive College Benefit Dinners

A series of benefit dinners has been planned for the fall to inform churches of the services of Mount Olive College and to assist them in meeting their financial challenges to the College. Each church is requested to be represented at the dinner in its county. The following dinners have been scheduled:

Jones County—King's Restaurant, 7 p.m., November 14.

Wake-Johnston Counties — Smithfield, 7 p.m., November 16.

Wilson County—American Legion Building, 7 p.m., November 17.

Washington - Tyrrell - Martin - Pasquotank Counties — Plymouth High School Cafeteria, 7:30 p.m., November 19.

Duplin County—Beulaville School Cafeteria, 6:30 p.m., November 21.



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the Free Will Baptist

AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 18, 1970

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Editorial...

Cover Photo by Harold M. Lambert

I—AND YOU

If I snap at a person when I feel somewhat tired, you say that I am ill-tempered. When you do the same thing, it's because you are nervous. If I take a drink, you say that I am a guzzler. When you do it, you are just being sociable. If I say something unfavorable about someone, you say that I am being slanderous. When you do it, you are just relating the facts.

If I drive fast enough to make an appointment, you say that I am reckless. When you do it, it's because you don't want to waste time. If I don't speak to someone in passing, you say that I am snobbish. When you don't speak, it's because you don't recognize people at a distance. If I request a raise in salary, you say that I am greedy. When you do it, it's because you deserve it.

If I dress casually, you say that I don't exercise the best taste. When you do it, it's because you don't want to be stiff and formal all the time. If I don't tell the exact truth, you say that I am lying. When you don't tell the truth, you are only being a little discrete. If I don't keep things on the up-and-up, you say that I am sinning. When you don't, you are just compromising a bit.

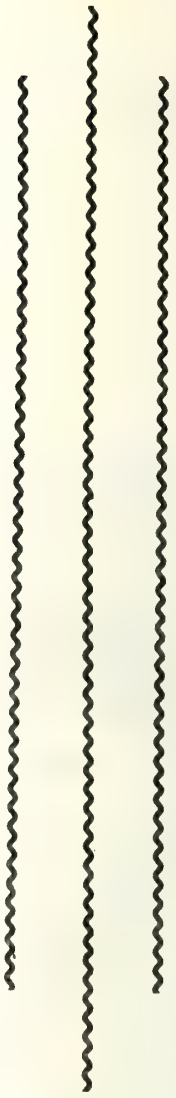
If I save my money and try to use it wisely, you say that I am selfish. When you do, you are just being conservative. If I sing at the top of my voice in church, you say that I am showing off. When you do it, you are lifting your voice in praise. If I laugh out loud at somebody's joke, you call me silly. When you do it, it's because you appreciate good humor.

If I wear more than three suits in a week's time, you call me a clothes hog. When you do it, it's because you are a smart dresser. If I deliver long speeches, you say that I am boring. When you do it, you are showing how knowledgeable you are. If I accept many invitations to parties, you say that I am frivolous. When you do, it's because you're so popular.

If I have more than one helping of food, you call me gluttonous. When you do, you are complimenting the hostess. If I read a new best seller, you say that I am delving in trashy material. When you do, you are keeping abreast of the times.

If I take charge of some situation, you call me a dictator. When you do, it's because you are a natural-born leader. If I take an interest in somebody else's problems, you say that I am meddling. When you do, you are giving the benefit of your wise counsel.

From our discussion it would appear that both of us need help, but one of us needs it more than the other.



The Free Will Bapti

NOVEMBER 18, 1970

Volume 85 Numb

TOMMY MANNING, *Editor*

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Free Will Baptist Press Foundation,

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Carolyn Bailey--Schoolteacher

these pessimistic days, Christians often forget that God is still on His ne and that tens of thousands of cated schoolteachers are still in their srooms.

e are, of course, faced with the eme Court rulings against prayer and e reading in public schools. But no t decision can stop a Christian teach- rom being an excellent example, nor a law stop a good teacher from in- ncing her pupils toward righteous- . It would be easier to blot out the than to do that!

ven before Carolyn was born, her her had prayed that her child would useful in God's work. Saved at an y age, and belonging to a church that eves in complete dedication, Carolyn ed for guidance in selecting her life's k.

aving been born in Black Mountain, th Carolina, and delivered by Dr. Nel- Bell, who is now the executive edi- of **Christianity Today,** unusually good uences surrounded Carolyn. But like of God's children, she had to make own decisions.

s Carolyn struggled through high ol, attended local revival meetings, sought God's will, it became increas- y apparent that God wanted her to be elementary schoolteacher. The day received her degree from Appa- ian State Teachers College in Boone, th Carolina, was a very happy one. n she had a position in a Black Moun- school. As she entered its doors, she did not dream of the heartbreak and the joys which would soon be hers.

by CHARLES LUDWIG

The snug little mountain town is located high in the Black Mountains and is only a short distance from the Great Smoky Mountains. Few places in America have finer scenery. There are snow-topped peaks, vast rolling valleys, magnificent pines, hovering cumulous clouds, and twisting, fish-laden streams. The crisp, clear air makes one glad to be alive.

Within a few minutes of the school, there is the lovely mountain where Billy and Ruth Graham make their home. An invitation to see the Graham home is a treasured one, for Billy is away much of the time, and when he is home he needs privacy.

Billy bought his two-hundred-acre retreat for a mere sixteen dollars per acre, and friends provided funds to erect the house. The house is built of logs salvaged from old cabins, for Ruth is devoted to the Early American motif. The simple but lovely home can be seen from the Blue Ridge Parkway.

As Carolyn labored with her classes, she often wondered if she would ever get to meet the famed evangelist. Then one crisp fall morning as she faced her new fifth grade, she learned that the name of one of her students was Franklin Graham and that he was the son of the evangelist! For a moment there was an emptiness in her stomach. Then she remembered that Graham believes in and preaches the necessity of a well-regulated home. She knew that he believes in discipline. Relaxing in this knowledge, she treated Franklin in the same way that she treated the other children. Her common sense told her that this would please his parents.

One day Franklin came to class chewing gum. "Take your gum out and throw it into the wastebasket," she ordered.

Franklin obeyed. But as he threw the wad into the basket, he placed a fresh stick in his mouth. Soon Carolyn noticed him chewing again. "Take it outside and bury it," she said, inwardly smiling at his determination.

Franklin buried it. But again he slipped a new stick into his mouth. This time Carolyn sent him to the principal with a note. And in Black Mountain, North Carolina, the principal is equipped with a paddle—and he frequently uses it!

Deep inside, Carolyn wondered what Dr. Graham would think, and she also wondered about Franklin's reaction. But any worry was wasted emotion. The Grahams have taught their children to obey and respect their teachers.

At Christmas, Franklin approached Carolyn's desk and presented her with a lovely wallet, which included a picture of his family. And twice since then, the Grahams have invited Carolyn up to their home.

As God has planned for most of us, romance came into Carolyn's life. She fell deeply in love with Earl Bailey, a cloth-finisher in a nearby plant. Soon they were married. Both of them are workers in the Black Mountain Church of God. Carolyn was made the superintendent of the Sunday school, and through her efforts it has been enjoying a steady growth.

In 1967 their first child was born. Amanda Sarah was premature and weighed less than four pounds at birth. This meant that Carolyn had to go home from the hospital without her. Three weeks later, Amanda was allowed to come home. But it was uncertain whether she would live. Within days she had to be returned to the hospital. Carolyn and Earl and the church continued to pray, but there was little or no discernible progress.

At the end of two months Amanda had gained weight, but she was clearly not out of danger. One morning Carolyn found Amanda choking. She got her to the hospital just in time. Then Amanda came down with pneumonia. The Baileys hoped and prayed. But Amanda lingered on between life and death.

During those anxious days, the former pastor, David Stephenson, came to Morganton to conduct special meetings. Carolyn attended and asked if he would come up to Black Mountain to pray for

(continued on page eleven)

MISSIONS

EXPRESS YOUR THANKS THROUGH GIFTS TO MISSIONS

by JOSEPH INGRAM,
Director-Treasurer

God has been great in His blessings to Free Will Baptist churches during the past year. We have experienced many hours of indecision, sorrow, and anxiety; but in the midst of all these moments, God has proven Himself to be a "friend that sticketh closer than a brother."

It is the time of year now to give thanks for those times of blessings. Maybe you remember the blessed revival during the last year, and the friend or member of your family that you were privileged to have a part in reaching them for Christ. For these, along with the many other blessings too numerous to mention, we give thanks.

Let us as Free Will Baptists not forget to give thanks to God for those that have surrendered to the call of Christ to go into other lands to witness for Christ to those who desire to hear the message. At your time of worship on Thanksgiving Day, do not forget the Rev. and Mrs. Joe Barrow and family in Rhodesia, the Rev. and Mrs. Harold Jones and family in the Philippines, and the Rev. and Mrs. J. E. Timmons and family in Mexico; along with the seven native Mexican pastors and their families. May each Free Will Baptist family remember these missionaries as they are miles away from their families.

It seems during the Thanksgiving and Christmas seasons, our people and churches get so involved in the busy holiday shopping that they tend to forget the needs of the mission program.

Let me suggest that you do something special this Thanksgiving and Christmas in behalf of the cause of Christ.

1. Take a special offering of Thanksgiving for the support of missions.

2. Write to your missionaries, but do not expect them to answer, for it would be almost impossible to answer each letter.

3. Have a special program at Christmas by decorating a Christmas tree with money for missions.

4. Have a special season of prayer for your missionaries.

5. Check to see if your church has made a contribution to missions during the first six months of this church year.

For those of you that would like to write to the missionaries, their addresses are:

The Rev. and Mrs. Joe Barrow
Biriiri Mission Station
P. B. M. 7295
Umtali, Rhodesia

The Rev. and Mrs. Harold Jones
P. O. Box 345
Davao City, Philippines

The Rev. J. E. Timmons
Route 1, Box 11
Quemado, Texas 78877

If you need any information concerning your mission program, please contact me, the Rev. Joe Ingram, P. O. Box 979, Goldsboro, North Carolina 27530, telephone (919) 734-5946.

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Sandra Jones Writes . . .

"Well, on Sunday, November 1, we will have been in Davao City, Philippines, for one year. Of course, we left the states in October, 1969, but we did not arrive here until November 1. I sure hope the time has passed as fast for our families and friends at home as it has for us. I guess staying busy makes it seem like such a short time.

"We recently had a typhoon to come very near us. Many homes were destroyed and some people were killed. Davao City is not usually hit by typhoons, but this time the coast was greatly affected.

"Can you imagine me teaching physical education? That is what I will be doing next semester at the Bible School. I really do need the exercise myself. I am glad for the opportunity to get closer to the girls of the school. I am also enjoying the class in religion at Philippine Women's, Grades 3-6.

Churches and Ministe Available

(NOTE: This column is provided, wh needed, for any church that is seeking pastor and for any minister who is seeki a church to serve and would like to g such notice. Please send the necessary formation to the editor of "The Free W Baptist." Each notice will run for two sues only.)

Mr. James E. Warren is a member the Jackson Heights Free Will Bapt Church, Kinston, North Carolina, a was licensed to preach, April 26, 197 He announces that he is available f part-time preaching appointments a would like to fill in for anyone desiri his services. He would also consid serving as full-time pastor of any churc

Mr. Warren has worked with the R A. Graham Lane of New Bern, Nor Carolina; and anyone wishing inform tion about Mr. Warren can inquire Mr. Lane.

Mr. Warren can be reached by phoni Jackson 527-1648 in Kinston, or writing him at 1000 Poplar Street, Kin ton, North Carolina 28501.

"Harold is staying very busy at scho He is preaching at the Bible School most every Sunday now, so he has much opportunity to go outside t school.

"Continue to pray for us that we m be able to do those things that are b fore us for the glory of God."

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The Little Orphan Girl

A TRUE STORY
by MRS. ORA BARNHILL

I HERE was once a little girl who, at the age of four, had her mother ken away. She was so lonely and sad l the time. She missed her dear moth- so much. She remembered her moth- very well, but she just couldn't under- and why she had to leave. She just dn't understand death at all, so she oked for her mother to come back veryday.

She felt that her whole world had llen in. Everyone picked on her— rown-ups and children too. She felt ft out of everything. But, her life ent on in its rugged way.

Part of the time she had no home. he went from place to place, unwanted nd unloved. She would ask people for home; some would take her in, and me would not. Through their actions, he was made to realize that she was ot loved or wanted. So, she lived a fe of fear, anxiously waiting for her ama to come home. She just wandered round, searching for a friend. Often he was abused and beaten for no reason t all.

Finally, she realized that her mother as gone, never to return. Her griefs eturned anew. As she was pushed rom one place to another, she never new which way to turn. She went to ve with a family in the country. One eautiful Sunday morning the family arents and children) took a trip, but o one noticed the "little pest," as she was often called; and she was left alone, all alone, in the big house. She was so lonely that she wanted to die.

She got out of the house and with bowed head she started walking down the road. All at once she heard beautiful music. Suddenly she saw a little country church. Someone was playing "The Old Rugged Cross" on the old-fashioned organ. Oh, it was so beautiful! She crept inside and sat down at the back of the church. She was so afraid that someone would kick her out. But to her surprise, the people were very kind to her. They invited her to Sunday school and to church. She was so very happy. She felt loved and wanted after this happy occasion.

She went home feeling more content than she had in a long time, but a storm came up that afternoon—a terrible storm—and she became so afraid that she knelt and prayed. It seemed as though a hand was placed on her head. Then a verse in the Bible came to her mind: a verse which told of Jesus' saying, "Suffer little children to come unto me and forbid them not." That day the little girl found a Friend, the One who became her whole life. Jesus was this Friend's name, and from that day forth, whenever she felt hurt or alone, she would talk to Jesus.

You may wonder if I knew this little girl. Sure, I did. I was that little girl.

(This story was written by Mrs. Ora Barnhill, who works at the Free Will Baptist Children's Home, Middlesex, North Carolina. In a letter to the editor she told of her love for her work among the children at the Home, and she related this story hoping that it might prove a blessing to someone.)

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Pop Party at Piney Grove, Greenville

High school seniors interested in attending Mount Olive College are invited to an informative pop party on Thursday, November 19, 1970, in the fellowship hall at Piney Grove Free Will Baptist Church. An official and students from the college will be on hand to supply information and to answer any questions. Interested students may pop in anytime between the hours of 7 and 9 p.m. Piney Grove is located four miles west of Greenville, North Carolina on Highway 264. The Rev. H. Adrian Grubbs Jr. is the pastor.

TEN TV COMMANDMENTS

1. Thou shalt not permit thy television set to come between thee and devotion to Christ and the church.

2. Thou shalt not cause it to become a graven image, demanding above its due in time and money.

3. Thou shalt not prize any program of higher value than the prayer meeting or Sunday evening service.

4. Thou shalt carefully evaluate the programs and not permit thy mind to become so cluttered with base thoughts that the virtues of Christ and the presence of His Spirit are crowded out.

5. Thou shalt seek in the programs a balanced diet of entertainment, information, education, and inspiration.

6. Thou shalt be prompt to turn off the TV set upon the arrival of company.

7. Thou shalt not permit the television to crowd out family conversation and counseling, but use it for the mutual benefit of all members.

8. Thou shalt use its dramatic advertisement as opportunities to teach children what is wrong with the wrong and right with the right.

9. Thou shalt enlist the support of fellow Christians in expressing by mail approval of religious and respectable programs and sponsors.

10. Thou shalt enlist fellow Christians in expressing by mail disapproval of such sponsors and programs as oppose Christian concepts and convictions—Log of the Good Ship Grace.—The Christian Parent.

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The Grand Opening will feature Mr. Allen W. Harrell and his new book, "Splinters from My Gavel."

(Judge Harrell is a resident of Wilson and will be at the store on Saturday to autograph his book.)

News & Notes of DENOMINATIONAL INTEREST

Fifth Union of Eastern Conference
Warden's Grove Church

The Fifth Union Meeting of the Eastern Conference will convene with Warden's Grove Free Will Baptist Church, Lowland, North Carolina, Saturday, November 28. The host pastor is the Rev. Billy Twiddy. The union will begin at 10 a.m. with the following program:

10:00—Congregational Hymn
—Devotions, the Rev. Willie Stilley
—Welcome, the Rev. Billy Twiddy, Host Pastor
—Response, the Rev. Owen Arthur
10:15—Roll Call of Ministers
—Recognition of Visiting Ministers
10:25—Reading of Minutes of Last Union
—Roll Call of Churches
—Offering for Children's Home
10:50—Report of Denominational Enterprises, the Rev. Rudy Shepard
11:15—Business Session
11:30—Special Music, Host Church
—Report of Finance Committee
11:45—Announcements
11:55—Worship Service:
Message, the Rev. Clyde Cox
—Adjournment
—Lunch and Christian Fellowship

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Rocky Mount Church to Host
Second Central Union

The First Free Will Baptist Church of Rocky Mount, North Carolina, will be host to the Second Union Meeting of the Central Conference, Saturday, November 28. The Rev. Charles W. Crisp is the host pastor. The moderator, the Rev. Joseph H. Lehmann, will preside over the union which will begin at 10 a.m. The scheduled program is as follows:

10:00—Hymn, "All Hail the Power"
—Devotions, the Rev. Ray Wells
10:10—Moderator's Remarks, the Rev. Joseph H. Lehmann
—Welcome, the Rev. Charles W. Crisp, Host Pastor
—Response, the Rev. Harry Jones
10:20—Reading of Minutes of Last Union
—Roll Call of Ministers and Churches
—Reports of Denominational Enterprises
11:00—Business Session
11:20—Worship Service:
Hymn, "I Am Resolved"
Union Offering
Prayer
Special Music, Host Church
Message, the Rev. Adrian Grubbs
Hymn, "Jesus Calls Us"
12:00—Adjournment

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Gary Faircloth Receives
God and Country Award

On Sunday, September 27, Gary Wayne Faircloth received his God and Country Award during the services at Robert's Grove Free Will Baptist Church, Route 1, Dunn, North Carolina.



Gary, age 16, is the son of Mr. and Mrs. John T. Faircloth of Route 5, Dunn, and is a junior at Midway High School.

The Rev. Carol Hansley, pastor of Robert's Grove church, introduced the speaker for the occasion, Mr. Ted Broussord, scout executive for Sampson County, who spoke on the requirements for a scout to earn his God and Country Award.

This young scout is vice-president of his class at school, treasurer of the school student council, and enjoys all sports. At his church he is also very active. He has served as youth pastor on youth Sunday, as an usher, president of his Sunday school class, and program chairman of the YFA. He is also den chief for the Cub Scouts and a senior patrol leader of Troop 70, sponsored by his church, Robert's Grove.

First Union of Western Conference
Pleasant Hill Church

The First Union of the Western C ference will convene with the Plea Hill Free Will Baptist Church, Wa County, North Carolina, on Satur November 28. The scheduled prog is as follows:

Morning Session

10:00—Opening Devotional, the Rev F. Bowen
10:15—Welcome, the Host Pastor
—Response (to be selected)
10:20—Business Session
11:00—Worship Service:
Sermon, the Rev. Wayne West
Music, the Host Church
12:00—Lunch

Afternoon Session

1:00—Devotional, the Rev. Billy Yav
1:15—Business Session:
News from Denominational En prises
Reports of Committees
2:15—Adjournment
Moderator—the Rev. R. H. Jackson
Secretary—the Rev. C. F. Bowen

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Revival in Progress
At Daniel's Chapel

The Rev. Willis Wilson, pastor of Reedy Branch Free Will Baptist Chu of Winterville, North Carolina, is c ducting a series of revival services wh are in progress at Daniel's Chapel F Will Baptist Church, Route 3, Wils North Carolina. Services began Mon night, November 16, and will conti through Saturday night, November The time of the services is 7:30 p. m

The pastor of the church, the Rev W. Everton, is assisting Mr. Wils Special music is being rendered e evening, and a nursery is being provi for the young children. The public invited to attend the remaining servi

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HOME TO WITHDRA

The Board of Trustees of the Free Baptist Children's Home, Middles North Carolina, met Wednesday, Nov ber 11, at the Home, and voted to w draw from the Civil Rights Complia Act, as requested by the special sess of the State Convention in its Novem 9 sitting at the First Free Will Bap Church, Wilson, North Carolina.

Submitted by Mrs. E. C. Davenpo Member, Board of Trustees

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

OUNDATION AS $100,000 GOAL



Mark Cherry, fourth from left, was cted to a second term as president of Mount Olive College Area Founda- n at the foundation's annual banquet the Southern Belle Restaurant. Shown h him are, left to right: Dr. Charles pp, chairman of the social science de- rtment; Dr. Thomas Vernon, academic an; Preston Raeford, a foundation di- tor of Kenansville; Mr. Cherry of unt Olive; and foundation director, gene Price of Goldsboro.

A goal of $100,000 has been set by e Mount Olive College Area Foundation their 1970-71 effort to assist in the owth of the local Mount Olive College. The $100,000 figure represents a $40,- 0 increase over funds raised in 1969- . Foundation president, Mr. Mark erry, who has been elected to a second rm as head of the organization, said at $59,756.56 in contributions were ven to the school last year.

Saying that he was pleased with the ount, he went on to add that Mount ive College deserves further support d challenged members of the com- unity to work with the foundation in curing financial backing.

Mr. Cherry, in giving his annual re- rt, said that Mount Olive College is ore distinctive than most colleges be- cause of the "interest, concern, and dedication of those who work at the school."

Pointing to a number of the college's new methods of instruction—Cooperative Education, Individualized Instruction, Music Education, and Nursing—he called the programs "an alertness which has developed the school as a leader in higher education and a pace setter."

"Our area has the right to be proud, for we have one of the best programs of higher education available in the country here in Mount Olive," Mr. Cherry continued.

"Other colleges often seek consultation and advice from persons working at the school here. Continued growth of the college depends upon how well we respond as members of the free enterprise system in our support," he declared.

Eugene Price, a foundation director, introduced the nominating committee's candidates for office. Mr. Cherry was reelected to a second term as head of the group.

Jerry Bankhead has been named vice-president; Craig Kennedy, secretary; and Robert S. Williams, treasurer.

Bob Stoffel, Garette Strickland, R. Nate Reynolds, Preston Raeford, Jerry Bankhead, and Skip McMillian, were named to the board of directors.

Charles Becker, Brantley Sutton, and Eugene Price were named to the executive committee.

Dr. Thomas Vernon, academic dean; and Dr. Charles Sapp, director of the College's Cooperative Education program; gave a brief report on the institution's new programs.

Dr. Vernon told the group that Mount Olive College is making every effort possible to work with other colleges and secondary schools in the area to broaden educational opportunities available in Eastern North Carolina.

The College dean added that the school has recently begun a new program leading to a degree in nursing. "Students will take a two-year preparatory nursing program here; the remainder of their work will be at a four-year school," he stated.

In addition the college is also participating with local businessmen in a variety of courses in an effort to make classroom learning more useful. A number of Mount Olive businessmen are already serving as advisors.

Dr. Sapp reported that the College has three students in its Cooperative Education program work in California.

Dr. Vernon also explained the school's Individualized Learning program, which stresses that each student should proceed at his own rate, regardless of how much more quickly (or slower) he learns than his fellow students. "The program calls for individual commitment on the part of students and is considered the coming idea in education today," he explained.

The banquet was at the Southern Belle Restaurant. The Rev. Tony Gurganus, pastor of the First Baptist Church of Mount Olive; gave the invocation and Dr. W. Burkette Raper, president of the College; gave the benediction.—Martha Stokes, Mount Olive Tribune.

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You feed your body twenty-one times a week, whether it is hungry or not. Then why not throw your soul a bone once a week at least, even if it doesn't seem hungry? The poor thing may be too weak from starvation to make its wants known.—John Andrew Holmes.

CENTRAL YOUTH CONVENTION

The Central Conference Youth Convention will be held at the Winterville, North Carolina, Free Will Baptist Church, Saturday night, November 21, at 7:30 p. m. All YFA and AFC sponsors and members are urged to be present at this important meeting. An interesting program has been planned for your spiritual enjoyment. Announcements will be made in regards to the Spiritual Life Retreat which is to be held at the Mount Olive Free Will Baptist Church, Kannapolis, North Carolina, December 29, 30; and those planning to attend this retreat will not want to miss the meeting.

Visitors would be welcome at the convention Saturday night. Come out and see what the youth are doing, and join them in their wholesome fun! It is certain that you will be uplifted spiritually by their music, their personal witness, and their zeal for Christ!



SUNDAY, NOVEMBER 22

A Sower's Prayer

Scripture Reading—Psalm 148:2

God of all gardens, growing things,
Of quickened seeds and strong, bright wings,
Here are my hands that fumble so—
Teach them to help a plant to grow.
Use them to make a furrow straight,
Counting no task too small, too great—
If from the ground someone may see
A radiant flower bloom for Thee.

God of all homes and houses where
Faith has an altar reared for prayer,
Here are my lips that mumble so—
Teach them to help a child to grow.
Give them Thy patience, truth to guide,
Little steps to a Saviour's side—
That in the harvest there may be
A child, a youth, a life for Thee.

—*Ruth Margaret Gibbs,*
1010 *Illustrations,*
Poems and Quotes.

Prayer Thought

Please keep in mind that God is the God of ALL. He is the Almighty God: omnipotent, omniscient, and omnipresent.

MONDAY, NOVEMBER 23

Thanking God for All Things

Scripture Reading—2 Samuel 22:4

A mother said to me upon the recovery of her child from a serious illness: "Wasn't God good to give us back our child?" I was about to agree with her, when a thought came to me as never before, and to her surprise I said: "Yes; but would not God have been just as good, or just as kind, if your child had not come back to you?" Her answer was doubtful and without enthusiasm. It is easy to give thanks and to speak of God's goodness when we are having our wishes granted and everything is going our way. But, when we realize that we are to thank God for all things, we are brought face to face with the serious fact that pleasure, gladness, and gratification are not essential features or factors in thanksgiving.—*Sunday School Times, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

We should never take God for granted. We should give God thanks for everything and not just thank Him for our wishes that He fulfills.

TUESDAY, NOVEMBER 24

Why He Was Thankful

Scripture Reading—1 Timothy 2:1

How often have you ever thanked God for sight? A group of visitors at a summer resort had watched the sunset from the gallery of the hotel. A fat, unromantic-looking man had lingered until the last glow faded, and had seemed thrilled through and through by the beauty of it all. One guest, more observant than the rest, wondered about this, and so at supper she said to this man, who sat next to her, "You certainly did enjoy that sunset, Mr. B. Are you an artist?" "No, madam, I'm a plumber," he responded with a slow grin. "But I was blind for five years."—*Earnest Worker, Knight's Master Book, Eerdmans Publishing Company.*

Prayer Thought

Close your eyes for a few minutes, then open them and behold the beauty of the world. Are you thankful for your sight?

WEDNESDAY, NOVEMBER 25

Teach Us

Scripture Reading—1 Thessalonians 5:18

God, Thou hast given us so much—
We have a plenteous store!
Teach us to share, to yearn, to care;
Teach us to love Thee more.
Open our eyes, our ears, our hearts
To every human need;
Help us to glory in Thy light
Instead of caste or creed.
Let us not rest content and safe
While hungry children call;
Teach us to love as Thou hast loved—
Thou who art Lord of all.

—*Mary C. Adams,*
1010 *Illustrations,*
Poems and Quotes.

Prayer Thought

Each of us should thank God for everything He has given us. Let's make this Thanksgiving season a season of prayer.

THURSDAY, NOVEMBER 26

A Day That Has Been Moved About

Scripture Reading—Psalm 50:14

With Indians as guests about tables loaded with game and fish, wild fruits, corn bread, and vegetables from their new gardens, the pilgrim fathers celebrated their first American harvest festival in October, 1621. In 1777, during the course of the Revolutionary War, the Continental Congress appointed December 18 as Thanksgiving Day. During his first year of office, President Washington issued a proclamation recommending that Thanksgiving be changed to November 26. In 1864 President Lincoln changed it to the last Thursday in November. Again in 1939 President Roosevelt, desiring to lengthen the interval between Thanksgiving and Christmas, named the next to the last Thursday as the date of celebration. Finally, in December, 1941, Congress passed a resolution making the fourth Thursday in November as the date of celebration.—1010 *Illustrations, Poems and Quotes.*

Prayer Thought

Not only should we give thanks to on Thanksgiving Day, but everyday we live. Think how miserable life w be without His blessings and mercy!

FRIDAY, NOVEMBER 27

One by One

Scripture Reading—Colossians 3:15

Perhaps you have heard of the man wished to dispose of his home. He to see a friend who was in the real es business and, describing his house grounds to the man, asked him to write advertisement which he could put in newspapers. His friend did as he was quested and then read what he had ten to the home owner.

"Read that again," said the man wanted to sell his house. His fr obliged, to hear this astonishing rem "The house is not for sale. All my life wanted a place just like the one you described. But I never knew I had it I heard what you have written about

There is a grand old song: "Count blessings, name them one by one." some of us would do that very thing should be happier Christians.—*Knight's ter Book, Eerdmans Publishing Comp*

Prayer Thought

A lot of times we wish we had more terial things, then we look around and someone who has nothing of this wo goods. May we always be thankful what we have.

SATURDAY, NOVEMBER 28

He Came Back to Give Thanks

Scripture Reading—Psalm 106:1

A minister in England saw a young come into his church one weekday kneel at the altar to pray. The boy rem ed so long upon his knees that the cle man was desirous to know more a him. When the lad arose from his d tions the minister asked, "Do you o come here to pray?" "I have been four times in the last five days," he plied. "Have you some loved one wh fighting at Dunkirk?" asked the mini "Yes, sir," said the boy., "I have praying for my daddy. He came home day, and so I came back to thank God sparing his life," was the simple reply. the one leper who was cleansed, he ret ed to give thanks to God.—*Knight's Ma Book, Eerdmans Publishing Company.*

Prayer Thought

May we always be thankful for our swered prayers, and may we not neglec let God know!

NOW IS A GOOD TIME TO RENEW YOUR SUBSCRIPTION

On Saying "Yes" "No" and "Wow!"

SOMEONE has said that the difference between a healthy and an unhealthy person is that the former can say "yes," "no," and "wow," while the latter says "maybe," "I hope so," and "so what"! In other words, the healthy person is intelligently decisive and has not lost the capacity to be surprised by the wonder of life.

Indecisiveness is an evidence of a poorly adjusted personality. It is often associated with "that old tired feeling." Often it isn't clear whether the psychic exhaustion is due to the indecisiveness, or whether the indecisiveness is caused by the exhaustion. To be repeatedly impaled on the horns of dilemmas is obviously an uncomfortable and tiring position.

Presumably there is nothing necessarily sinful about being indecisive unless it relates to our relationship to the Lord Jesus Christ and the doing of His will. But habitual indecisiveness certainly does not represent the Christian ideal. Our Lord gave us a perfect example of One who could make up His mind. And above all, He set His face "like a flint" (Isaiah 50:7) to do His father's will. And this included going up to Jerusalem to suffer on the cross for you and me.

The Bible is a great text on the science of choice, which has been called the "science of sciences." By command and by example we are challenged to choose the Lord Jesus Christ and His will as our ultimate loyalty. Bible personalities exemplify the truth that to choose is to live, and to live truly as a real person is to choose wisely. Examples include Joshua, Elijah, Ruth, Moses, the Apostle Paul, and many others. What we do at the major crossroads of life not only reveals what we are but it also has a great deal to do with what we shall become.

How can we cultivate a capacity for discriminating decisiveness?

1. We can follow the wise counsel of William James and cultivate a certain amount of self-discipline for its own sake. "Keep the faculty of effort alive in you by a little gratuitous exercise everyday," said James. "That is, be systematically heroic in little unnecessary points, do every day or two something for no other reason than its difficulty so that, when the hour of dire needs draws nigh, it may find you not unnerved and untrained to stand the test." The will, like every other aspect of the personality, is subject to the laws of habit formation. Every worthy resolve, carried out, results in a stronger moral character.

2. Gather all available facts bearing on the decision, organize them, and select those that are pertinent. Write down the pros and the cons. Consider alternative means of solving the problem. Then decide!

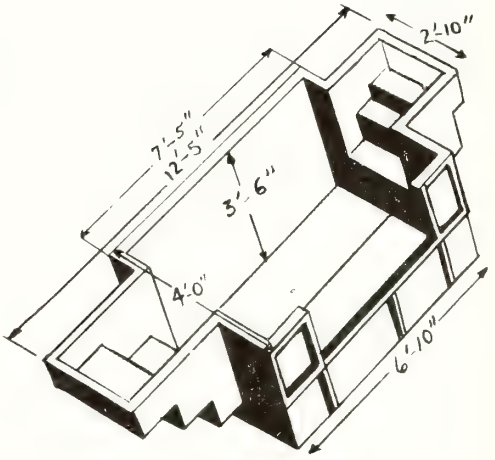
3. But postponing a decision may itself be a wise decision. This is not the same as indecisiveness. Forming premature decisions is often the most dangerous mistake a person can make. A provocative bit of advice by Chester I. Bernard makes this point clear: "The fine art of executive decisions consists in not deciding questions that are not now pertinent, in not deciding permaturely, in not making decisions which cannot be made effective, and in not making decisions which others should make."

4. Recognize that courage is a crucial ingredient. President Andrew Jackson once said, "One man with courage is a majority." The main reason for unhealthy indecisiveness, with its psychic exhaustion, is a lack of courage. Such persons are like the man who, in the parable told by Jesus, buried his talent (Matthew 25:25). They are afraid.

Life is full of calculated risks. In all major decisions, such as choosing a mate or a vocation, we must be prepared to lose as well as to gain. Even love itself may be thought of as vulnerability. Sacrifices are involved in all important decisions, whichever way we choose.

Above all, we need a comprehensive master choice to give the indispensable dimension of directedness to our lives. That master choice, we believe, should be the Lord Jesus Christ and His way.—Paul T. Culbertson.

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1. That there is only one God who is infinitely perfect, the Creator, Preserver, and Righteous Governor of the Universe; that His eternal existence is in three persons: Father, Son, and Holy Spirit; that all three are equal, but distinct persons. They are the divine Trinity.

2. That Jesus Christ is the only begotten Son of God; that He was born of the Virgin Mary; that He died for man's redemption; that He ascended to heaven and is today at the right hand of the Father as our intercessor.

3. That both, the Scriptures of the Old and New Testaments, were given by inspiration of God, and that they only constitute the infallible rule of faith and practice.

4. That man was created innocent, but by disobedience fell into a state of sin and condemnation and stands guilty before God and separate from Him.

5. That it is the privilege of all men to be saved; that God desires the salvation of all; that the gospel invites everyone; that the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

6. That the human will is free and self-controlled; that it is possible for a person who has been saved by divine grace to make shipwreck of his faith and become lost. The person (believer) who through grace perseveres unto the end of life has promise of eternal salvation.

7. That sanctification is initial at regeneration and continues progressively through the Christian experience, becoming final and complete in heaven.

8. That there are three gospel ordinances to be perpetuated under the gospel teaching: baptism by immersion, the Lord's Supper, and washing of the saints' feet.

9. That tithing is God's financial plan for supporting the work of the church here on earth.

10. That our Lord and Saviour, Jesus Christ, who ascended on high, and sits at the right hand of God, will come again; that there will be a resurrection of all men, each in its own order; that they which are saved will come forth to the resurrection of life, and they which are lost unto the resurrection of damnation; that the wicked will "go away into eternal punishment, but the righteous into eternal life." This is the final judgment.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Were the apostles converted ore the Day of Pentecost?

Answer: Yes, I think so. While here us told them: "Notwithstanding in s rejoice not, that the spirits are sub- t unto you; but rather rejoice, because r names are written in heaven" (Luke 20); "Now ye are clean through the rd which I have spoken unto you . . . e were of the world, the world would e his own: but because ye are not of world, but I have chosen you out of world, therefore the world hateth " (John 15:3, 19). While teaching m during His life's ministry on earth, said many things to and about the stles that indicate to us that they re converted men. "For the Father nself loveth you, because ye have lov- me, and have believed that I came out m God . . . Now are we sure that thou owest all things, and needest not that man should ask thee: by this we be- e that thou camest forth from God" hn 16:27, 30); "And I will pray the her, and he shall give you another nforter, that he may abide with you ever; Even the Spirit of truth; whom e world cannot receive, because it th him not, neither knoweth him: but know him; for he dwelleth with you, d shall be in you" (John 14:16, 17).

Jesus says that the world cannot re- ve the Holy Spirit; that, He declares the time He so speaks, is in these stles. Later in years, Simon wanted give money that he might have the irit's power, but he was rebuked by ter: "And when Simon saw that rough laying on of the apostles' hands e Holy Ghost was given, he offered m money, . . . Repent therefore of s thy wickedness, and pray God, if rhaps the thought of thine heart may forgiven thee. For I perceive that u art in the gall of bitterness, and in e bond of iniquity" (Acts 8:18, 22, 23). u must read the whole passage to see at this person was not converted, but at by sincerely turning from his sin to d, he might be converted. As the Holy Spirit manifested Himself in the presence of Simon, he thought of the power that it might be used in a carnal advantage. All who thus think and feel are out of tune with God and need to repent that they be brought into a right relationship with Him. If they don't repent like Simon was informed concerning his lot, they perish. But how different the apostles were, and what a contrast was seen in their attitude! They were waiting upon the Lord, for He had promised and received just that. (See Isaiah 40:31.) "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. . . . And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:1, 2, 4, 42).

Jesus said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Matthew 7:16, 17). The 70 disciples proved themselves to be fruitful when Jesus sent them out two by two. "After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. . . . And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name" (Luke 10: 1, 17).

The Bible teaches that as a rule you may expect of a professing Christian the same as you expect of a tree in an orchard or in a forest. This tree bears fruit according to its nature. It also leaves seeds that reproduce its kind. The disciples were Christians, and they left all to follow Him. He breathed on them and commissioned them. They went out in the power of His Spirit and people turned from their evil ways to Jesus. Those demon-possessed people had the demons that were subject to Jesus' casting them out. They were saved; saved because these disciples spoke Jesus' Word. The Word carried with it then as now the power of God unto salvation when spoken correctly and by those sent out. The scribes, Pharisees, and Sadducees did not have such authority. You and I who are real Christians are so endowed. Paul said, "Let every one examine himself." The Bible gives us the criteria by which we may do this. If we do not come up to Jesus' standards, it is time for us to repent.

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Carolyn Bailey – Schoolteacher

(continued from page three)

her daughter. Pastor Stephenson made an appointment and prayed for Amanda. She was instantly healed. Within a few days a healthy color came to her cheeks, and within a few weeks she weighed fifteen pounds.

Those trials have given Carolyn and Earl a lot of confidence in the positive will of the Lord for His children.

Carolyn is staying in teaching. She feels that this profession is one of the most satisfying means of witnessing that are available today. Each time she faces a new class, she asks the Lord for wisdom in dealing with the students. Experience, wide reading, and a study of the Bible have taught her that great possibilities are inherent in the young personalities that come to her class each day.

Moreover, she believes that she is in God's will, and this gives her confidence that He will help her at all times.

"How did you get along with Billy Graham's dogs?" I asked, as I thought of Heidie, the huge Saint Bernard.

"Oh, just fine," Carolyn replied. "Every time the Grahams ask me up to their home, they tie up the dogs!"—Gospel Herald.

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THE TIME TO TRUST

When nothing whereon to lean remains,
When strongholds crumble to dust;
When nothing is sure but that God still reigns,
That is just the time to trust.

—Anonymous.

STORIES

for our youth



THE RIGHT DECISION

JANI HOWE

THE hubbub in Jack's classroom was fierce; it sounded as if all twenty-five boys and girls were talking at once. Jack was trying to get Miss Worth's attention.

Miss Worth clapped her hands for silence. "Yes, Jack?" she said.

"I think we should use the money we've collected to buy Tony a good game," Jack suggested.

A game seemed to Jack to be the best thing to buy a boy who was confined to his bed. Tony Gardenas had had a serious operation and wouldn't be back to school for quite awhile—maybe not until after the Christmas holidays.

"That is a very good suggestion." Miss Worth added "game" to the list of suggestions on the chalkboard. "Now we have had suggested a game, books, art supplies, and airplane models. Are there any other ideas? Keep in mind, class, that we have five dollars to spend. Also remember that Tony will have to be able to use our gift from his bed or wheel chair."

Hands went up. Mary spoke. "I was just wondering, Miss Worth, whether we couldn't buy Jack's two chipmunks and cage to give to Tony. They could keep him company—"

"Hey!" Jack swung around in his seat. "Nothing doing!"

"Well, he is your best friend, Jack," Mary said. "You know he loves the chipmunks—"

"I also know he likes games," Jack replied hotly. "Besides, Chip and Munk cost more than five dollars!"

"I'm sorry, Mary," Miss Worth said, "but it really wouldn't be fair of us to ask anyone to sell a pet, no matter how nice a gift it would be for Tony. Let's think about the other suggestions, and after lunch we will take a vote on what to get Tony."

At morning recess, Mary walked over to Jack.

"Jack, why were you so angry with me awhile ago?" she asked. "I was only trying to help. I thought you'd want to help, too."

"Yeah, you want to help by giving my pets away," he said, glaring at her.

"But Jack, your mother told my mother that you hardly ever look at the chipmunks any more since you got the puppy!"

"Well, I'm training the puppy right now, that's why," Jack said. But as soon as the words were out, he knew that what he said wasn't really true. He had neglected the chipmunks lately because the puppy seemed to be more fun to play with. He told Mary to mind her own business and hurried off as the bell rang.

When the class voted on a gift for Tony that afternoon, their decision was in favor of books. Jack wasn't happy with the decision. He knew that his friend would rather have a game.

At home, the puppy, Jingles, bouncing up and down and nipping at Jack's shoelaces, met him at the door.

With a handful of cookies, Jack wandered down to the basement playroom. Chip and Munk were in their wire cage, racing along on their exercise wheel.

Picking half a nut out of one cooky, Jack dropped it into the cage. Both animals raced for it, bumping heads as they dived into the shavings that lined the cage.

Jack's mother came into the ro pulling the vacuum cleaner. "Hi," said. "Oh, I've already cleaned the cl munks' cage today. It's suposed to your job, remember?"

Jack nodded, feeling a twinge ins It had been weeks since he had clea the chipmunks' cage or had them for a run up and down his arms. felt bad, knowing that he hadn't b taking proper care of his pets.

"Of all things," he said, "Mary s gested today that the class should Chip and Munk to give to Tony."

His mother sat down and looked him for a minute. "And what did say?"

"No, of course. Chip and Munk my pets. A fellow doesn't go aro giving his pets away!"

"Oh, I see," his mother said. "You been so busy with Jingles lately, think you would be glad to find a g home for the chipmunks. They wo be good company for Tony, and he wo be a good playmate for them."

Jack, thinking that his mother sou ed just like Mary, went up to his ro without replying.

After dinner, it was impossible Jack to concentrate on his math ho work. Something was gnawing at edges of his mind.

It seemed, somehow, as if Mary his mother were forcing him to cho between his friends. If he gave the ch munks to Tony, he'd be giving up his furry friends. But if he kept Chip Munk, he wouldn't be doing what li he could to cheer up Tony. It just di seem fair to put a fellow in the posit he was in.

Jack went down to the playro again. When Chip and Munk saw standing by their cage, they both gan racing around.

"Ha! Look at those fellows," his said. He was seated in his easy chai the corner. "They're ready to play, J They haven't been that active in m evenings."

No, they haven't, Jack thought, membering that he hadn't taken th out of the cage in a long time. watched them scamper about and w dered if animals ever got lonely.

At school the next day, Miss Wo told the class that the books would chosen for Tony that afternoon and t she would stop by his house on Friday deliver them.

From that Wednesday until Thurs night, Jack couldn't get Tony out of

(continued on page fifteen)

MUSIC THAT KILLS

Music hath charms to soothe the ge beast"—so wrote Congreve. But e is music that does not soothe; it instead. It is deadening.

ecently in Denver, a series of experi- ts was brought to light, the results which were published. Over the past years, Mrs. Dorothy Retallack has ied on a series of experiments in the ratory of Temple Buell College. The eriments consist of the simple plac- of plants before the radio, exposing n to the various types of music. The tions are almost unbelievable. Three rs of rock music a day shrivelled ng squash plants, flattened philoden- n and crumpled corn in less than a nth. Mrs. Retallack wonders what same rock music is doing to human n-agers.

he experiments were carried on with eral hundred plants, and a large va- y—geranium, radish, corn, philoden- n, squash, petunia, zinnia, marigold, us, beans—all planted in the same , exposed to the same light, tempera- e and watering schedule. The plants osed to long sessions of sound, in- monious, rock and otherwise, leaned ay from the loudspeaker, collapsed, all died within three weeks.

wo sets of plants were exposed to different Denver AM radio stations. e group was exposed to KIMN, which ers rock music by the hour. Another up listened to KLIR, which offers rch music, Gospel hymns and semi- ssical music. The plants used were unias and zinnias. The petunias and nias listening to the rock refused to om, leaned away from the radio and wed very erratic growth, and finally d. The petunias tuned in on KLIR de- oped beautiful blooms and leaned to- rd the radio. The zinnias grew straight l higher. These experiments were re- ted for the benefit of those who were ptical. The results were the same— rock quite apparently killed plants, ile the soothing music helped them caused them to flourish. In every eriment, all of which lasted no longer n four weeks, the soothing melodies med to make the plants flourish, ile loud and discordant sounds made m droop and die. The rock music has negative effect while the effect of thing music is positive.

We have no doubt about the conclu- ns reached as to the effects of both es of music. We have long felt that rock with its hump and thump and jump is not music at all, but is just mere junk. It immediately gives us the jitters. It is bound to contribute to the unrest, instability, dissension, disruption, turmoil, vehemence and violence which are manifest in so many places in our nation and over the world. It is indicative of the godlessness of these days. The users of it find in it nothing to soothe—they turn to drugs for that. It is blighting to the soul and it is deadening to all sense of moral and spiritual values.

On the other hand, wholesome song and Christian song have a soothing and a saving power. How often have we entered God's house all filled with anxieties and worriments and yet perhaps in the singing of the first hymn we found our faith rekindled and our troubles rolled away under its comforting and soothing power. Music is a medicine for many disorders (we mean wholesome music). It soothes us when we are perturbed. It cheers us when we are disconsolate. Like with Saul in the hearing of David's harp, it softens the heart and mellows the soul and drives away anger. We can never know how much suffering and sorrow Christian music has assuaged and healed. It is balm to the soul and healing to the body. It is a bomb to our troubles. There is in Christian song a mysterious power which enables the soul to rise above all circumstances. It is grateful and refreshing as the breezes of the mountains. It is stimulating as the breath of spring. It is an echo of heaven itself. It comes to the mind like an enchantment from the world of infinite harmonies where God himself is found.

Christian song and wholesome uplifting music thrills, but rock blights and kills. There comes to our mind just now the words of a chorus:

Sing the clouds away, night will turn to day;
If you sing and sing and sing, You'll sing the clouds away.
Smile the clouds away, night will turn to day;
If you smile and smile and smile, You'll smile the clouds away.
Pray the clouds away, pray and pray and pray;
Night will turn to day, No matter what they say.
Sing and smile and pray, that's the only way;
If you sing and smile and pray, You'll drive the clouds away.

—*Christian Victory.*

= = = = =

Think of the sacrifice your mother had to make in order that you might live. Think of the sacrifice God had to make that you and your mother might live.—Selected.

"Don't stay away from church because it is not perfect. How lonely you would feel in a perfect church!"—Selected.

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR NOVEMBER 29



Growing Through Struggle

Printed Text: Matthew 5:10, 11; Ephesians 6:10-18

Memory Verse: James 1:12

I. INTRODUCTION

Some of the most valuable lessons of life have been learned, as Kipling observed, from those who have stood and disputed the passage with us. The naturalist is quick to inform us that all manner of life, from the most simple to the most complicated, is a struggle for existence, and that only the fittest survive and prosper.

Christianity, from the earliest days of its history, has been subjected to this struggle for existence. The New Testament writers are constantly warning the infant church of the persecution, the trials, and the tribulations that are sure to beset it. A careful study of church history reveals, however, that these periods of struggle, instead of weakening the church, served instead to strengthen it, both in its convictions and its determination to see the battle through to a victorious conclusion.

Individual members, as well as the church as a whole, grow and strengthen themselves through struggle. There is no easy way for the believer; though he is not of the world, he is in the world, and as long as he is in the world, he will be subjected to the trials and temptations of the world and exposed to all of the dangers which are present in the world. —The Senior Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. Life is a struggle, especially the Christian life.
2. Christ did not tell His followers that the Christian life would be easy, but that they would suffer persecution.
3. Paul compares the Christian life to a warfare.

B. The Certainty of the Struggle (Matthew 5:10, 11)

1. Christ does not promise to keep His followers from persecution and trouble.
2. He does promise them that if they endure they will be "blessed."
3. The persecution of the Christian will be false.

C. The Nature of the Struggle (Ephesians 6:10-12)

1. The Christian's strength is in the Lord.
2. We fight against spiritually wicked powers.
3. We need the whole armor of God for protection.

D. The Armor for the Struggle (Ephesians 6:13-18)

1. Take the whole armor of God.
2. Have your loins girt with truth and the breastplate of righteousness.
3. The feet shod with the preparation of the gospel of peace.
4. Take the shield of faith.
5. The helmet of salvation.
6. The Sword of the Spirit which is the Word of God.

—The Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. "Christians are called upon to join battle with the most formidable foes the world has ever known. The leader is Satan. He must never be taken lightly. He is a most determined, wily, deceptive opponent. He never gives up. He is an expert at disguise. When it suits his purposes he appears as 'a roaring lion' (1 Peter 5:8); at other times, he transforms himself into an angel of light (2 Corinthians 11:14). His followers are often found like wolves in sheep's clothing. Outwardly they appear as apostles, prophets, and workers for Christ, prophesying in Jesus' name, casting out demons, working various kinds of miracles; but beneath their disguises are false apostles and prophets and deceitful workers who will one day hear the Master say, 'Depart from me, ye work iniquity' (Matthew 7:15-23; 2 rinthians 11:13). Eternal vigilance the price of liberty and victory in spiritual as well as in the phys realm."—Selected.

B. In one of our western states, eral years ago, there was a very curi tourist attraction that many stopped see. On a rock standing alone in an a that was almost desert, was a tre tree growing from solid rock.

Think what difficulties this tree to overcome in order to live and gro

It began from a tiny seed. The s was blown across the barren plain miles before it lodged in a crevice of rock.

The soil was not conducive to grow Seeds planted in good soil grow eas but this hard rock was not a good pl for the seed to germinate.

The climate was unfavorable. The wind in summer and the cold blast winter attacked the tiny plant again again.

As Christians, we may find oursel in situations that are difficult. Th may be temptations to overcome, we nesses to get over, trials and proble that beset us. We may often feel giving up.

But think of the tree. It grew! It much against it, but it grew in spite the opposition.

Reference to the memory verse sh how this verse challenges us to overc difficulties for Christ. We can if try!—Standard Commentary.

C. This old story is still thought-p voking. A young Christian spent summer in a rough logging camp. Christian friends urged him to be str and resist temptation. When he retu ed they eagerly asked, "How did t treat you when they learned you wer Christian?" "Oh," he replied gli "they never found out. I didn't them."

If a soldier does not wear his arr of uniform it is difficult to tell him fr a civilian. If a Christian does not w the whole armor of God, the world n not know he is a Christian. There one, however, who does know what is: Satan. Without the armor the sil witness is in grave danger, even on fringes of the battlefield.—The Advan Quarterly (F.W.B.).

ys' and Girls' Stories

(continued from page twelve)

d. He wondered how it would feel miss weeks and weeks of school and e alone all day.

ooking at Chip and Munk on Thurs- night, Jack finally made his decision. e gave the chipmunks to Tony, they ld be going to a good home, and n they and Tony would have company. , Jack knew that he could still visit n often, for they would be only a houses away from him. He decided ake the chipmunks to school the next so that Miss Worth could give them Tony when she took the books.

he class, overjoyed with Jack's de- on to donate Chip and Munk, gave a rousing cheer.

The next week the class received a letter from Tony.

"Thank you so much for thinking of me," his letter said. "I want you all to know that this has given me something special to be thankful for this Thanksgiving. I'm thankful for friends like you. Your friend, Tony. P. S. Please come to visit me and the chipmunks whenever you can."

Well, Jack thought, I guess I made the right decision. But I sure wish decisions were easier to make!—My Pleasure.

= = = = =

A little boy, age eight, gave a profound definition of parenthood: "Parents are just baby-sitters for God."—Selected.

A child is not likely to find a Father in God unless he finds something of God in his father.—Selected.

= = = = =

Where there is love, there must be faith;
And where there is faith, there is peace indeed;
Where there is peace, there must be God—
And where there is God, there is no need.

—Author Unknown.

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AYDEN, NORTH CAROLINA, WEDNESDAY, NOVEMBER 25, 1970



I CAN, AND I AM THANKFUL

Editorial...

Cover Photo by Harold M. La

I CAN, AND I AM THANKFUL

I can't perceive the how or why
That makes the sunset paint the sky;
I can't expect to watch it all
Before the night around will fall.

But, still, I can see; can't I?

I can't project the sweetest chords
That Bach's magnificence affords;
I can't determine time or name
Of haunting tunes that might bring fame.

But, still, I can hear; can't I?

I can't decide why odors sweet
Would knock some fellows off their feet;
I can't discern; I do not dare
To call them commonplace or rare.

But, still, I can smell; can't I?

I can't deliver speeches long,
Compel the interest of the throng;
I can't recite orations grand
That bend the ear of every man.

But, still, I can talk; can't I?

I can't exalt with mellow voice
To let Him know my heart's rejoice;
I can't lift up in glorious song
Majestic notes so loud—and long.

But, still, I can sing; can't I?

I can't meander here and there
When day is cold or wet or fair;
I can't find time to wander far
Or set my feet toward yonder star.

But, still, I can walk; can't I?

I can't detect by fingers' touch
A fabric's weave, or its cost—how much;
I can't decide by grip of hand
The strength or character of man.

But, still, I can feel; can't I?

I can't relieve, though great or small,
Besetting problems that plague us all;
I can't convince the world it should
Be all transformed from bad to good.

But, still, I can pray; can't I?

I can, and I am thankful!

The Free Will Bapt

NOVEMBER 18, 1970

Volume 85 Numb

TOMMY MANNING, *Editor*

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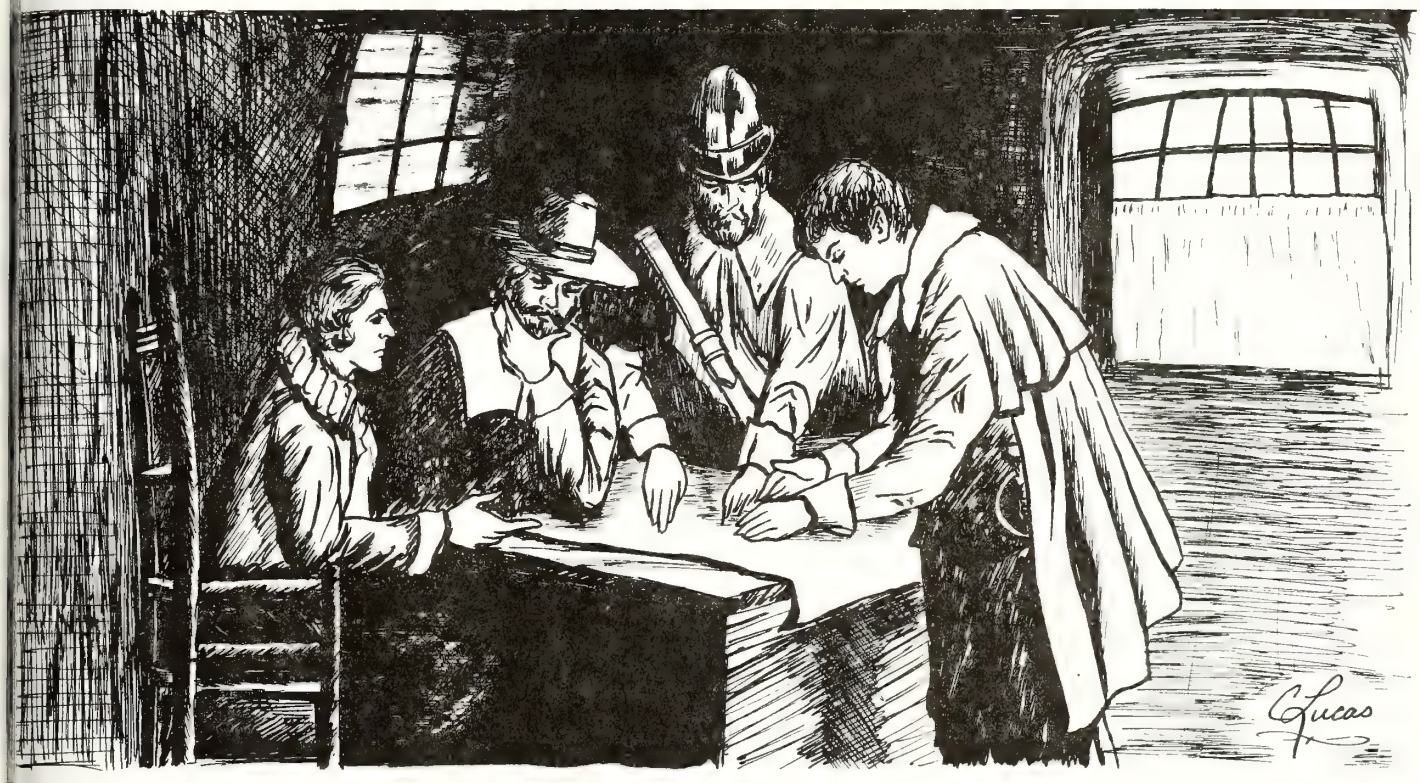
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The Dissenters at Plymouth

by THOMAS EDWARD VERNON

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HE American young at the spark of the nineteen-seventies are saying to American old that we don't love you that we won't honor or obey you. y say that the revolution is overdue that justice has slept far too long. ut! as not all of nature's experiments r fruit, so not all of man's ventures he realm of politics mature and pro- rate. The purpose of this essay is ecall to mind one such failure in the orama of American history — one se influence was completely dispro- tionate to the number of individuals olved. I refer to our "original dis- ters," the Separatists, and their Ply- th Colony.

t is not because of what those early lishmen succeeded in doing or what y did not succeed in doing which kes this recounting worthwhile. It he fact that they did exist, that they a part of our heritage, and more— y could play a significant role for our dern dissenters in pointing the way their latter day "new world." The logy seems more than superficial.

The early colonies must be seen, not isolated settlements fringing a primi- e coastline, but as precursors of an expanding European civilization reverberating its traditions and customs. However, those in the colonies did not represent all aspects of the culture, nor did they represent a cross section of the population from whence they came. They were as intent upon transplanting practices that were acceptable to relatively few at home as they were in sealing out objectionable elements dominant in the mother culture. The new order of necessity came to grips with all the factors in the local environment that made for variation: climate, fertility of soil, and configuration of the country. As the environment was subdued, so also underwent the men themselves a marked change.

One element to emigrate was a group of men intent upon establishing in the New World what they considered a more perfect society than they had known before. Major movements against the established order are almost certain to be accompanied by lesser movements of a more radical nature. And, such was the case of these Englishmen to whom I refer.

About 1580, Robert Browne had gathered around himself a small band of humble folk, small farmers, artisans, and laborers who outright rejected the authority of the state over the church. This set them apart from the other two, and main religious dissenting groups of the hour—the Anglicans and the Puritans. Browne's group would separate entirely from the Church of England, and they would permit each congregation to govern itself without state interference. They became known as the Separatists, or Independents.

Feared because of their dangerous beliefs, clearly not in accord with monarchial principles, and despised because of their lowly origin, the Separatists were effectively silenced in England. A number of them fled to Holland from congregations in the southeastern coastal area in 1593, 1606, 1607, and 1608. This was in order to escape James and his requirements of conformity and to worship as they pleased. Later, in 1620, some of them, after returning to England, set sail in the **Mayflower** for America. Not all who went to Holland came to America, and not all of those who came to America had been to Holland. Indeed, when the **Mayflower** set sail,

(continued on page fifteen)

OUR GREAT CHALLENGE

by L. E. BALLARD

We Original Free Will Baptists of North Carolina are now facing the greatest challenge of our history with respect to our Children's Home. At a special session of our State Convention held at Wilson, North Carolina, on November 9, 1970, and attended by more ministers and delegates than have attended any session of the convention in recent years, the convention voted against making the compliance necessary to obtain Federal help in the operation of the Home. It is not the purpose of this writer to argue one way or another about the wisdom of this decision.

The most commendable report of our special committee, made to the convention during its morning session, revealed that we stand to lose a good deal in material aid by our decision. There were also clear indications coming from representatives of a number of churches that we would have lost much in support for the Home if we had signed the pledges necessary to secure Federal aid.

The challenge that faces us is to prove to all concerned that we can, and will operate a home in an effective and worthy manner without government aid. If one child received into the home goes lacking for any service necessary to his reasonable welfare, this will be an indictment against us. If all the services we might have received from government agencies are needed by our children, then we must provide these services ourselves. This certainly means that we must give more than we have ever given for child support. It means also that our people must give more thought to this program of the denomination; that some among our denominational workers must learn more than we now know about child care, so that we will have prepared counselors within our own ranks to make up for those we might have had from the government agencies. The big question now is, Will we meet the challenge before us?

To this writer, one of the greatest sources of encouragement to believe that we will meet the challenge comes right out of the recent special session of our convention itself. During the past fifty years I have attended several meetings of Free Will Baptists held in times of "stress and storm"; but never have I attended one where there was more calm, more control of tempers, more Christian consideration of the rights of opponents, and more respect for human dignity than was manifested at the meeting in Wilson. Those who may have gone to the meeting expecting some of the kind of "bitter-tongue" talking we became so used to in the early sixties, were disappointed. There was very little of such to enjoy at the Wilson meeting!

Much of the credit for the kind of meeting we had is due to the fine way our president, the Rev. C. F. Bowen, guided the meeting. He had the courage to stick strictly to an intention, announced at the beginning of the meeting, to insist upon the observance of proper ethics of respect for one another. But I like to believe, also, that some of it denoted that we may have learned more about how to behave like Christians than we knew during some past "stress and storm" times.

When the vote was taken and the decision was announced, there was immediate evidence of a desire that there be no aftermath of which we would be ashamed. Persons known to have favored the losing side, appealed most earnestly that we lose nothing of good fellowship, and that there be no spirit of vindictiveness. A motion that we receive a special offering for the Home was received with overwhelming enthusiasm. This writer kept his "ear to the ground" after the meeting was over, and he heard such things as assurances from representatives of churches that had been withholding support that their funds would begin flowing back immediately; and he heard not one word of bitterness as he moved among the people who lingered about the church.

Let us check up a victory for the Christian spirit within the hearts of Original Free Will Baptists of North Carolina, and let us proclaim this message from the housetops:

"We will meet the challenge!"

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PRESS TO BE CLOSED

The Free Will Baptist Press and Bookstore at Ayden and the Free Will Baptist Bookstores at Smithfield, New Bern, and Wilson, North Carolina, will be closed Thursday, November 26, in observance of Thanksgiving Day. They will all be open for business Friday, November 27, at the regular hours. Thank you.

Churches and Minist Available

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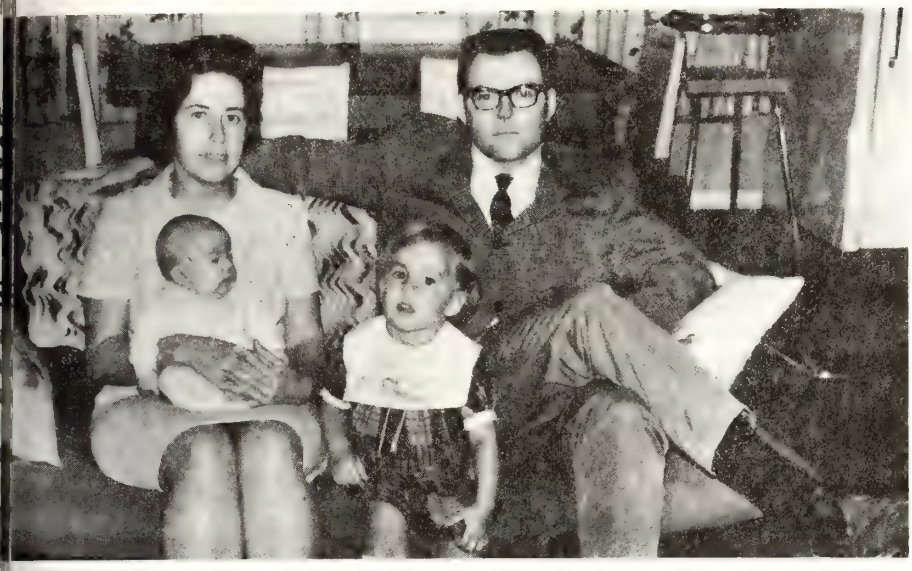
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A MONTH ON THE MISSION FIELD



The Barrows

fter carrying Mrs. Hardy and Ricky, 's mother and brother, to the Salis- airport for their return flight to United States, we returned to a stian retreat that caters especially to isters. The place is rightly called sthaven." We were sad. We had such a pleasant time with them. y had spent about three weeks in desia. It was so nice to hear first- d about all our folks and friends at e. Our time together seemed so t. Now they were gone.

he next day was Tuesady, the first of September. Following is a brief ount of my activities during the th of September. This month will w an average month of life on the sion field.

eptember 1—We went to the Salis- y airport to pick up Dr. Terry Hul- t, the General Secretary of the Ameri- Council of the Africa Evangelical Fel- ship. He spent the night with us at thaven.

—We were up at 5 a. m. I carried back to the airport (25 miles away) take a plane to Chiredzi. He was ng to see the Davis family and the k there. We will be working at redzi next year.

3—We went uptown in Salisbury to a new car battery (the old one quit us), and to buy some literature from Christian bookstore. We then drove 167 miles to Umtali and spent the ht with Dr. and Mrs. Hugh Deale, thodist missionaries.

4—I gave a book about a Christian t had undergone persecution in Rumania, a Communist country, to a man that runs and operates a camera shop in Umtali. He is an avowed atheist and Communist. I am trying to win him to Christ. We bought groceries in Umtali and returned to Biriiri, 72 miles.

5—Sermon preparation.

6—I preached at the Biriiri Church.

7-9—Preparation for school opening.

10—Back to the grind in school. We are usually up each morning around 6 to 6:30 a. m., and go to bed anytime between 10 and 12 p.m. Also I conducted the school boys' prayer session Thursday. Each Thursday night we meet together, have a devotion, and then break up into prayer groups. I am in charge of one group.

11—We went into Umtali. Faye and Sharon (new baby) had to see the doctor for their checkups. Faye was okay but the doctor wanted to see Sharon the next Friday. We spent the night with Dr. and Mrs. Deale. I visited an European from Hungary who was sick. I have been witnessing to him for several months.

12—Planned Sunday's service.

13—I preached at Zvimunda at an outstation. There was an elderly woman about fifty years old that received Christ. I got back to the mission station about 3 p. m. Dinner was good!

14—School teaching: I teach two different classes of geography, two classes of Bible, two different classes of health science and physical education. Presently, in Bible, we are finishing the Book of Acts and plan to study next the Sermon on the Mount. We have already studied Genesis through Exodus 15. They studied the parables of Christ last year.

15-17—I did an outline study on the Book of Job, concentrating on Chapters 1, 2; 38-42 during morning prayers. Each morning from 7 to 7:30 a. m. we have morning prayers. This service is similar to a chapel service at home. Usually it consists of a Bible study, with the exception of Monday, which is used as a time of prayer.

Wednesday (September 16) I conducted a Bible study on 2 John. We have a staff Bible study each Wednesday night. Altogether, our group consisted of about fifteen.

18—School.

19—We took Sharon back to the doctor in Umtali as he had requested to see her then. We stayed with the McCulloughs, a Christian couple from Ireland. Mr. McCullough teaches in an African Teacher Training College at Umtali. He is a deacon in the Umtali Baptist Church and is a very active Christian worker. That night he asked me to speak to a youth group that he leads.

20—Bible study.

21-24—School.

25, 26—I packed and drove about 40 miles (15 miles on dirt roads, and in the mountains) for a quarterly meeting. I took two school boys with me to help with the children at the meeting, as well as to help interpret. The place was way back in an area of afforestation. There was a maze of roads. It took us an hour and a half to find the place. I took along a sleeping bag and a low camp cot. Usually we sleep in old school buildings. This time I slept on the floor of an African teacher's home. (Usually the floors are made of mud and cow dung; however, he had recently cemented his floor.) I also ate my meals with him. The basic food is sadzi, which is cooked cornmeal in a cakelike form. All dip from the same dish. You get a handful of sadzi and ball it up in one hand, then dip it in a common bowl of greens and then eat it. I now understand the eating of the Lord's Supper better.

During the quarter, I was in charge of the Bible study. We studied 1 Thessalonians with Acts 17 as a history reference. At the end of the last meeting (Saturday night by lantern light), there was a period for questions. This question and answer period is standard. There are the usual questions like,

(continued on page ten)

News & Notes of DENOMINATIONAL INTEREST

Second Union of Western Conference

The Second Union Meeting of the Western Conference will convene with Barnes Hill Free Will Baptist Church, Nash County, North Carolina, Saturday, November 28, beginning at 9:30 a.m. The program is as follows:

9:30—Devotions, the Rev. Walton Parrish
9:45—Welcome, Mrs. Henry Eason
—Response, Mrs. Luther Bissette
10:00—Roll Call of Ministers and Churches
—Appointment of Committees
10:10—Reading of Minutes
10:20—Moderator's Remarks
10:25—Report of Children's Home
—Offering for Children's Home
10:40—Business Session
11:05—Intermission
11:15—Special Music, Host Church
11:25—Report of Finance Committee
11:30—Worship Service, Buddy Sasser
12:00—Lunch

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Oak Grove to Host Cape Fear Union

The Union Meeting of the Cape Fear Conference will convene on Saturday, November 28, with Oak Grove Free Will Baptist Church near Newton Grove, North Carolina. The moderator, the Rev. C. Felton Godwin, will preside. The local church's pianist and organist will play for this service. The program will begin at 10 a.m. and is as follows:

10:00—Hymn
—Devotions, Mr. O. Kenneth Peddin
—Welcome, the Rev. C. Felton Godwin
—Response, the Rev. Edmund G. Gonzalez
10:15—Enrollment of Officers and Ministers
—Recognition of Visitors
—Reading of Minutes
—Appointment of Committees
—Roll Call of Churches
—Miscellaneous Business
11:15—Worship Service:
Hymn
Offering
Message, the Rev. W. O. Lassiter
12:00—Report of Treasurer
—Election of Officers
—Unfinished Business
—Adjournment and Benediction
—Lunch and Christian Fellowship

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College Benefit Dinners

Below is a list of the counties and the totals for the Mount Olive College Benefit Dinners that have been held through November 16, 1970. Please note that the Nash County's and Onslow-New Hanover Counties' totals do not include gifts that were to be mailed to the college after the dinners.

Carteret County, $2,367
Beaufort County, $1,850
Nash County, $936
Lenoir County, $1,965
Pitt County, $7,247
Wayne County, $3,000
Craven County, $1,948
Edgecombe-Halifax Counties, $1,025
Greene County, $3,476
Sampson - Harnett - Cumberland Counties, $5,265
Pamlico County, $2,259
Onslow-New Hanover Counties, $546
Jones County, $1,516
Johnston-Wake Counties, $4,473

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Is Your Citizenship Showing?

by Mrs. D. Joe Hendrickson

Your citizenship can show and be perfectly acceptable with today's styles, mini or midi. If your citizenship doesn't show, America will no longer be the land of the free and the haven of refuge for oppressed peoples from around the world.

Does your citizenship show in the area of **Civic Responsibility?** Forty-five percent of those entitled to vote didn't in the last general election. Can they plain if "they" don't vote as they them to in Washington or in their state capital or their own city hall? should they? They vote the way ones who elected them want the vote. Our civic responsibility rec us to be involved—visit the courts cooperate with the police. To do check the crime patterns in your talk with school officials to find out many school drop-outs there are an cause. Is it because they need clothes, or to learn to read? A jo one child or remedial reading hel one child, is that too much to ask o of us?

Is your citizenship showing in area of **Americanization?** Are we ex ing a helping hand of fellowship to who want to become American cit and helping them to orient themselv the best in American life? This, may require reading and literacy cl or individual help as well as orient into such simple things as getting ar in an American supermarket. Talk a judge of a naturalization court to out the need and how you can help.

Is your citizenship showing in area of **Peace** and **Goodwill?** The ing for peace is one of nearly univ experience. Each Christian knows it begins with "the peace that passe derstanding in our hearts." How ca help others to have such peace? C tians have always been concerned a social issues, for Christians are con ed about their fellowmen. An u cerned Christian is a contradictio terms. We are concerned about the sical health and welfare of all p and equally so the moral and spir conditions of people and nations.

We can promote international goo through personal contacts with fo students and residents of other coun temporarily in our local commun Our Christian American citizer should be showing. . . .

Is your citizenship showing?— Union Signal.

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NOTICE

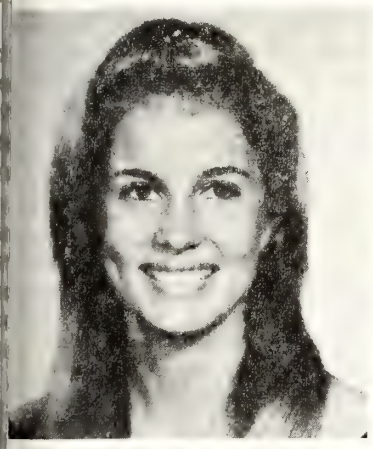
When sending pictures to be used articles for publication, please send sharp black and white prints. C snapshots do not reproduce well. A please do not request the return of tures unless accompanied by a sel dressed, stamped envelope. Thank

The Editor

Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

ss Hart On esident's Council



iss Deborah Hart of Ayden, North lina, has been selected to represent student body at Mount Olive on the ident's Council. The council is made of major administrative officers of College along with a representative n the faculty and student body.

iss Hart, a freshman at the College, nded Ayden High School where she ed as a Student Government Asso- on officer, a member and officer for National Honor Society, accompanist the chorus, and a Girls' State dele- . Deborah plans to pursue a career ducation. She is a member of the en Free Will Baptist Church and is daughter of Mr. and Mrs. Clarence of Ayden.

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ollege PACE Program

harles H. Harrell, financial aid di- or at Mount Olive College, has an- nced that the College PACE Program 1970 consisted of 40 students who e employed. They earned $1.60 per r for a gross of $29,651. The aver- wage for the Mount Olive College dents was $741.

Mount Olive College students were ed in the following counties: Beau- t, Bertie, Bladen, Carteret, Craven, Duplin, Lenoir, Onslow, Orange, Pamlico, Pitt, Sampson, Wayne, and Wilson.

Students working under PACE in Beaufort County were Denise Midyette, Sharon Woolard, Linda DeHoog, and Del Carter; Bertie County: Eolyne Kearney; Bladen County: Linda Thompson, R. G. Smith, Brenda Davis, and Sarah Davis; Carteret County: Jeannie Gaskins; Craven County: Samuel Lane, Christine Yeager, Arlinda Wilson, Darlene Avery, and Nancy Williams; Duplin County: Leslie Sumner, Sandra Southerland, and Marilyn Miller; Lenoir County: Cynthia Everett and Ted Worthington; Onslow County: Elizabeth Horne and Brenda Humphrey; Orange County: Mary Ward; Pamlico County: Lena Gaskill; Pitt County: Deborah Hart, Paul Boyd, and Carolyn Sue Lee; Sampson County: Donald Hill; Wayne County: Kenneth Bass, Warren Greenfield Jr., Cynthia Anderson, Gloria Outlaw, Walter Thompson, Eunice Sasser Jr., Ronald Creel, Sandra Bowden, Olivia Griffin, and Thomas Semaske; Wilson County: Kris Barnes and Wanda Jenkins.

The Mount Olive College PACE Program is a part of a statewide program in which 83 North Carolina educational institutions and 17 out-of-state institutions are participating.

During the summer of 1970 there were 2,743 students certified to work under the PACE Program in North Carolina. There were 2,167 students who actually worked and they earned an average wage of $750, and total wages of $1,467,000. Sixty percent of these students were freshmen and their wage per hour was $1.60.

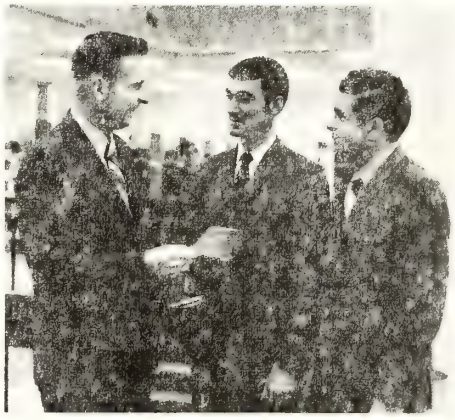
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Carter Resigns at College

Mr. Austin Carter has resigned his position as director of development at Mount Olive College effective December 18. Until further arrangements are made, the duties of this position will be assumed by the office of the president.

LIBRARY GRANT

Mount Olive College announces a special library grant in the amount of $500 from the Sears Roebuck Foundation. Presentation of the grant was made to Gary Barefoot, librarian; and President W. Burkett Raper; by H. D. Hill, manager of the Sears store in Goldsboro.



The Mount Olive College grant was a part of grants totaling $43,200 to 41 privately supported colleges and universities in North Carolina. Nationwide, the Sears Roebuck Foundation is contributing $1.5 million to more than 975 private, accredited two and four-year institutions.

In acknowledging this gift, President Raper declared that it would be used to purchase additions to the library's book collection which now exceeds 20,000 volumes. "We are indeed grateful to the Sears Roebuck Foundation for its investment in helping us to better serve both our students and the many friends who use our library for both their educational and personal enrichment."

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College Enrollment Announced

Miss Betty Lou McLamb, registrar at Mount Olive College, has announced a total enrollment for the fall semester of 418.

In addition to the 345 students enrolled at the College in classes for credit, 17 students are taking classes on campus for no credit. A New Testament class taught by the Rev. William Futch at New Bern, Saint Mary's Free Will Baptist Church, has eleven noncredit students. Dr. Michael Pelt is instructor of a course for Sunday school teachers and interested persons. Forty-five students attend class at Reedy Branch Free Will Baptist Church near Winterville.



SUNDAY, NOVEMBER 29

A Prayer for Teachers

Scripture Reading—Psalm 119:12

As to the seer in ancient time
The angel came with coal aflame
And touched his lips that he might speak,
O God, in Thy almighty name,
So to us in this latter day
Send down a purifying ray.

Put forth Thy hand and touch our mouths,
Whose holy task it is to teach
And guide the minds of eager youth,
That we may have inspiring speech.
Grant us vast patience, insight wise,
The open mind and heart and eyes.

Thus cleansed and quickened may we go
And teach those in the morn of life
The beauty and the might of peace,
The sin and ugliness of strife.
Then shall the angel's voice proclaim,
"You, too, have spoken in God's name."

—*Marguerite Emilio,*
1010 *Illustrations,*
Poems and Quotes.

Prayer Thought

May the Lord guide all teachers in the right direction and help them to instruct their students that Christianity might prevail.

MONDAY, NOVEMBER 30

Recipe for Success

Scripture Reading—Psalm 146:5

Take twelve fine, full-grown months; see that these are thoroughly free from memories of bitterness, rancor, hate, and jealousy. Cleanse them completely from every clinging spite. Pick off all spots of pettiness. In short, see that these months are free from all the past—have them as fresh and clean as when they came from the great storehouse of time.

Cut each month into thirty or thirty-one equal parts. This batch will keep for just one year.

Do not attempt to make up the whole batch at one time, but prepare one day at a time, as follows:

Into each day, put equal parts of faith, of courage, of work, of hope, of fidelity, of generosity, of kindness, and of well-selected resolution.

It would help also to put in a heaping tablespoonful of good spirits, a dash of fun, a pinch of folly, a sprinkle of play, and a heaping cupful of good humor.

Pour into the whole a great measure of love, and mix with enthusiasm. Cook thoroughly with a burning desire!

Garnish with smiles, then serve with sincerity, unselfishness, and cheerfulness.—1010 *Illustrations, Poems and Quotes.*

Prayer Thought

If each of us would use the above recipe for success, life would be more pleasant and happier for us and everybody else.

TUESDAY, DECEMBER 1

The Church's Responsibility

Scripture Reading—1 Corinthians 17:17

The church has a definite responsibility. No other agency, institution, or organization in this world has been charged with this responsibility.

We often alter or change our purpose because we either decide to do so, or someone expects us to do so. It is true that institutions must change as circumstances demand; in fact, their whole purposes may have to be altered because of external conditions. But this is not true of the church. The church is not an institution governed by the laws and purposes of men. We have but one Lord and one purpose.—1010 *Illustrations, Poems and Quotes.*

Prayer Thought

The purpose of the church has never changed. It is still the house of God, where He is worshiped, and where others are brought to Him.

WEDNESDAY, DECEMBER 2

A Strange Family

Scripture Reading—Joshua 8:35

The father has not missed church in twenty-three years. A son has not missed in twelve years. The mother has a perfect record for eleven years. A daughter has been present at the evening worship service every Sunday for eight years. I wonder what is the matter with this family? Don't they ever have company on Sunday? Don't they ever get tired on Sunday? Don't they ever have headaches or colds or nervous spells on Sunday morning, or callers or family reunions or picnics or anything? Don't they have a radio so they get good sermons from outside preachers? What's the matter with this family?—1010 *Illustrations, Poems and Quotes.*

Prayer Thought

What is the matter with this family? This family has the love of God in their hearts. Can you boast of such a record or of such a love?

THURSDAY, DECEMBER 3

A Word to New Members

Scripture Reading—Psalm 111:1

What you can expect of your church: help in your every need; peace of mind and a new thrill in living; fellowship with people and God; friendships that last a lifetime; answers to the problems of life.

What your church will expect of your interest in its program; your a ance at worship; your participation work; your support through the u weekly offering envelopes; your he winning others.—1010 *Illustrations, and Quotes.*

Prayer Thought

When you become a member church your responsibility is to he every way possible. Remember, your c is counting on you!

FRIDAY, DECEMBER 4

Why She Was Changed

Scripture Reading—Revelation 21:4

A minister tells of one of his me whom he used to visit. She was a woman of the most ordinary type, b was never able to touch a single stri sympathy or response in her cold n She went away for months. On her the minister called on her again and her strangely altered. Her face w diant with animation. She explained she had passed through a terrible everything had gone, and nothing w her but—God. "Then," she said, "I le to pray—and I prayed and prayed u actually touched Him!" Oh, touch hem of His garment, and you, too, sh whole.—*Knight's Master Book, Eer Publishing Company.*

Prayer Thought

When we receive Jesus Christ a Saviour we will be made whole. Rem that God is just a prayer away.

SATURDAY, DECEMBER 5

Personal Touch

Scripture Reading—Psalm 50:23

"I laid my hand upon the shoulde noble specimen of young manhoo asked him if he was a Christian. H plied, 'No sir; I have heard you every Sunday for seven years withou exception, but I am not a Christian He is now one of the most faithful bers of the church. What seven ye preaching had failed to do, five minu heart-contact accomplished."—*Knight's ter Book, Eerdmans Publishing Com*

Prayer Thought

Winning people to Christ is an i ant part in the Christian life. No meth soul winning is as effective as the pe contact.

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A Note of Thanks

The family of J. L. Rosser, bro and sister, express their sincere tude for your many kindnesses s them in the passing of their brothe loved one, Alton J. Rosser.

ABOUT THANKSGIVING

One day a group of people gathered the park around a wishing well. A h old man said, "If wishes could come ue, I'd wish I had five more years to ve. I can buy anything I want, but I n't buy time. I wish I had five more ars to live."

An elderly woman nodded and said, f I had a wish, it would be to have meone to love me—a mother, father, ster, brother, son, daughter, anyone—t someone to love me."

A young teen-age boy looked down at e braces on his legs and said, "I'd wish at I could run and run until I was red. I wish my legs were strong ough to carry me wherever I wanted go."

"It would be wonderful if I had some-ing to do—some kind of work to keep e busy," a grandmother said. "I need me work to keep me busy."

"I wish I had a nice, cozy house to ve in," a teen-age girl dreamed, "and aybe a new dress and new pair of oes for Christmas."

"I wish I had a pet," an eleven-year-d girl said.

"I wish I had a lot of friends," a velve-year-old boy said, "but I'd settle r one good one. We moved into a new eighborhood, and none of the kids will other with me. What I'd like most of l is a friend."

"I have everything I want," a teen-ge girl said, "except that I never go to urch or Sunday school. I don't know hy my family doesn't belong to a urch. My parents know about Jesus, ut they never talk about religion. I'd ke to go to church and help people to nd God."

"I wish someone needed me," a gray-aired lady said. "No one needs me any ore."

All of these people wished for differ-nt things—a few more years to live, a amily to love, a strong body, work to o, a nice house, a new dress and shoes, pet, someone who needed him, a friend, nd to know more about Jesus.

Would you wish for any of these ings? Or do you already have some f them? If you think about it, God has een very good to us, hasn't He? He as not given us everything we want be-ause while we are living here on earth, e are supposed to work for what we eed. If we had everything we wanted, e would probably be spoiled and un-happy. God wants us to find perfect happiness with Him in heaven.

So, instead of giving us everything, He gave us what we needed most. We must work for the other things. If He gave you a good mind, you still have to study, don't you? And if you want to go to college, He'll help you get an education, but you'll have to do your part, too.

In a few days, we will celebrate Thanksgiving Day. God has given us so many blessings, don't you think we should thank Him everyday of our lives? —Kitty Miller.

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Wycliffe Increases Membership

Dr. Benjamin F. Elson, executive director of Wycliffe Bible Translators, announced recently that the membership of the Wycliffe Bible Translators was increased this year by the addition of 178 members. This brings the total Wycliffe staff to 2,500. Of those recently accepted, 109 expect to do translation work while the rest will be filling various support roles such as teaching, aviation, printing, etc.

The new members participated in study programs conducted under the auspices of the Summer Institute of Linguistics during the summer. Courses were held at the University of Oklahoma, University of Washington, University of North Dakota, and at the newly-opened course at Gordon College, Wenham, Massachusetts. Courses are also offered by the Summer Institute of Linguistics overseas at the University of Queensland at Brisbane, Australia, and in schools in Great Britain and Germany.

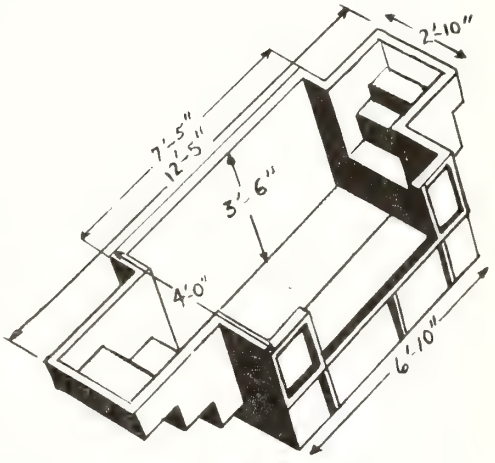
Wycliffe Bible Translators is increasingly taking on more of an international character. At present the membership comes from seventeen nations. Members from India, Sweden, and Finland were added this year for the first time.

It usually takes from 16 to 20 months for a new member to complete his training and orientation and reach his field of service.

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10-YEAR GUARANTEE

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MISSIONS

(continued from page five)

"Where did Cain get his wife?" This time one question was, "Who were the people that might kill Cain in Genesis 4:15?" I explained a possible answer; that is, the length of Adam's life, a geometrical population increase by Adam's other children, and a time lapse between the birth of Cain and his murder of Abel. They were satisfied. The Bible lesson and the question and answer period together lasted three hours and fifteen minutes. There was a hot gas lantern near me. We needed it for light. By the time we finished I was about ready to drop. They continued on to about 1 a. m. after I retired.

27—I baptized seven in a nearby pool where they had dammed up a stream for the occasion. I prayed that there wasn't any Bilharzia (parasitic worms causing disease) in the water.

28-30—School.

As you see, there are many opportunities to preach, teach, and witness for the Lord Jesus Christ. Pray that we can "buy up every opportunity" available for telling the gospel of Christ.

C. J. Barrow

P. S. We wish all a "Merry Christmas and a Happy New Year."

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General Conference News

In visiting the churches we are constantly asked about the progress being made in the General Conference of Original Free Will Baptists. We find that our people are interested in the progress that is being made, especially when churches are uniting with us.

We met with the Rev. R. H. McAbee, pastor of the Mount Zion Free Will Baptist Church, Inman, South Carolina, and some of the members of his church. The church petitioned for membership in the Piedmont Conference and will be representing at the General Conference in Spartanburg, South Carolina, in July, 1971. Pray for the work of the General Conference.

Walter Carter
President

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If you want your children to behave as Christians, behave as a Christian yourself.—Selected.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Please explain, "No man so seweth a piece of new cloth on an d garment: else the new piece that leth it up taketh away from the old, d the rent is made worse. And no an putteth new wine into old bottles: se the new wine doth burst the bot-s, and the wine is spilled, and the ttles will be marred: but the new wine ust be put into new bottles" (Mark 2: , 22). What is meant by "old wine new bottles"?

Answer: I hardly believe I am able to plain this as well as the sainted holar of bygone days, J. C. Ryle. He, addition to depending on the Holy irit for help, followed His leadership consulting at least seventy scholars o had previously written effectively the subject:

"We learn from these verses, that 'in ligion it is worse than useless to at-mpt to mix things which essentially ffer.' 'No man,' he tells the Pharisees, eweth a piece of new cloth on an old rment. No man putteth new wine into d bottles.'

"These words, we must of course see, ere a parable. They were spoken with special reference to the question which e Pharisees had just raised: 'Why do e disciples of John fast, but thy disci-es fast not?' Our Lord's reply evi-ntly means, that to enforce fasting ong His disciples would be inexpe-ent and unreasonable. His little flock as as yet young in grace, and weak in ith, knowledge, and experience. They ust be led on softly, and not burdened this early stage with requirements hich they were not able to bear. Fast-g, moreover, might be suitable to the sciples of him who was only the Bride-oom's friend, who lived in the wilder-es, preached the baptism of repent-ce, was clothed in camel's hair, and e locusts and wild honey. But fasting as not equally suitable to the disciples Him who was the Bridegroom himself, ought glad tidings to sinners, and came ing like other men. In short, to require fasting of His disciples at present would be putting 'new wine into old bottles.' It would be trying to mingle and amalgamate things that essentially differed.

"The principle laid down in these little parables is one of great importance. It is a kind of proverbial saying, and admits of a wide application. Forgetfulness of it has frequently done great harm in the church. The evils that have arisen from trying to sew the new patch on the old garment, and put the new wine into old bottles, have neither been few nor small.

"How was it with the Galatian church? It is recorded in St. Paul's epistle. Men wished in that church to reconcile Judaism with Christianity, and to circumcise as well as baptize. They endeavored to keep alive the law of ceremonies and ordinances, and to place it side by side with the gospel of Christ. In fact they would fain have put the 'new wine into old bottles.' And in so doing they greatly erred.

"How was it with the early Christian church, after the apostles were dead? We have it recorded in the pages of church history. Some tried to make the gospel more acceptable by mingling it with Platonic philosophy. Some laboured to recommend it to the heathen by borrowing forms, processions, and vestments from the temples of heathen gods. In short, they 'sewed the new patch on the old garment.' And in so doing they scattered broadcast the seeds of enormous evil. They paved the way for the whole Romish apostasy.

"How is it with many professing Christians in the present day? We have only to look around us and see. There are thousands who are trying to reconcile the service of Christ and the service of the world, to have the name of Christians and yet live the life of the ungodly—to keep in with the servants of pleasure and sin, and yet be followers of the crucified Jesus at the same time. In a word, they are trying to enjoy the 'new wine,' and yet cling to the 'old bottles.' They will find one day that they have attempted that which cannot be done.

"Let us leave the passage in a spirit of serious self-inquiry. It is one that ought to raise great searchings of heart in the present day. Have we never read what the Scripture says? 'No man can serve two masters.' 'Ye cannot serve God and mammon.' Let us place side by side with these texts the concluding words of our Lord in this message: 'New wine must be put into new bottles.' "—J. C. Ryle's Expository Thoughts on the Gospel of Mark.

It must always be remembered that the "bottle" here spoken of was not a bottle of glass or of earthenware, but of leather. Unless this is kept in view, the parable is unintelligible to an English mind. A similar remark applies to David's words. ". . . I am become like a bottle in the smoke; . . ." (Psalm 119: 83).

In this, as in other parables Jesus used, He was taking a familiar and well-understood fact by His audience to illustrate to them a truth He wanted them to remember and apply to their religious needs. They no longer needed to apply Jewish tradition mixed with a little scriptural truth that Satan had led the Jews to so successfully cover up, but now Jesus, God's revelation to man, had come and was speaking truth authoritatively. They were to give heed to Him, having through Him a more direct approach to God than had been available to any before.

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STORIES for our youth



WHAT SHALL WE DO?

KITTY MILLER

TIMMY BUCK led his friends to his home and thumped into the kitchen. His sister Karen was sketching some animals.

"We're going to map out our plans for our Thanksgiving Day project. Do you want to help us?" Timmy asked Karen.

"Sure. I'll be finished in a minute." Karen grinned as she drew a foal kicking up his heels. "I promised Betsy I'd have the drawing finished when she comes home."

"Sit down, everybody," Timmy said. "Let's think about Thanksgiving Day. What shall we do for our project?"

Karen spoke first. "I could draw some pictures for the kids in the neighborhood."

Timmy shook his head. "We don't want to do something for the kids in the neighborhood. We want to do something for some kids who really need our help. The children's ward in the hospital would be more like it."

When Timmy saw that the others agreed, he went on. "I remember when I had my tonsils taken out. There were lots of books to read for older kids, but there were very few picture books. I'm sure those little fellows would like drawings as much as Betsy does."

"Then let's make some," Karen replied.

"Not so fast," Timmy said. "Not everybody can draw like you, Karen. And another thing, we can't use sheets of paper. They would be torn in a couple of days."

"How about a loose-leaf notebook?" Mark asked.

"It would last longer," Ed said.

"And since it's for Thanksgiving, how about making a book on Indians and Pilgrims? The only trouble is," Timmy said, "it would be too much work for one person to fill a whole book."

"Then how about letting a couple of us work on one book?" Dick asked.

"If we'd use sheets of construction paper, each one could work on his own drawings at home. We could meet on Saturday and assemble the books. Then they would be ready for Sunday school the next day."

"That sounds O.K. to me," Ed said, straddling a chair. "I'd like to draw pictures of Captain Miles Standish, Samoset, Squanto, Chief Massaoit, and all the Indians and Pilgrims who are said to have celebrated the first Thanksgiving Day."

"We could show Squanto helping the Pilgrims to plant corn and show the Pilgrims building huts, making candles, and doing lots of other things," Dick said.

"Don't forget that the real meaning of Thanksgiving," Karen said, "is thanking God for the bountiful harvest and for all the blessings He has given us."

"That sounds good to me," Timmy said and began scribbling on a piece of paper. "Book Number 1—**Drawings About Indians, Pilgrims, and the First Thanksgiving Day.**"

Five minutes later they were still huddled around the table trying to dream up another idea. Then Timmy jumped up. "Did you ever see pictures cut out of brown paper bags? You can color them, too. We could draw outlines of Indian life—you know, like wigwams, an Indian boy building a canoe, braves hunting and fishing, and the chief wearing a long feathered headdress."

"Don't forget the Indian maidens," Karen said, grinning. "They wove blankets, cooked over open fires, sewed buckskin moccasins, and even worked in the fields."

"How about a boy learning to make wampum belts?" Dick asked. "I get a kick out of the way they made wampum by breaking shells into pieces, then shaping and polishing them until they became small beads. That's a good one—making your own money."

Timmy scribbled on the paper, "Book Number 2—**Paper Bag Outlines of Indian Life.**"

Timmy thought hard for something new to do, but they all finally decided to cut out enough colored pictures from magazines to make an **Animal and Bird Book**, an **Everything Grows Book**, and an **All Kinds of Weather Book.**"

Timmy let out a long sigh. "That's it. I just hope Mrs. Turner and the rest of the class go for our project. At least we tried our best."

The next day when Timmy explained the plan to his Sunday school class everyone agreed to help. But when Timmy explained that they would have to raise the money to buy the loose-leaf notebooks, construction paper, paste and glue, he could see some of the boys squirm in their seats and talk under their breath.

"Come on, now," Timmy said. "Don't tell me that we can't earn a quarter or so working around the house or for the neighbors. Let's do something for a change instead of talking about it."

Two weeks later as they walked over to the hospital, Dick said, "Once we got started, we didn't want to stop. Did you see the **A B C Book** that Dawn Price made up?"

"How about me?" Karen asked. "Didn't I almost wear out my glasses making up my very own **Bible Story book?**"

Timmy glanced at his friends. "All right, we might as well admit it. When Karen gets something into her head, you can't get it out with a bulldozer. She never gives up."

Karen laughed. "I just hope the boys and girls have as much fun looking at the books as we have had making them."

"You can say that again," Timmy agreed, grinning. They hurried up the hospital steps, pushed open the swinging door, and headed for the children's ward. They took one look at the boys and girls in the playroom and then looked at each other. "Next year we'll start to plan earlier," Timmy said. "Then watch us go."—My Pleasure.

I WAS A DRUG ADDICT

by Romolo Giudice

Those who know me call me Romeo. am thirty years old. For fifteen years, lf of my life, I was a drug addict.

It all began when I was thirteen years d. I was selling and using drugs for cks. At the age of fourteen things gan to get serious and I was arrested the juvenile authorities for violation the Drug Act. Because of the lack of idence and intervention of my father, ey did not prosecute me and I was reased.

From that day on there was no stopng me. I had all the answers and knew l there was to know. No one could ll or show me anything because I beat e law and everyone knew it. I was g time, or so I thought.

Shortly after that I lost my family and y home because of drugs. So, I found yself alone and afraid in a cruel jungle. fter one of my arrests I remember how e judge looked at my record sheet, en at me, and said, "There isn't any me for you. You are an addict. You ill never change." A man who knew e scornfully commented, "The best ing that can happen to you is to get e electric chair and rid society of a rden."

So, for fifteen years as a drug addict lived the horrible life of an animal, not nowing and not caring what was to me.

To supply my needs, as an addict I mmitted every sin in the book includg selling dope, pushing goofballs, pickg pockets, and hustling women. This as my life, and all that mattered was at I got a fix. I didn't care who sufred or who had to pay for it. I needd it and I got it one way or another.

I thank God that this is no longer so r the Bible says: **"If any man be in rist, he is a new creature: old things e passed away; behold, all things are come new"** (2 Corinthians 5:17).

About three years ago, before I knew nything about God or His wonder-workg power in men's lives, the Lord led e to the Salvation Army Center on the rth side of Chicago. The gospel was reached to us each day by one of God's ithful servants. It was there that the oly Spirit began to speak to my heart. knew it was God's voice calling me to me home and accept His Son, Jesus rist, as my Saviour and Lord. For the rst time I understood that He had died on the Cross to pay the penalty for my sins. I realized that Jesus came to seek that which was lost, and that He would forgive my sins and give me a new life. And there I received Jesus Christ as my personal Saviour and was born again by the power of God. I became a new creature in Christ.

I no longer depend upon drugs or hide in a world of fantasy. I am alive and for real. For the first time in my life I have peace of mind and joy of heart.

Are you sick of your life of sin which separates you from God? Jesus said, **"Come unto me, all ye that labour and are heavy laden, and I will give you rest"** (Matthew 11:28). Have you tried everything else and failed? Then come to Jesus and prove for yourself, as I have, that Jesus never fails. If you want help and are ready to do anything to be rid of the chains that bind you, get on your knees before God, confess your sins to Him, ask Him to forgive you and to deliver you from the power of Satan for Jesus' sake.

He will meet your needs as He did mine. Why not take this step of faith right now?—From a tract by American Tract Society.

OBITUARIES

MRS. REBECCA TRIPP

On October 13, 1970, God in His infinite wisdom saw fit to call to her reward one of the oldest members of Piney Grove Free Will Baptist Church near Greenville, North Carolina, Mrs. Rebecca Tripp, age 83. She had been a faithful member of the church for 69 years. She leaves to mourn their loss, seven children, thirty-three grandchildren, sixty-two great-grandchildren, and a host of relatives and friends.

Therefore, be it resolved:

First, that we extend to the bereaved family our deepest sympathy;

Second, that we express our deepest appreciation for her devotion to the church for this long period of time; and

Third, that a copy of these resolutions be sent to the family, a copy to "The Free Will Baptist" for publication, and a copy be retained in the minutes of the church.

Respectfully submitted,
Elizabeth Hart
Ealene Nichols
Willette Darden

When you have nothing left except God, then for the first time you become aware that God is enough.—Selected.

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Concern for Others

Lesson Text: 1 John 3:11-18, 23, 24

Memory Verse: Galatians 5:22, 23

I. INTRODUCTION

Our lesson for today is the first of that unit, entitled: "Living Our Faith Responsibly." It deals with the responsibility of service to our fellowmen that is assumed when we commit ourselves to Christian discipleship.

There are two basic philosophies at work in the world, and these two philosophies determine to a great extent the activities of men. One of these is the philosophy which might be termed the philosophy of Cain, which sums up its attitude toward fellow creatures by the question, "Am I my brother's keeper?" This philosophy is not only worldly in nature, but it is also selfish, and possesses a definite inclination toward self-destruction. The other philosophy which exercises its influence over the aspirations and accomplishments of men is that which was advocated and practiced by Jesus, the realization that we are part and parcel of the human race and must share in the responsibility of making life better for all men. This philosophy is based upon love and compassion and readily recognizes the need of another as a call to service. Like Isaiah in the temple in the year of Uzziah's death, it hears the voice of its Lord calling to service and is quick to volunteer itself and its talent to that service.

Our lesson text for today is composed of selections from 1 John 3. The first, Verses 11-18, is an exhortation to develop and express our love for the brethren; the second, Verses 23, 24, is also associated with the necessity of the possession and expression of love as demanded by the commandment given us by our Lord, and the fact that the keeping of this commandment constitutes evidence of our abiding in Him.

The purpose of today's lesson, as well as that of all in this series, is to help people accept the responsibility of living their faith in all social relationships.—The Teen-Age Teacher (F.W.B.).

II. HINTS THAT HELP

A. Since Christians are brothers in the Lord Jesus, it is their nature to love one another (1 John 3:11).

B. To hate a fellow believer is to reduplicate the sin of Cain, whose wickedness caused him to slay his brother Abel (v. 12).

C. It is not surprising that the evil world system headed by Satan would be in opposition to all who are in Christ Jesus (v. 13).

D. The adage that "birds of a feather flock together" suggests the truth of the unity of the body of Christ (vv. 14, 15).

E. No example of love can surpass God's giving His precious Son to die on the Cross for the sins of the whole world (v. 16).

F. Christ's presence in the heart will be manifested by good works (1 John 3: 17, 18; Matthew 25:45).

G. When we meditate upon the Saviour, His love finds expression in our lives (1 John 3:23).

—John Danilson.

III. ADDITIONAL TRUTHS

A. The bulwarks of an antiquated social order are cracking at the foundations. Many things are changing everyday all around us. Hate, bigotry, prejudice, and injustice are becoming daily more defensive. The persistent, loud, increasingly long cry, in the streets, in the classrooms, in the shop, and in the churches and homes, is for love—a real concern for others. It's time we begin to prove we are Christians.

John Ruskin once wrote,

"He who serves his brother best
Gets nearer God than all the rest."

How can our men on foreign battlefields serve the brother that God made when he is taught to kill him on sight? How can the bias, bigoted racist serve his brother, though of a different color, if he is taught that none can equal his race? How can any of us get "nearer God" until we have learned two importa things that a poet named Longfello wrote long before we were born?

"All your strength is in your union,
All your danger is in discord."

Before we perish in our discord, ma God help us as conscientious Christia to learn how to put our strength t gether and form a "more perfect union for Christ and man.—The Bible Stude (F.W.B.).

B. Suppose the brain would say to th lungs, "I'm not going to think for yo anymore. Decide for yourself when yo need more air, and get it the best wa you can. I will just think for myse from now on, and you can do your ow thinking."

Then suppose the lungs would say t the brain, "Okay, if you won't think fo us, then we'll not work for you. See you can figure out a way to do your ow breathing. You won't get any oxyge from us anymore. We'll just breathe fo ourselves from now on."

What would happen?

We all know what would happen. Th human body is a skillfully designed, ba anced organism. The various arts of th body must function as a whole, or els the whole body dies. If the lungs wer to stop supplying oxygen to the brai then the brain would die—but so woul the lungs.

If the brain were to function only fo itself, then the remainder of the boo would die—but so would the brain. takes the whole body working for th whole body to sustain life.

What would be your evaluation of a titudes as expressed by "I can get alon by myself," and "Each for the other—a for the Lord"?—Standard Commentary.

C. A little girl was allowed to visit a other who was recovering from an il ness which had lasted a long time. Th sick girl felt hurt that her friend ha apparently neglected her during her il ness. "I sent my love to you everyday, the little visitor replied, "but they ju took it and kept it themselves." Throug the ages Christ had been sending H love to a sick and benighted world, b many of us have been guilty of takir it and keeping it ourselves.

Long ago a man wrote, "Love is dee as the grave in which He lay; high heaven to which He ascended; ancient eternity; and lasting as the interests your immortal souls."—The Advance Quarterly (F.W.B.).

The Dissenters at Plymouth

(continued from page three)

out half its hundred emigrees had not en outside England before.[1]

If the religious motive was dominant i inducing these "Pilgrims," as they ve usually been called, to emigrate to nerica, it is equally true that their rney to the New World was made pos- le by capitalists who hoped for profits m the enterprise. Aided by the Vir- nia Company, the colonists were bent establishing a new settlement in Vir- nia. After a long and difficult pas- ge, they landed at Plymouth, well rth of their destination in the Virginia ant. There they became the founders the first permanent colony in New gland.

The government of Plymouth Colony s extremely simple. It embodied a ctrine which, if followed to its logical nclusion, led directly to religious free- m and to government by consent—to mocracy in both church and state.

On December 21, 1620, anticipating fficulty in controlling the action of me of the more turbulent members of e group, at least forty-one members und themselves, while still riding at chor in Provincetown harbor, ". . . in- a civill body politick" for their ". . . tter ordering and preservation"—the w famous **Mayflower Compact.**[2] This s the earliest of the "plantation cove- nts" and is memorable if for no other ason. The covenant was reproduced substance on many later occasions and many other places: by the river towns Connecticut, and by a multitude of her New England villages.[3]

Finding themselves forced to settle side the jurisdiction of the company m which they had received a patent, d threatened with revolt, the Pilgrims knowledged the authority of the king. ey solemnly agreed to assume such wer as was necessary for the framing just and convenient ordinances and icials; they promised obedience. So as the act itself was concerned, it ght create a town or a colony. It ated both in this case.

Viewing the event from the stand- nt of the colony, the meeting in the in of the **Mayflower** was in micro- ct a "general court," and the signers the compact were the earliest active zens or freemen of Plymouth. They re not made such by admission into corporation, but without legal auth- ority they assumed the position and later the name. Upon that assumption they proceeded to exercise political power in the colony.

Once ashore and as a pure democracy, all the men who signed met together as an assembly. They chose the governor, made the laws, and admitted such new- comers as they saw fit (in practice near- ly all) to the full privileges of citizen- ship.[4] Later, as the number of separate settlements grew, a representative as- sembly (General Court) was instituted to take care of matters pertaining to the whole colony. Local affairs were left to town meetings. As in Massachusetts, so within the colony at Plymouth, the Gen- eral Court was the actual source of politi- cal power. The first ordinances issued were on the subject of defense. Not un- til the close of 1623, is there any record of the passage by the court of any order concerning judicial administration. Trial by jury was introduced at that time.[5]

All efforts to secure royal approval of these governmental privileges through a charter failed, so the Pilgrims and their successors were left to govern them- selves as a self-constituted common- wealth. It was consistently democratic, and possessed all the organs necessary for an independence greater even than that of Massachusetts. The more mod- erate policy of the little group did not provoke internal dissension nor multiply enemies in England. Therefore, the quiet course of its existence was never seri- ously disturbed by foes from within or without. They became for a time (in 1686) part of the Dominion of New Eng- land under Andros. Eventually, Ply- mouth was peaceably absorbed by its larger neighbor, unable to carry its ideals to a logical conclusion.

The colony was never large. When annexed to Massachusetts in 1691, its population numbered some 7,000 souls transmitting a heritage of by far a more vast scale. Only nostalgia would lead one to have or feel regret at the passing of Plymouth Colony. Incorporation into the stronger and wealthier Province of Massachusetts Bay was probably in the interest of the majority of Plymouth's in- habitants. It was surely in the interest of their descendants. For most people the change of government had little im- mediate impact. And for those who be- lieved in Puritanism and the way of life it required, incorporation into Massa- chusetts could not be counted as a ca- tastrophe. In April, 1693, the Plymouth Church held a Day of Thanksgiving that the government was still in the hands of the saints.

In retrospect, the Plymouth Colony during its short existence of nearly eighty-two years, appears as a harbinger of things and thoughts to come with respect to status of freedom and mean- ing of freedom. The following list of features characterizes the state of affairs in the colony. It attests to the bold rubric of their legacy.

1. The great majority of the male resi- dents of the colony were freemen.

2. Local autonomy was manifest. Lo- cal government was direct (town meet- ings) and the colony government was representative (General Court).

3. The principle of social compact was recognized in the rule of God as well as the rule of man. The principle of free consent was the basis of establishment of the church and state. There was rule by law, and the law and the compact were written.

4. The government was limited. There were guaranteed personal rights. The magistrates were required to act accord- ing to law.

5. There was no evidence of conflict between the ideologies of natural rights and property rights. The availability of land must have been an effective neutral- izer.

6. There was no conflict as to separa- tion of church and state. This was fun- damental.

7. There were frequent elections— yearly. The vote of the majority ruled.

8. The government was simple and featured a separation of powers in an assembly to propose and resolve, and a council (of Assistants) and a governor to execute.

9. A wide area of personal freedom in- cluded remarkable religious freedom for the time. Quakers, while never accept- ed, were eventually tolerated. Dissent- ers (even Roger Williams) were given sanctuary.

Was this not truly "in quest of free- dom"? And yet, they did not endure.

FOOTNOTES

[1]George D. Langdon Jr., *Pilgrim Colony* (New Haven: Yale University Press, 1966) pp. 5, 6.

[2]Langdon, p. 15.

[3]A tacit assumption of authority equiva- lent to what these covenants implied and to be made in all colonies where the exer- cise of the higher powers of government was attempted without direct grant from the king.

[4]Herbert L. Osgood, *The Charter Colo- nies. Beginnings of Self-Government.* Vol. I of *The American Colonies in the Seven- teenth Century* (New York: The Macmillan Company, 1904) p. 294.

[5]Langdon, p. 246.

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Jesus Cures Loneliness

by MORRIS CHALFANT

YOU'VE probably heard the silly story of the little man who approached his doctor timidly and whispered, "Doctor, could you split my personality for me?"

"Split your personality? What on earth for?" the doctor asked.

The little man squirmed and said, "Oh, doctor, I'm so lonesome!"

Many of us doubtless often feel the same way, although we don't resort to such extreme and questionable measures in search of a cure. As far as loneliness is concerned, we are all in the same boat —or at least on the same blue sea.

Loneliness in one form or another is an experience that comes to all of us. We crave companionship. We desire recognition. When these are denied us, life becomes lonely, whether we are lost in the Sahara Desert or on crowded Broadway. The psalmist expressed the feeling of a lonely person: "I watch, and am as a sparrow alone upon the house top" (Psalm 102:7).

Perhaps you have experienced loneliness for a long time without ever trying to take it apart to see what makes it tick in a way you don't enjoy. Just what is loneliness?

Loneliness may be defined as an acute, chronic, nondirected sense of aloneness which breaks down a person's integration. Loneliness is a negative thing. It builds nothing, but it can destroy much. Is he exaggerating who says that loneliness is like a black night that blots out every ray of memory and hope, blinds you to the best things that pass you by, and leaves you forever anxious, restless, and dissatisfied?

Loneliness is not to be measured necessarily in terms of the number of people immediately in the circle of one's consciousness. It is possible to experience a deeply satisfying fellowship in the presence of one individual, or to be utterly lonely in the midst of a multitude.

There is the loneliness of greatness. Geniuses and high-ranking officials often find that their lofty places are uncomfortably solitary.

There is the loneliness of sorrow. Bereavement, especially in its first stage, isolates one, and the sense of being left behind by a departed loved one is acutely painful.

There is the loneliness of inexperience. On a new job, in a new school, among a new set of associates, who has not felt the awkward and unpleasant isolation of new surroundings?

There is the loneliness of old age. Most of the familiar faces have faded from the scene, and inescapably there comes the feeling that the mainstream of life has passed one by.

There is a great difference between being alone and being lonely. All of us need hours of aloneness, when in quietness and confidence we can possess our souls. Jesus often withdrew from the crowds and even from the disciples, His closest friends, so that He might be alone in the garden, on the mountain, or on the lake shore. A measure of aloneness is necessary for the health of our souls, but loneliness is devastating. It blots the stars out of the sky, hides the light of the sun, and takes the joy out of life. It robs us of enthusiasm. It weakens our health. It shakes our self-confidence. It breeds fear. It ruins our effectiveness. It destroys our spirit.

If loneliness does overtake us, let us not be peevish about it. Let us not pine or become discouraged. Instead, let us send out the feelers of our faith and make fresh contact with God, who has promised, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

The Lord Jesus Christ is the best cure for loneliness. Although He mingled w many men and women from vari walks of life, He also knew the mean of loneliness.

One of the prophets foretold that lo liness when he wrote of Christ, "He despised and rejected of men; a man sorrows, and acquainted with grief: we hid as it were our faces from h he was despised, and we esteemed not" (Isaiah 53:3).

On the Cross our Lord cried, ". . . God, my God, why hast thou forsa me?" (Matthew 27:46).

Because He knew the agonies of lo liness and because He died for our s Christ could say, "Come unto me, all that labour and are heavy laden, a will give you rest" (Matthew 11:28).

The writer to the Hebrews quotes Lord as saying, ". . . I will never le thee, nor forsake thee" (Hebrews 1 With this blessed assurance of His a ing presence, the believer can sing:

On life's pathway I am never lonely,
My Lord is with me, my Lord divi
Ever-present Guide, I trust Him onl
No longer lonely, for He is mine.

The cure for loneliness? There is one. His name is Jesus.—Gospel He

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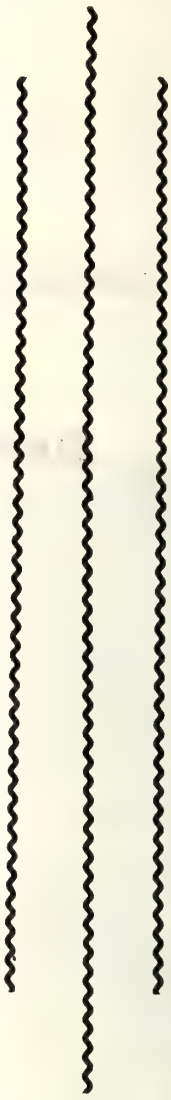
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THEY CLOSED IT DOWN YESTERDAY

Editorial...

Child Eating by Ed Carlin
Community Scene by Gene A



THEY CLOSED IT DOWN YESTERDAY

They closed it down yesterday. I can still hear the cries. A few months ago it had been happy with the shouts of teen-agers, the gleeful laughter of little children, and the lowing of cattle. But they closed it down yesterday.

It was warm inside. but now the fires have died down. They no longer burn brightly, nor do they have to—there are no children to huddle close to the heat or to push their little noses against the windowpane to see if it had snowed last night. There used to be scurrying about in the early winter morn to hurry to breakfast: milk, eggs, cereal, toast—everything needed for a healthy body; good food for hungry stomachs which might go empty except for someone who cared. But they closed it down yesterday.

It wasn't a palace, but it was more than a house. It was lived in, dreamed in, and even died in. It wasn't heaven, but it was the nearest thing to it for many children: those from broken homes, those who had been abused, neglected, and abandoned. It wasn't paradise, but it was a place to belong, a place to lay one's head, a place to cry and laugh, a place where God could be found and talked to. But they closed it down yesterday.

Its rolling hills used to echo with pleasant thunder. The birds sang; the winds blew; the rains fell; the sun shone; the crops grew—all in their season. The grass was green and the clay was red. It was a hallowed spot, a refuge, a contented garden in the wilderness. But they closed it down yesterday.

It was bustling with excitement Thanksgiving last; the children ate to their hearts' content and drank their fill of tea, of milk, of juice. Their cheeks were rosy with health and their eyes asparkle with the joy of belonging, the pleasure of being someone, an urchin perhaps, but not without a reprimand—no outcast. They said their prayers Thanksgiving last, in thanks to God and confident that they would rest secure in their little place. But they closed it down yesterday.

Hearts knot up in troubled breasts and tears well up in sad eyes. Tongues falter to speak of it. Voices fade against the roars of malice and the cruelties of the world, the ignorances of mankind that can allow even one little child to go without; one little mouth to go unfed; one little voice to go unheeded; one little back to go unclothed; one little hand to reach out, trembling, begging, unnoticed; one little heart to go unmended; one little soul to go unsaved. It was there, a fortress on a hill where storms beat upon but seldom gained entrance. It was there, where not all the cravings of existence were provided, but many were secured. It was there, where greed knew no lodging, but charity flavored the air. Love transcended the thickest barriers and reached out, not in words only, but in deeds. But they closed it down yesterday.

Oh God, whose wisdom is above our own, whose cause is greater, whose love shames the grandest of our efforts; oh God, make us to see as we need to see; help us to give as we need to give; help us to escape from binding pride and ignorant bliss; help us to be what we say that we are; help us to reach out with all compassion to aid struggling, dying humanity; help us to shake off inhibited religions that tie us to our seats of relaxed comfort; help us to do unto the least of these, thy brethren, that we may do even so to thee.

They closed it down yesterday? Oh no God! Don't let it happen! God, don't let us let it happen!

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TOMMY MANNING, *Editor*

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S O S . . .
Anna Sinking

VENTY-ONE days adrift on a rubber raft in the Caribbean Sea. Three peo- prayed, and God answered.

O S S O S SHIP SINKING. In -September marine radio was electri- by distress calls from the ANNA. freighter was going down some- re in the Caribbean. Immediately an ensive search by air and sea began. een days later a disabled freighter, ANNA J, was found and towed into tiny port of Bonaire in the Nether- ls Antilles. Four crew members were ard with the ship's owners. Their e of food and fresh water had just n depleted. Then rescue. A few s on Bonaire to repair their engine they would sail on home to George- n, Guyana.

Wonderful. The search was over . . . was it? Officials became distressed en they discovered that the ANNA J no communications radio. Who then t the message? Was there another NA in the same area also in distress? he riddle was solved on October 4 en another freighter docked at Bon- e. Aboard she carried three des- ately ill people. They had been found a rubber raft at sea. These were w members from a Swedish freighter, NA, which had sent an S O S signal ne twenty-one days before. A fourth w member from Trinidad had gone wn with the fast sinking ship. The ers had been adrift for twenty-one ys. The last two weeks they were thout food and fresh water and merely sting by catching birds and rain water. e captain, twenty-four years old, had t sixty-one of his 165 pounds.

The words on their lips were, "God ved us. God did it." In broken Eng- h the captain haltingly breathed out this story to a government investigator from Curacao. They had been listening to the programs from Trans World Radio Bonaire during their journey. The 8,500-ton freighter was enroute from Venezuela to St. Vincent heavily loaded with cement. Suddenly, they ran into troubles and the ship began to sink rapidly. Within a short time they found themselves in a desperate plight on a rubber raft. They recalled the messages they had heard over Trans World Radio and decided to pray. "We prayed day and night," the captain said, "and God heard us. And God heard us."

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by JOAN S. BRITTON
Trans World Radio
Bonaire
Netherlands Antilles

With him aboard the raft were a young man of eighteen years from St. Vincent and a sixteen year old girl from Trinidad who was four months pregnant.

The investigator was deeply moved by the captain's testimony and shared it with Trans World Radio personnel. He punctuated his account with the words, "It works. It works. Prayer works. I've been a rather hardened man, but I can't be anymore." He continued, "What you are doing at Trans World Radio is really important." This gentleman had been acquainted with TWR but only now realized something of the purpose of gospel broadcasting.

The story does not end there. Several TWR staff members became acquainted with the crews. Some from the ANNA J attended Trans World Radio services, where they heard the message of salvation. Although they owe their lives to the ANNA, their irritation and distress for the inconvenience and embarrassing situation overwhelmed any gratitude they may have had in their hearts.

Those from the ANNA knew without a doubt who helped them. Trans World Radio station manager, Norman Olsen of Norwegian background, witnessed to the captain and had the joy of leading him to a personal relationship with Jesus Christ. He shared his testimony later with the young girl. The other crew member professed to be a believer.

God moves in mysterious ways. The little island of Bonaire. Trans World Radio airing the gospel message. Two freighters named ANNA in distress in the Caribbean. Both crews rescued and brought to Bonaire within days of each other. For the captain of the Swedish ANNA it meant salvation of his life and his soul. The sea had stripped him of all his possessions. He had nothing on his arrival at Bonaire, not even an identification paper. When he limped to the plane some days later, he carried nothing, but he had everything in Christ Jesus.

= = = = =

My Hand in God's

Each morning when I wake I say,
"I place my hand in God's today;"
I know He'll walk close by my side
My every wandering step to guide.
He leads me with the tenderest care
When paths are dark and I despair,
No need for me to understand
If I but hold fast to His hand.
My hand in His! No surer way
To walk in safety through each day,
By His great bounty I am fed;
Warmed by His love, and comforted.
When at day's end I seek my rest
And realize how much I'm blessed,
My thanks pour out to Him; and then
I place my hand in God's again.

—Florence Scripps Kellogg.

= = = = =

The Bible reached maturity at conception and has continued a changeless challenge to each new age. Read it!—Selected.

= = = = =

It is always so much easier to believe something about Jesus than it is to be somewhat like Him.—Selected.

INTERESTING CHURCH NEWS

(PRESBYTERIAN LAYMEN OPPOSE MERGER)

Opposition to the Plan of Union for merging nine Protestant denominations into one 25-million member "Church of Christ Uniting" has been registered by the Presbyterian Lay Committee, a group of United Presbyterian laymen.

"The Lay Committee is opposed to the COCU Plan of Union" stated Roger Hull chairman of the committee's board of directors, "because it would abolish the United Presbyterian Church and all of its individual member churches as such; and as a result, the local congregation would lose the right to vote on matters which are traditionally and historically the responsibility of the congregation under our presbyterian form of government—such as, the selection of its minister, its place of meeting, its budget, its property, its programs, the election of its elders, trustees, and other church officers."

"In opposing this plan," continued Mr. Hull, "the Lay Committee has taken a positive stand in favor of preserving Presbyterianism. We are committed to being Presbyterian. If there are members who wish to leave the Presbyterian church for this new church, we extend them our goodwill, our respect, and our best wishes. We, who are Presbyterian, intend to remain Presbyterian."

This action of the Lay Committee was taken by the board of directors who approved unanimously a resolution opposing the Plan of Union which had been drafted by Consultation on Church Union (COCU) and presented to each of the nine denominations for study and later action. The board considered the following provisions of the plan to be unacceptable:

. . . provisions which deprive members of a congregation of their present right to select a minister for that congregation and which substitute therefor the nomination of ministers by bishops and district and parish committees and their election by the parish—not by the congregation.

. . . provisions which deprive members of a congregation of their present right to elect their own officers and which eliminate the offices of elders and trustees of individual congregations.

. . . provisions which deprive members of a congregation of their present right to determine the general programs of their congregation and the use to which funds contributed by them shall be devoted and which substitute therefor the determination of such matters by parishes.

. . . provisions which require all church property—including houses of worship, manses, endowment funds, and other congregational assets—to be transferred from congregational ownership to parish ownership.

. . . provisions which permit parishes to determine whether the Word of God shall continue to be preached in any given church edifice and whether that edifice shall be disposed of or used for wholly different purposes.

. . . provisions which eliminate congregations as basic units and which substitute therefor parishes as basic units.

. . . many other provisions which discard our present form of democratic government and substitute therefor the episcopal form headed by bishops and councils with local congregations having no existence except as these bishops and councils, separated and isolated from members of congregations, may determine from time to time.

The resolution also urged like-minded Presbyterians to study the plan and register their opposition with their pastors, sessions, presbyteries, and with study groups being conducted to discuss the plan.

The resolution was printed in the November issue of the **Layman**, a monthly journal published by the Lay Committee and mailed to 240,000 United Presbyterians. It was also discussed on the November 29 program, and will be discussed on the December 6 program of "The Layman's Hour," a Sunday radio broadcast series featuring Dr. D. Reginald Thomas.

The Presbyterian Lay Committee is an organization of Presbyterian laymen who believe that the church should give primary emphasis to providing spiritual guidance, inspiration, nourishment, help and leadership, and should put greater emphasis on the preaching and teaching of the Bible. The committee is concerned over the drift of the church away from this primary mission toward greater emphasis on efforts to improve mankind's material welfare.

The nine denominations included in the Plan of Union are the African Methodist Episcopal Church, the Afric Methodist Episcopal Zion Church, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, Episcopal Church, the Presbyter Church in the U. S. (Southern), the Uni Church of Christ, the United Method Church, and the United Presbyteri Church.

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The Bible is not meant to be taken a capsule and hurriedly swallowed, b as meat and bread, chewed by the tee of thought, digested by meditation, a used by faith for daily strength, comfo and guidance.—Selected.

= = = = =

If Christ is the Way, why waste ti traveling some other way?—Selected.

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Mount Olive College happenings

MOUNT OLIVE, NORTH CAROLINA

HART BEQUEST OF $10,000



A bequest of $10,000 has been made o Mount Olive College by the late Mr. rank Hart of Ayden, North Carolina, who ied November 7. President W. Burette Raper announced that the bequest ould be used in the building program f the College as a memorial to Mr. Hart ho contributed generously to the Colge during his lifetime.

Hart Hall, the center unit of the dormitory complex on the new campus, has been named for Mr. Hart and other descendants of the late W. F. and J. T. Hart of Ayden for their pioneer work in Christian education among Free Will Baptists and for their liberal support of Mount Olive College.

ENROLLMENT AND SPECIAL PROGRAMS

Miss Hilda Owens, whose office at the ollege is responsible for recruitment nd admissions, has outlined goals for nrollment and special programs which re being planned.

Admissions personnel at the College nclude Miss Ruth Gardner, director; and homas E. Smith, assistant director. Their ffice is open Monday through Friday, 8 a.m. to 5 p.m., and on Saturday 8 a.m. o 12 noon, for interested students and arents. Miss Gardner is experienced as a counselor, and prior to her work at Mount Olive College, served Southern Wayne High School as a Guidance Counselor.

The College is seeking 75 new students for the spring term which will enable it to maintain its present enrollment. For the summer session of 1971 an enrollment goal of 125 has been adopted. If this goal is achieved, it will represent more than a 60 percent increase. For the fall of 1971 the goal adopted is 300 new students for the academic year. If this is achieved the total enrollment for the fall of 1971 should be approximately 420.

A series of High School Day programs and Special Visitation days on campus are being planned. Beginning on January 16, there will be a special program for Free Will Baptist high school students; February 13, general meeting of any interested high school students; February 21, general; and March 13, general.

To assist in recruitment of students, the College is making use of students during the year, during vacations, and during the summer. Something new in recruitment is the use of social hours in homes of alumni and/or church leaders. Three such programs have been planned and others are being scheduled. Interested high school seniors are invited to attend the social hour to meet students and faculty members of the College. Groups are kept small and informal.

Youth groups from your church are welcome to schedule, through the admission's office, a tour of the campus and visit the College for admission counseling. Personnel of the College will also be glad to visit your church to discuss with young people the advantages of Mount Olive College, financial aid available, and program of study which a student may pursue while attending the College.

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Cooperative Education Program

The Cooperative Education Program at the College is off to an excellent beginning, according to Dr. Charles Sapp, director of the new program. Currently the progress is running ahead of schedule with the first students already in work experiences. When the program was initiated students were to begin their experiences in the spring, but because of their available positions at Camarillo State Hospital in California and several sophomore students who were interested, the work part of the program got an early beginning.

Cooperative Education places emphasis on the enrichment of a student's educational experience within the classroom with practical experience in the world of work and society in general. At the same time students are able to earn a part of their educational expenses.

The students working in California are Sandy Webster of Beaufort County, David Hoke of Durham, and Essyl Franklin of

(continued on page fifteen)

LEIGHTON FORD CRUSADE

The Leighton Ford Springfield Area Crusade drew to a close October 11, in the Illinois State Armory. A capacity crowd of 4,200 attended the final program on Sunday afternoon.

Springfield, with a population of 91,000, is the capital city of the state of Illinois. Located some 300 miles south of Chicago in the center of the state, Springfield is perhaps best known as the home and final resting place of Abraham Lincoln. The two-week crusade which had been nearly three years in the planning, drew a total attendance of 41,200. Of those, 752 came forward as inquirers.

Special guest at the closing Sunday afternoon program was America's beloved gospel singer, George Beverly Shea. After singing six great hymns of the Christian faith, including "How Great Thou Art" and "The Love of God," the capacity crowd gave him a standing ovation.

Other special guests who took part in the two-week crusade included: Ethel Waters; Bobby Richardson, former New York Yankee second baseman; Melvin Graham, brother of the famous evangelist; folk singer, John Fischer; as well as a team of twenty laymen. In addition to the nightly crusade meetings, the team also made a deep penetration into many areas of the community. There were assemblies in most of the schools, early morning breakfasts for laymen, service club luncheons, as well as a governor's luncheon where Dr. Ford addressed more than 400 of Springfield's leading citizens.

The Restless Ones

On Friday morning, October 9, Leighton Ford addressed some 2,300 public and high school teachers in the Illinois State Armory. The occasion was the Sangamon County Educational Service Region Workshop.

In speaking to the educators on the subject "The Restless Ones," Dr. Ford said, "When we review the events of the past ten years, perhaps it helps us to understand why this generation of young people are 'The Restless Ones.' Why do youth rebel? Many causes might be cited:

"(1) Some are rebelling because of overpermissiveness. Youth has a built-in tendency to question and rebel. Overpermissiveness has generated 'rebels without a cause.'

"(2) There are the pressures of an exploding world. Knowledge is doubling every ten years. The demands on students are four times as great as they were on their teachers.

"(3) There is the lack of leadership. There are few charismatic leaders to follow. A national newspaper put the question, 'Who are the heroes of today's youth?'

"(4) There is prolonged adolescence. Longer years are spent in education. Getting a job and taking responsibility for a family are postponed.

"(5) There is hypocrisy. Among young people phoniness ranks as public sin number one. They are fed up with parents who are killing their livers with martinis and their lungs with cigarettes, yet tell them not to use drugs.

"(6) There is the problem of loneliness. Even in the middle of a family, there can be no communication. The Beatles sang about a girl who left home 'after living alone for so many years.'

"(7) There are the very real social problems of war, poverty, racism, and pollution. Injustices have stood unquestioned and unresisted for too many generations and young people are determined to do something about them.

"(8) There is the good of instantism.' Some young people want solutions to be found right now for every problem. Instant communication has produced expectations of instant answers.

"(9) There is agitation. Professional revolutionaries, both communist and radical, sense the political and public relation leverage of youthful protest and take advantage to manipulate youth for their cause.

"(10) There is emptiness. As some French students said to Billy Graham: 'We are rebelling against soulless materialism.' Brought up in an affluent society, never having known a real depression, middle-class youngsters especially have had time to learn that 'a man's life does not consist in the abundance of things which he possesses.'

"(11) There is the lack of purpose and meaning in life. Science has provided answers to the questions that start with 'how' but not those that start with 'why.' King Solomon wrote, 'All is vanity,' and then said, 'Remember now your Creator in the days of your youth.'

"(12) There is plain rebelliousness. The devil himself motivates some of rebellion. Many believe that a large portion of the young people have liberately chosen to be rebels. Acc ing to 2 Peter 2:10 (Phillips), 'conte for authority' will characterize the w before Christ's return."

Adult Reaction

"This is probably the most overa lyzed generation of young people in tory," Ford said. "Older people t to react in three ways," he went "(1) Some try to ignore young peo They say, 'it was that way in my c too.' (2) Other adults worship yo Thus they reveal their own frustrati and fears. (3) The third reaction is sentment. Some fear, even hate, sight of a young face, especially w it's framed by long hair."

In order to more fully bridge the g eration gap when the young people are interested in problems and adults are interested in youth, Ford proposed f steps:

(1) Listen, not only to the words youth but also to the feelings behind words;

(2) Love members of the younger g eration even while not agreeing w their methods;

(3) Lean on them with discipline w necessary; and

(4) Lead them to a genuine perso faith in God.

The educators responded to Ford's dress with resounding applause and standing ovation.

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The Passing of Rev. Baker

We were saddened to learn last we end of the death of the Rev. J. Grah Baker, pastor of the Holly Springs F Will Baptist Church, Newport, No Carolina. To his family, relatives, a host of friends go our deepest sympat and God's blessings.

The Editor

NOW IS A GOOD TIME TO RENEW

YOUR SUBSCRIPTION

TARSUS

(A City of the New Testament)

by EDGAR C. JAMES, Th.D.

NLIKE Jerusalem, Bethlehem, or Nazareth, little is heard today of the city Tarsus. During the time of the Apos- Paul, however, this city was a great tropolis. Without question, he was most famous citizen, and because of n it is important for us to know the luence of this city upon his life and witness for Jesus Christ.

Tarsus was the capital of Cilicia, in utheastern Asia Minor. It was situat- in a wide and fertile plain on the nks of the Cydnus River, which flowed to the Mediterranean Sea. Greek writ- frequently referred to the city in the ural (Tarsoi), for the river flowed rough the city and divided it into two rts. Because of its natural harbor, it joyed a prosperous maritime com- erce and was thoroughly safe for inter- tional shipping.

To the north and west of Tarsus are e Taurus Mountains, which gave access the west only through the renowned lician Gates. These mountains provid- the protection of a natural fortress nd made the city an ideal center for ar- ies and caravans. Because both trade utes and shipping routes ran to this ty, it became a great commercial cen- r with nearly half a million people.

Legend holds that Tarsus was found- by Sardanapalus, king of Assyria. The reek historian Xenophon wrote that yrus of Persia and his troops occupied e city for twenty days in 401 B.C. ven at that early time the city was of onsiderable consequence. After Alex- nder the Great's conquest of the city 333 B.C., it took on a Hellenistic air nd later became part of the Seleucid mpire, which had its capital at Antioch. was during the time of Antiochus Epiphanes (about 170 B.C.) that Tarsus was recognized as an autonomous Greek city. A colony of Jews was settled there to stimulate commercial enterprise.

During the civil wars of Rome, Tarsus took Caesar's side. It then became the seat of the governmental administration of the province of Cilicia. Antony decreed Tarsus an independent and duty-free state and made it his place of residence. Augustus confirmed its freedom and bestowed Roman citizenship on many Tarsians. This was an important benefit for Saul; it later changed the Roman government's attitude toward him and gave him the right to appeal to Caesar (see Acts 22:25-30).

Tarsus flourished under Roman domination. Its citizens were proud of its progress and civic-mindedness, so that Paul later could say, when he was arrested in Jerusalem, ". . . I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: . . ." (Acts 21:39).

What influences did this city bring into the life of Saul of Tarsus? One great influence was that of education. Whether or not Saul ever attended the university at Tarsus is not known. At any rate, this city did have a state-supported university with a student body composed mainly of natives. It was even more famous than the universities at Athens and Alexandria. Some of the distinguished men who taught there were Athenodorus, the tutor of Augustus; Nestor, the tutor of Marcellus; Artemidorus and Diodorus, famous grammarians; and Dionysides, a noted writer of Greek tragedy.

Saul also learned tentmaking while in Tarsus. The fact that he learned a trade there is not so much indicative of this city as it is of Judaism in general. However, the fact that he mastered this particular trade is traceable to this city, for Tarsus was a great tentmaking center. The whole area around Tarsus was famous for its wool, which, sheared from mountain goats, was woven into a textile called "cilicium." Paul later used his trade to suport himself in his missionary endeavors.

In addition to these influences, Saul also had the advantage of talking with people of many nationalities who congregated in the city or in its busy marketplace. His Roman citizenship also was obtained through his residence in this city, as well as his knowledge of the Greek language.

We do not know just when Saul left Tarsus for Jerusalem. In any case, before the crowd in Jerusalem he said, "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day" (Acts 22:3).

Although not much is known of Paul's life in Tarsus; without question the fact that he was born there played a significant role in the life of the apostle who was particularly ". . . the apostle of the Gentiles, . . ." (Romans 11:13).—Gospel Herald.

Drug Abuse: An Ancient Problem

Stone Age cultures concocted beer and wine eight thousand years ago. Opium was known to the builders of the pyramids. Marijuana was used in India before the time of Christ. Morphine dependence appeared during the Civil War, when the painkiller was administered to wounded soldiers.

Drug abuse and addiction are nothing new. They are ancient social problems. However, they have reached frightening proportions in recent years.

Each generation—including our own—has the obligation to use God's gifts, including painkillers and stimulants, with the utmost responsibility.—Gospel Herald.



SUNDAY, DECEMBER 6

TRUSTING GOD TO KNOW SOME THINGS

Scripture Reading—Psalm 10:4

Dr. Talmadge once told a story of how, when a young man, he was inclined to be rather skeptical. One day, after he had asked an old minister "why" this, and "how" that, the aged man replied, "Talmadge, you must let almighty God know some things you don't know." He acted on the advice, trusted, and preached to thousands afterward.—*Knight's Master Book, Eerdmans Publishing Company.*

PRAYER THOUGHT

God is the one we should trust in and He knows all the answers. We must depend upon Him to give us understanding of the answers.

MONDAY, DECEMBER 7

HOW TO MEET TEMPTATION

Scripture Reading—Daniel 10:21

One of the most effective ways to meet temptation is by the use of the Scriptures. That was the method Jesus used to meet the temptation Satan offered Him. In the wilderness experience He used it, not once, but three times (Matthew 4). For us it is possible to follow the example He set only if we know the Scriptures. In them we find the way to eternal life. Temptations will come. We can have victory over them.—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Each day we come in contact with temptation; therefore, we should begin each day with Bible study and prayer, and God will guide us in the right direction.

TUESDAY, DECEMBER 8

AN OLDER PERSON'S PRAYER

Scripture Reading—Titus 2:2

Lord, Thou knowest that I am growing older. Keep me from becoming talkative and possessed with the idea that I must express myself on every subject.

Release me from the craving to straighten out everyone's affairs.

Keep my mind free from the recital of endless detail. Give me wings to get to the point.

Seal my lips when I am inclined to tell of my aches and pains. They are increasing with the years, and my love to speak of them grows sweeter as time goes by.

Teach me the glorious lesson that occasionally I may be wrong. Make me thoughtful but not nosy, helpful but not bossy. With my vast store of wisdom and experience it does seem a pity not to use it all. But thou knowest, Lord, that I want a few friends at the end. Amen.—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

As we grow older, may we grow kinder, more patient, and more tolerable that we may merit the same from those who are younger.

WEDNESDAY, DECEMBER 9

MAY I GO?

Scripture Reading—Psalm 133:1

"Say, Pop, why don't we go to church anymore?" inquired young Ted, busily working over a Sunday dinner drumstick. "All the kids in this block go to Bible school. I feel funny not going. May I go next Sunday with Joe?" The parents looked at each other; both felt an uncomfortable sense of embarrassment. Suddenly it seemed a shameful thing that a twelve-year-old boy should ask permission to go to church. They should have transferred their fellowship long ago, then no childish voice would have made an unconscious accusation. Still, the parents were glad the boy had asked the question, for it meant he had not forgotten the happy association of the old church where some fifteen months ago he had been baptized.

"Of course, son," said the father; "you may go to Bible school with Joe. We'll all go!"—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

May we never hear the pleading of some child to allow him to go to the Lord's house! Rather, let us take him there ourselves and worship with him.

THURSDAY, DECEMBER 10

LEGAL, BUT NOT RIGHT

Scripture Reading—Esther 1:8

An advertisement quoted in a Denver paper reads: "Inexperienced man over thirty to train for bartender position. If you drink, you cannot qualify."

Imagine a grocery store running this ad: "Inexperienced man over thirty wanted to train for grocery clerk's position. If you eat gingersnaps, corn flakes, or hamburgers, you cannot qualify."

Imagine any business selling such a filthy product that it must warn its own salesman against using it! What a business!—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

The legality of something does not purge it of its wrong. Alcohol, no matter how acceptable to man and law, is not pleasing to God.

FRIDAY, DECEMBER 11

THE OTHER MAN

Scripture Reading—Galatians 6:9

Perhaps he sometimes slipped a bit—
Well, so have you.
Perhaps some things he ought to q
Well, so should you.
Perhaps he may have faltered—why,
Why all men do, and so have I.
You must admit, unless you lie,
That so have you.
Perhaps if we would stop and think,
Both I and you,
When painting someone black as ink,
As some folks do;
Perhaps if we would recollect,
Perfection we would not expect,
But just a man halfway correct,
Like me and you.
—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

We should never judge the other r rather, we must take a good look at selves and see if we are living the r way and doing the right things.

SATURDAY, DECEMBER 12

HE SILENCED THE DEVIL

Scripture Reading—Luke 22:31

If you find yourself getting miserly, b to scatter, like a wealthy farmer in l York State that I heard of. He wa noted miser but he was converted. S after, a poor man who had been bu out and had no provisions, came to him help. The farmer thought he would liberal and give him a ham from his sm house. On his way to get it, the tem whispered to him:

"Give him the smallest one you have

He had a struggle whether he w give a large ham or a small ham, but ally he took down the largest he c find.

"You are a fool," the devil said.

"If you don't keep still," the farmer plied, "I'll give him every ham I hav the smokehouse."—1010 *Illustrations, Po and Quotes.*

PRAYER THOUGHT

The only way to fight the devil is t something good. The more good things we do, the easier it is to fight him o

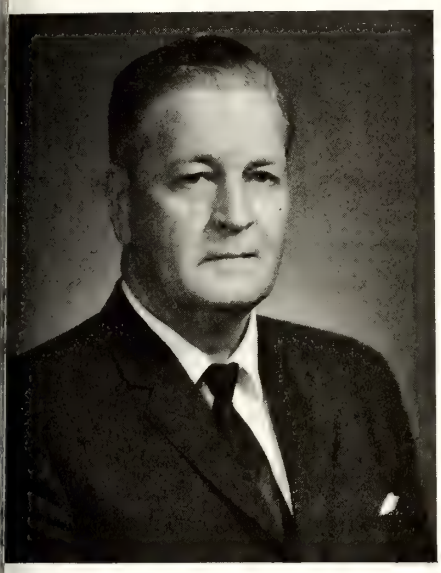
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OBITUARIES

A Memorial to the Rev. Willie E. Renfrow



On Friday morning, October 23, 1970, the Rev. Willie E. Renfrow, a faithful soldier of the Cross, was called to be at home with the Lord whom he loved and served so faithfully. He was 56 years of age and was the son of the late Joseph and Mary Renfrow of Kenly, North Carolina.

Mr. Renfrow was ordained in Mount Zion Free Will Baptist Church in Wilson County, North Carolina, on October 14, 1943. He had served several of our churches in the Wilson, Johnston, Wayne, and Nash Counties area. Among those being: Everett's Chapel, Free Union, White Oak Hill, Rock Springs, Milbournie, Flood's Chapel, Stancil's Chapel, Pleasant Plain, Holly Springs, Branch Chapel, and at the time of his death was serving his second pastorate at the Fremont church.

During the twenty-seven years of his ministry he led many to know the Lord as personal Saviour and administered baptism to hundreds, among those were his five children. He also had the happy privilege, at the request of his children, of performing the ceremony for each of their weddings.

He was an active member of the Western Conference and had served on many of the boards of the North Carolina State Convention and the Western Conference.

His funeral was conducted at Fremont Free Will Baptist Church, October 25, 1970, at 3 p.m., by the Revs. C. F. Bowen, R. H. Jackson, J. B. Godwin, and Dewey Boling. He was laid to rest in the Renfrow Family Cemetery near his home.

He is survived by his wife, Mrs. Sallie Hare Renfrow; three sons, Alton Ray, Joseph Harold, and Charles Lynwood; two daughters, Mrs. Hilda Starling and Mrs. Betty Strickland; two brothers, Arthur and Robie; two sisters, Mrs. Elsie Renfrow and Mrs. Thelma Narron; seven grandchildren; and a number of nephews and nieces.

We miss him, but have submitted ourselves to the will of God; for we know that He doeth all things well, and that our loss is heaven's gain.

As we think of his homegoing, we are reminded of one of his favorite passages of Scripture: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Timothy 4:6-8).

The following poem will express our feeling concerning our loved one's passing:

His death we mourn, who lately stood
A herald of the mighty God;
Proclaimed the Saviour of our race,
And bore the message of His grace.

Laborious in his Master's cause,
His view, nor money, nor applause;
To spend and to be spent, resigned
If souls, through Christ, salvation find.

With pointed language, flaming zeal,
He to the conscience did appeal;
With terror sought the soul to move,
Or draw it with the cords of love.

But all his labors now are o'er,
And we shall hear his voice no more;
His dust lies silent in the tomb,
He's gone to heaven, his eternal home.

They know no pain or care
Upon that blessed shore—
No sickness, sorrow, or despair
Shall ever touch him more.

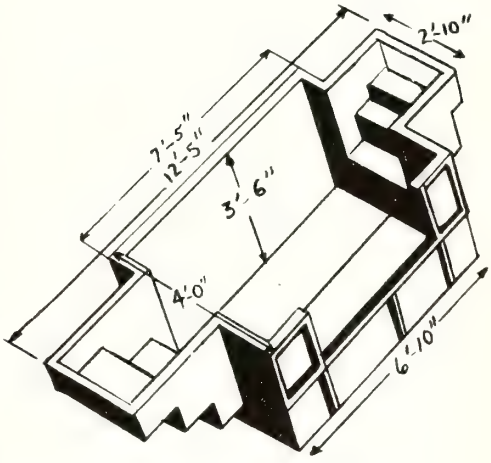
Christ wipes all tears away,
Within that blessed home,
Where he awaits a joyous day
When those he loves shall come.

Submitted by,
Mrs. Renfrow and Children

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The sum and substance of the preparation needed for the coming of eternity is that we believe what the Bible tells us, and do what the Bible bids us.—Selected.

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Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

Saint Mary's Grove Free Will Baptist Church near Clayton, North Carolina, announces the need of a full-time pastor. Any minister interested in serving this church may call Mr. George Coates, Smithfield 934-2974; or by writing him at Route 3, Benson, North Carolina 27504.

Why Teens Take Drugs

According to Teen Challenge's Dave Wilkerson, the youthful drug abusers and addicts treated by his organization started using drugs because of curiosity, peer pressure, boredom, escapism, rebellion, or a combination of these factors.

All of these responses are present to some degree in the life of every normal person. But for developing adolescents with little or no opportunity to express them in socially constructive ways, they can pose overwhelming problems. Many teen-agers evidently decide that it would be easier to take drugs than to face up to reality.—Gospel Herald.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What all is meant by ". . . od is no respecter of persons" (Acts 10: 4)?

Answer: Peter is the spokesman here nd he speaks under inspiration a truth hat was not so easy for him, a preju- iced orthodox Jew, to learn. This is a ell-established fact in the esteem of a edicated Christian, but not so with any newly converted Jews; for they ave been reared in the belief that they, nd those of no other race, are in God's avor. Anyone teaching differently or elieving contrary to this view is an out- ast. Paul tells of Peter's hesitance in enouncing wholly the old way of life to hich he had conformed so loyally be- ore his conversion, and the difficulty it ostered as the church in its infancy hile the Christian leaders—newly con- erted from Judaism—sought to carry out heir Lord's marching orders contained n: "But ye shall receive power, after hat the Holy Ghost is come upon you: nd ye shall be witnesses unto me both n Jerusalem, and in all Judaea, and in amaria, and unto the uttermost part of he earth" (Acts 1:8); "But when Peter as come to Antioch, I withstood him o the face, because he was to be blam- d. For before that certain came from ames, he did eat with the Gentiles: but hen they were come, he withdrew and eparated himself, fearing them which ere of the circumcision. And the other ews dissembled likewise with him; inso- nuch that Barnabas also was carried way with their dissimulation. But when saw that they walked not uprightly ac- ording to the truth of the gospel, I said nto Peter before them all, If thou, be- ng a Jew, livest after the manner of entiles, and not as do the Jews, why ompellest thou the Gentiles to live as o the Jews? We who are Jews by na- ure, and not sinners of the Gentiles, knowing that a man is not justified by he works of the law, but by the faith of esus Christ, even we have believed in esus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified" (Galatians 2:11-16). Note the contrast in these passages of Scripture.

In the first, Acts 1:8, we have the marching orders of our Lord and Master that includes the whole world; yea, even every creature upon the whole face of the wide world without distinction of race, color, or locality. In the other, a rebuke from a fellow apostle whom the Word says nothing about as knowing Christ while He was on earth.

If Peter had been completely obedient to Christ's final directive, Paul would have had no need to so reprimand him, for he would as Jesus did, so love all lost souls that his zeal for Christ would have caused him to continue to speak fervently for the Lord as he had when Christ was here and sent all the apostles out two by two, as he did on the Day of Pentecost when 3,000 souls were added to the church.

J. A. Alexander, in his "Commentary on the Acts of the Apostles," makes a worthwhile comment on Page 408, as follows:

"To respect persons, is of Hebrew origin, and relates to judicial partiality, or the preference of one party to another, upon other grounds than those of right and justice. The same thing is repeatedly denied of God in Scripture (Deuteronomy 10:17; 2 Samuel 14:14; 2 Chronicles 19:7; 1 Peter 1:17), and prohibited to man (Leviticus 19:15; Deuteronomy 1: 17; 16:19; James 2:1, 9). What is here denied is not a sovereign and discriminating choice, but one founded on mere national distinctions. 'I now at length understand that although God bestows his favours as he will, he does not mean to limit them hereafter, as of old, to any one race or people.' "

God, for here on earth, has designed a race of people through whom He proposes to carry on His work. Some are endowed with one set of talents, gifts, and skills appropriate to function in one field of service, while others are equipped to do another kind of work. Some in one locality are under one kind of circumstances, and others in another, with each individual functioning to fill his proper place in one strata of the service wherein he functions, and another filling the place and doing the job God has fitted him to. But when it comes to the attitude of God, He fondly pronounces a "well done" on the servant with only two talents that has been as faithful as on the one with the five that has shown himself in every way faithful. Therefore, God is no respecter of persons when it comes to His dealing with His servants that have been faithful in the use of all they have; and, then when it comes to His gospel invitations, He says: "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isaiah 1:18); "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed" (Romans 10:9-11); "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint" (Isaiah 40:31).

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STORIES for our youth



THE LORD'S SQUARE FOOT

DAN HARMAN

"TURN it over to Bart," was the only answer Mrs. Nelson heard. She didn't like the idea. Bart McGee was a difficult boy to teach. Everyone knew that. But he **did** have some good ideas. And what he couldn't think of, his older brother Jeffrey could.

"Very well, Bart, will you head up the project to raise money for our Christmas gift to the Indian missions?" Mrs. Nelson asked, expecting some smart-alecky answer from the boy in the Sunday school class. Instead Bart merely nodded agreement and looked back at his Sunday school lesson.

At home that day, Bart took his brother Jeff aside. "Buddy," he began, "I'm on the spot. The class at church wants me to think up some way of raising one hundred dollars for a Christmas gift for children in India. The kids in class don't like me very much, and I've got to show them that I can help them. I've just got to." Jeff could see the seriousness of his otherwise lighthearted brother.

They sat there thinking. Then the older boy's face brightened. "Say, you know, out in the country they have a Lord's Acre project to raise money. Everyone plants a part of his garden and gives the money to the church. Or they have one acre where all of them pitch in and work to raise money. Why don't you all have a 'Lord's Square Foot' project and raise something in the basement or garage or somewhere? It might work."

They called the biology teacher at Jeff's high school. "Yes, certain kinds of mushrooms will grow in damp, dark basements. I could help you in selecting and raising these mushrooms; they ought to bring a good price, too. Lots of restaurants have a hard time getting good mushrooms at this time of the year."

Jeff and Bart were overjoyed. The class took to it quickly, and, in spite of Mrs. Nelson's warnings, they started right in on their project. Jeff led them, and Bart was his assistant. They made square boxes for the soil, and the teacher helped to guide them. In two weeks each boy and girl was in the mushroom-raising business.

Then the roof fell in for Bart. "Son," his father said to him one evening, "your mother and I have some serious news for you. Next week we're moving to another state; my company is promoting me. During the Christmas vacation, we'll move and get you settled in the new school." Mr. McGee knew it was bad news for his son.

Bart's heart sank. He had never really liked Sunday school before. It was a place to cut up and have fun. That was all. However, this project had him excited. The boys really seemed to accept him and like him. Now he had to move. He felt as if he were going to cry, so he went to his room.

The next Sunday, he tried repeatedly to tell the class that he had to move. But each time he started, they interrupted, telling him that their flashlights showed that more and more mushrooms were growing. Bart let them see the letter from a local wholesaler who would take all the mushrooms they had as long as the high school teacher said that they were all right to eat.

Just as the class was over, Mrs. Nelson spoke up. "We have some sad news for you. Jeffrey told me this morning that his family is moving before Christmas. Bart won't be here for our Chris mas offering for India." The boys cam around and seemed really sorry abou Bart's going. He had never felt so love and wanted before.

When the day to leave finally arrive Mrs. Nelson visited Bart in his hom "We'll miss you. Remember to go t church and that we'll be praying f you."

Bart tried hard to keep from cryin but still a tear slipped down his chee He said good-bye, and then he hugge Mrs. Nelson for a quick minute.

Moving time went slowly. Bart thoughts were on the project. He ha given his mushroom box to another bo The new town was a sad thing. The ne school wasn't much like the old one; was even empty during the Christm vacation. Then just two days befo Christmas the phone rang; it was f Bart.

"A telegram? For me? Who can be?" Bart was frightened and happy a at once. It was his first real telegra The voice on the phone read the messa to him.

" 'Come back for Christmas Sunda Check for plane fare coming. Love, Mr Nelson.' "

Bart relayed the message to his da They all decided to return in their c for Christmas on Sunday.

"Hey, here comes Bart!" the sho went up as the car came to the curb front of the church. Soon the reunio were completed!

"Please," Mrs. Nelson called. "Plea be quiet. We have the final report Then she announced the amount of mon that they had received for the mus rooms.

"There was enough to send the or hundred dollars to India and bring Ba back, too." Her warm smile made Bart heart leap for joy.

"And Bart, we want to thank you f leading us in this project. It was t best we've ever had. And you can sure that no matter where you live, you always have a square foot of love in t heart of each of us."

As the class surrounded Bart, som thing in his heart told him that th would be the very best Christmas he h ever had.—My Pleasure.

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The study of God's Word, for the pu pose of discovering God's will, is t secret discipline which has formed t greatest characters.—Selected.

Army Officer Speaks on Compliance Act Withdrawal

(A Letter)

I have followed with both interest and ncern the reaction of the North Caro- a Free Will Baptist church to the civil ghts decision of the board of directors the Children's Home. I had felt all ong that the outcome would be an in- cation of the direction in which our urch was moving in a new and chal- nging world; and therefore I had very uch wanted the final position taken to flect a forward looking church, one at would be a source of inspiration and uidance to the younger generation. I n disappointed that the State Conven- on has now asked the board to with- aw its decision.

The tide is running against traditions at for a century we have almost held cred. Sadly, the practice of these tra- itions was never in keeping with the est of Christian virtues. Though it is sy to see how a church could tacitly ccept such traditions, it is less easy to nderstand how by a positive act it ould try to perpetuate them. The civil ghts laws confront many segments of ur society with painful choices we ould rather not have to make. How- ver, the choices have to be made, and e made not with some narrow vision orn of prejudice, but with a broad view f overall long range benefits to those oncerned. I believe the board took this road view, and I am confident that its notive was to provide the best possible enefits for the children, whom it and he North Carolina Free Will Baptist hurches have the responsibility to in- ure are given every possible advantage n facing the future challenges of life.

No local community or private organi- ation can in our costly society provide roper educational benefits to our youth vithout help from the government. The ecision of the board reflected in a prag- natic way its understanding of the needs f the children and how best to satisfy hose needs; it also reflected the best in Christian virtues. I believe that fore- most the thing Christ taught was charity —charity, not only as it emanates from he coffers, but primarily as it emanates rom the heart. I see no charity in the act just committed by the State Conven- ion, and certainly there was little char- ty shown by the churches who threat- ened to withhold funds from the Home until the board changed its mind. By the decision of these churches, no one was going to be hurt except the children. One wonders wherein lies the responsibility of these congregations.

Those who sponsored the act by the State Convention I trust were guided by what they believed to be right. However, I wonder how deeply they understood the challenge that was and is theirs. Not only does this challenge involve teaching different peoples to live side by side harmoniously—the fact that they do not is the root cause of most of the troubles in the world, but it involves reconciling God to our changing scientific world, the world of interplanetary space, the atom, and the chromosome. If they do not understand the challenge of the former, they certainly cannot understand the challenge of the latter.

Yet the church and its leaders must face these challenges if the church is going to hold to its fold the younger generation who will make the Free Will Baptist church a viable organization in the future. This younger generation is better educated and more sophisticated in its thinking than its elders. These young people want a church that speaks not **at** them in bland rhetoric but one that speaks **to** them with a vibrant, meaningful philosophy, and that gets things done in a positive way. They look to the future and not to the past. Therefore, our historical prejudices have little meaning to them.

I deplore what the State Convention has done in the name of our denomination, but I take heart that my own congregation and many others, as well as many individual members, supported what the board tried to do for the Children's Home. I believe that these congregations and these members are supporting a forward looking church which I hope the young can still take heart in.

Sincerely,

WILLIAM P. BOYD
LTC U. S. Army
Member
New Bethlehem FWB Church

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I am profitably engaged in reading the Bible. Take all of this Book upon reason that you can, and the balance by faith; you will live and die a better man.—A. Lincoln.

Study the Bible to be wise; believe it to be safe; practice it to be holy.—Selected.

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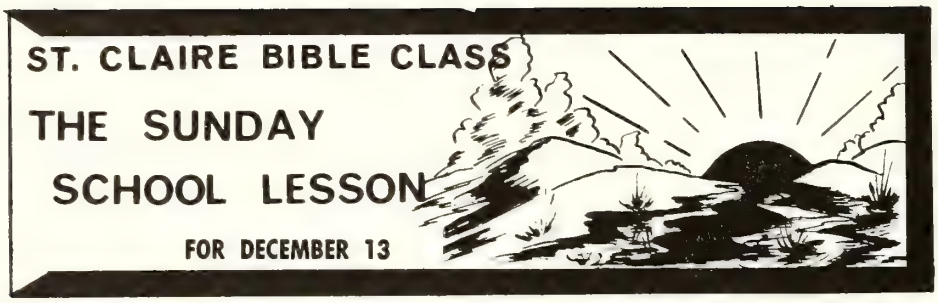


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The Demands of the Committed Life

Lesson Text: John 15:18-20; 1 Peter 3: 13-17

Memory Verse: 1 Peter 3:17

I. INTRODUCTION

God has never promised the Christian that the road ahead would always be easy, that it would be "a bed of roses." Our salvation was a costly experience; its price was the blood of Jesus Christ, yet it was a gift to us. However, though it be a gift freely given to us, the demands of the Christian life are also costly. Those who seek to "pay" their way by giving tithes and offerings and then retreating into the shadows of their cloistered lives have never learned the discipline nor obeyed the demands of the committed life. Only those who tithe, yes, and at the same time wait for God's directives for service can understand the full meaning of the committed life.

The Christian must be willing to spend and be spent. He must serve and be used for the glory of God. Many times in the course of his stewardship of service and testimony through witnessing he will be assailed, aggravated, and assaulted by those who hate him for his stand against evil in his community. He will be excluded often from the circles of "polite society," a slight which he should welcome, for certainly Christ himself was shut out from the activities of such people in His day. He may himself be lonely in the midst of a Laodicean-type church, at whose doors Jesus stands and knocks and is refused admittance. Yet in spite of all this, knowing he is in the will of God, the child of God can react to such persecution with a spirit of love, for he will win in the end.

In learning to live our faith responsibly we must learn the demands of the committed life. That is what this lesson is all about.—The Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

1. Discuss some of the unique characteristics of the Gospel of John.
2. Discuss some of the characteristics of 1 Peter.

B. The Committed Christian Receives Consolation (John 15:18)

1. Our Lord was hated even as are Christians today.
2. We are chosen by the Lord.
3. We are not of the world; therefore the world hates us.

C. Commitment Demands a Willingness to Suffer (1 Peter 3:13, 14)

1. The world may cause us to suffer, but they cannot destroy our souls or our testimony.
2. If we suffer for righteousness' sake we will be happy.

D. Commitment Demands Reverence (1 Peter 3:14, 15)

1. Christians are not to fear what man can do to them.
2. We are to have a reverent fear of the Lord.

E. Commitment Demands a Ready Answer (1 Peter 3:15)

1. We should be ready and willing to give a testimony.
2. We should be ready and willing to defend our faith.
3. These things should be done with humility and meekness.

F. Commitment Demands a Clean Conscience (1 Peter 3:16, 17)

1. Conscience is not always a good guide.
2. But a conscience Spirit-led is a good guide.

G. Conclusion

Express the need for committed Christians today and challenge your class to become fully committed and recognize Christ not only as Saviour, but also as Lord of their life.—The Bible Teacher. (F.W.B.).

III. ADDITIONAL TRUTHS

A. There are four common object which, if they could speak, could give perfect biography of the person who us them. These objects are: a watch, checkbook, a calendar, and a pair glasses.

First object: a watch. This obje could tell how we spend our time. Wh do you do with the time that God h given you? What if your watch cou speak?

168 hours per week.
40 hours for work.
56 hours for rest.
72 hours for personal use.
How many hours for God?

Second object: checkbook. This obje could reveal much about our concern f God and others.

$15,000 for our home.
2,000 for our car.
250 for our clothes.
1,200 per year for food.
How much for God?

Third item: calendar. Do we regular set aside a day in which to praise G and express our thanks for His goodne to us?

31 days in December.
22 days to earn my living.
1 day Christmas holiday.
4 days off for myself.
Will I steal from God's days?

Fourth item: glasses. What do y look at—what do you read? What do y permit to enter your mind through yo eyes? "Open thou mine eyes, that may behold wondrous things out of th law" (Psalm 119:18).—Standard Co mentary.

B. The Christian must remember th he is to serve, and not to be served. W need the attitude of Mary as recorded John 12:3. She anointed Jesus' feet wi precious ointment. We might note thr things: **First,** she had an awareness spiritual truth (cf. v. 7). She acted the basis of truth she understood. our churches we need people who stu God's Word and practice it. **Second,** s loved Jesus. Therefore, from her hea of love came this gentle expression her affection. **Third,** she gave sacri cially. Do we ever give an expensi gift to God? Mary gave something th cost much, and she gave it at a time moment. When Jesus needed her, s came forward to do this lovely deed.

Christians should always be ready tell others how Christ came into the

(continued on page fifteen)

St. Claire Bible Class

(continued from page fourteen)

ves, saved them, and made them whole. ne of the chief traits of the Apostle aul was his eagerness to tell others of s conversion experience. In Romans :14-16 the apostle says that he is a ebtor who owes the world something. aul, having been saved, wants to con-ribute something good to the world. He ays that he is ready to preach. And e goes further, saying, "I am not asham-d." Paul was ready always. Let us be eady to tell others of our experience vith God.—Ray O. Jones.

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Mount Olive News

(continued from page five)

Mount Olive. David works part time in he school and part time in research. andy and Essyl work directly with chil-ren in the classroom.

In a recent letter, Dr. N. I. Rieger, nedical program director for Children's ervices, stated, "I am very pleased with he performance of all three students, hey are very delightful, responsible oungsters. . . . I see no reason why ve could not continue this project in-definitely. I hope that you will be able o send us additional students when their erm expires. We would not mind hav-ng additional students even while the hree students are here."

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Church Scholarship Program

Charles Harrell, business manager at Mount Olive College, has announced that 12 students are being served by the new Church Scholarship Program which be-gan last year. This year ten churches are participating in the program. Under this scholarship program a church may provide a scholarship up to $125 per semester for a student and the College will make a matching scholarship grant in the same amount of the churches, up to $125 per semester or $250 per aca-demic year. This may become the equivalent of a $500 annual scholarship for the student.

Churches are encouraged to establish special scholarship funds for this pro-gram. The students receiving scholar-ships and the churches participating this fall are: Miss Jeannie Kaye Gaskins, Mount Pleasant church, Newport (East-ern Conference); Joseph Timothy Harper, Samuel Graham Lane, Martha Eloria Roli-son of New Bern, New Bethlehem church (Eastern); Sherry Diane Johnson, Saint Mary's Grove, Benson (Cape Fear); Edna Ann Murray, Aspen Grove, Fountain (Central); Melba Newsome, Christian Home, Blountstown, Florida (SWB); Joseph Russell Nobles, Juniper Chapel, Vanceboro (Eastern); Jackie Elaine Phil-lips, Branch Chapel, Selma (Western); William Van Stocks, First Free Will Bap-tist, Greenville (Central); Lester Brent Sumner, Sandy Plain, Pink Hill (Eastern); Dwight Milton Wiggs, First Free Will Baptist, Smithfield (Cape Fear).

For additional information contact: Charles Harrell, Business Manager, Mount Olive College, Mount Olive, North Caro-lina.

RELIGIOUS KID

by MEL JOHNSON

"Holier than thou."

That bugs me! I cringe every time I hear it said in jest or sarcasm, because I feel that it infringes on the perfection and dignity of our wonderful Lord.

Jesus calls us to follow Him. Of course, we want to be as much like Him as we can be. We want to be spiritual.

Spirituality is as natural as sunlight—and as illuminating. It is not something that one dangles on the outside, nor is it evidenced by pious phrases and postures. Rotundity of voice and folding of the hands in prayer do not necessarily indi-cate spirituality.

I used to watch people in church. If they dressed in black, looked sober, and prayed loud and long, I would think that they were real saints. I'm glad that my father straightened me out on this and a few other things.

Dad showed me that being spiritual really has little to do with how you look or how you speak. Spirituality is some-thing within. You don't brag about your holy life; you simply demonstrate it day by day before others. You don't soft-soap in church and then go home to growl like a lion. You practice Christian graces because you have the grace of Christ in your heart.

Spirituality is not something that ties you up unnaturally. It is not a crutch to use when you want to do something (which you know isn't right), so that you piously pass off the temptation with "I can't do that because I'm spiritual."

One who is truly spiritual is separated without being a hypocrite. Look at those Pharisees in the New Testament! They pulled their self-righteous robes around them and cried, "Don't come near me! Stand by yourself, for I am holier than you are." Holier than thou? Don't buy it! It reeks with the garlic of a fake.

When a sinner begins to reap the har-vest of his sinful way of life, the spiritual man does not torment him with "I told you so!" Rather, like Jeremiah, he mourns over the chastisement which, though he saw it coming, he nevertheless tried to avert.

One who is spiritual is not conceited. Conceit is consummate ignorance. It is the cap that fools wear. ". . . if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (1 Corinthians 8:2). That will keep your holy heart from getting haugh-ty. The spiritual man, you see, does not ". . . think of himself more highly than he ought to think; . . ." (Romans 12:3).

But, on the other hand, there is no merit in berating oneself and putting on a show of mock humility.

Let's reveal Christ. If He is really Lord of our lives, they will become spiritual naturally.—Gospel Herald.

= = = = =

HOW MUCH?

How much are you thankful? I'm thank-ful a penny,
I will not give more, if I have to give any;
They're all the time begging for folks 'cross the sea,
Where I've never been, and I don't want to be!
They give me this box, and I must put in some—
But I'll keep all the rest for "The Heathen at Home."

How much are you thankful? I'm thank-ful a life;
I've heard about lands full of sorrow and strife,
Of minds deep in darkness, and hearts full of woe—
And I've heard the command of my Lord, who says, "**Go,**"
For His goodness and mercy and promise divine—
A **life** is small payment! O Master, take mine!

—Selected.

= = = = =

Salvation may come quietly, but we cannot remain quiet about it.—Selected.

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"OUR LITTLE GIRL -- A PROUD, MATURE YOUNG LADY. HER NAME?" WELL, READ THE EDITORIAL . . . .

Editorial...

"OUR LITTLE GIRL"

Conception: The year was 1951. Birth: The labor was hard and long, but finally she was born! There she was, a pretty little girl. When she cooed and gurgled, the pains that brought her into the world were forgotten. To her parents she was a most precious little child indeed; and since she was new, she was just a little nearer to their hearts than their other children. Certainly they loved them all, but she was special. There was a certain void that she had filled. They had wanted one like her for a long time, and now here she was, alive and healthy. Oh, how they would protect and watch her! How thankful they were to have her! And how hopeful they were that they would be able to lead her right!

Growth: She began to walk and to talk; and like all little girls, she had a lot to learn. She was bright, though, and learned quickly; and she grew and developed into a nice young lady, not without falls, neither without praiseworthy accomplishments.

Oh, but she found it impossible to live in the world without criticism—and she has had her criticizers: some justified in what they said; others critical for the sake of just being critical. Those who loved her cried with her when her tears fell freely; and when she erred, they chided her too, and tried to advise and instruct at the same time, hoping to help her avoid making the same mistake twice.

She learned through her mistakes and came through smiling. So now she stands not alone—her family stands with her, as do all those whom she has befriended. They stand with her, her copartners in meeting her challenges and combatting obstacles that would knock her down, even destroy her. And certainly there are some who hate her, who envy her achievements, who call her names, and turn their back on her charms, scorning her exterior, refusing to see her for her real merit.

Yet, she smiles a lot now, and she has a right to. She's pretty and mature and much loved. Still she weeps occasionally, but through these tears she is able to see the goal ahead and is ever nearing its realization. And, though her heart is happy today, she nevertheless remembers her sadness, her struggle for recognition in a cruel and menacing world. She has attained it—this recognition—and she prides herself in it; and those who care for her hold their heads a little higher because of it.

And oh, how she loves God. She did from the very start; and she thinks of Him now and thanks Him for all of her blessings. She places Him first in policy and practice, and she proclaims Him as the only hope for the world. She claims Him as her directing force, as her guide, as her constant companion. She considers herself a champion of His cause, but she strives to better herself and her relationship with Him, not allowing herself to lose sight of Him.

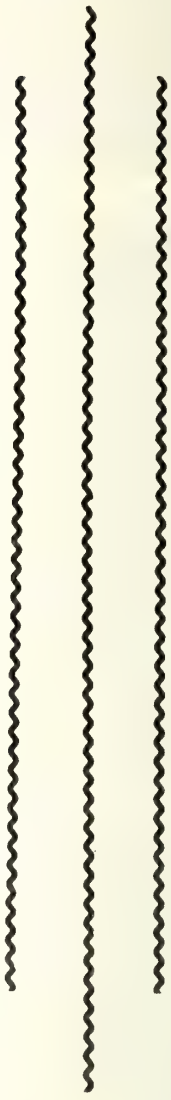
But alas, her enemies lock arms to encompass her, to crush her life; but wait! The Lord God is by her side, and none can ruin her while she continues to hold on to Him. He is the exhorter of her actions, the rewarder of her good deeds, and the guardian of her sacred trust.

Those of us who care for her faithfully watch her and pray for her. Though we have not always agreed with her, and though we never expect to be in complete agreement with everything she does, we nevertheless love her and what she stands for: the molding of young lives and the education of young minds, tempered with the Holy Word.

We shall never forget that day back yonder when she was born—how our chests swelled with pride; how we extended our hands to help her walk; how we guided her firmly in the path, away from the rubble and rocks that would bruise her. We shall never forget how she looked up at us, asking for advice, support, and understanding; nor the grateful look in her eyes when we paid her attention; nor the hurt look in her eyes when we ignored her.

Our little girl, now a young lady—a proud, mature young lady whom we adore! Oh yes, her name? Well, we call her "Mount Olive College."

Little Girl by Harold M. Lan
Group Picture by Staff



The Free Will Baptist

DECEMBER 9, 1970

Volume 85 Number

TOMMY MANNING, *Editor*

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Listening for His Leading

SHARON B. MILLER

ARLAN MATTOX hung the extension ladder on the side of the battered panel truck and wrapped the heavy rawhide ropes to secure it tightly around the rungs. Paul Slatter was an hour late already, and they had to get that siding job finished today or lose money on the deal.

The telephone sounded in the small construction office. Arlan wiped the perspiration from his forehead as he went in to answer it. Today was going to be warm—all the more reason why they should have got an early start.

As soon as Nancy Slatter said "Hello" and followed the greeting by her familiar apologetic pause, Arlan knew that Paul wouldn't be in.

"It's one of the boys," Nancy said. "Paul had to take him to school and talk to his teacher. But he said to tell you he'd make it before noon."

"Thanks for calling, Nancy." Arlan slowly hung up the phone. If it wasn't one thing upsetting Paul's family, it was another. He had never known another man so plagued by disaster and misfortune. But the Slatters knew the Lord, and generally things worked out for the better in the end.

Arlan would have to go on ahead and do the best he could alone. Paul wasn't a man to treat his commitments lightly, and Arlan was certain that he would make every effort to get on the job as soon as possible and work hard to make up for lost time. Yes, Paul was a good man to have on any job.

Andy and Jason, the other two-man crew of Mattox Construction, were working on a plastering job in a small town several miles away. Arlan hoped nothing would go wrong there. One job slowdown was enough for the moment.

Arlan quickly looked around the office, then closed and locked the door. Evelyn would be in during the later part of the morning to put the books in order, but she had her own key. Arlan grinned as he got into the truck. His wife was a good mother and a Christian. She also was an efficient bookkeeper.

Arlan let his gaze take in the lot known as Mattox Construction Company as he drove out of the yard toward the highway. The sight of the heavy equipment and supplies was a constant reminder that the Lord had been good to them. The business had been started on a shoestring and prayer, but despite the difficulties and problems that seemed to plague every small businessman, the company had prospered and they had a large number of fine, well-built homes in the surrounding communities to speak for them.

It was only a matter of time before other avenues of business opened up for the company. City officials were planning the new community building, and soon the bids would be taken. It was still a matter of prayer, but Arlan had made it a definite consideration. If things seemed to lead in that direction, he would be in the running for that job, and Mattox Construction would be on the way to bigger things.

The truck rattled along, cumbersome with its load of tools and supplies. Arlan took the outer lane to allow the faster vehicles to pass. The old panel truck would go only so fast, and he had resigned himself to getting to the job at least an hour late. Automatically, he shifted into second gear to make the hill. Just as the truck broke over the crest, Arlan caught sight of a figure walking along the shoulder of the road.

"Poor kid," Arlan said aloud as he watched the cars whizzing past the youth trudging along the highway. "Commuters on their way to work make poor prospects for a ride." As the truck came abreast of the young fellow, Arlan noticed the disheveled appearance. A haircut wouldn't hurt either, he added to his mental notes. Well, he hated to pass up anyone, but he just didn't have the time this morning. He was going to be late as it was, and time meant money in his business.

Arlan felt a momentary wave of guilt as he saw the hitchhiker in his rear-view mirror. It had been a number of years ago in similar circumstances that he had made his first acquaintance with the gospel message. Nearly a year later he went to a gospel church and found God.

(continued on page fifteen)

SUPERANNUATED MINISTERS AND WIDOWS

Listed below are the Free Will Baptist ministers of North Carolina who are on the superannuated list of the State Convention. Also listed are widows of Free Will Baptist ministers of the state who are receiving aid through the superannuation program. As in the past, during the holiday season and throughout the year, cards, gifts, and any other remembrances, for these who have served the denomination so faithfully throughout the years, will be greatly appreciated.

MINISTERS

The Rev. Herman Wooten
104 Avery Street
Garner, North Carolina 27529

The Rev. Wiley Ferrell
608 Tower Street
Selma, North Carolina 27576

The Rev. B. F. Ringgold
Route 5, Box 47
New Bern, North Carolina 28560

The Rev. W. G. Boykin
Dorothea Dix Hospital
Raleigh, North Carolina 27602

The Rev. Milford Hales
Route 2
Kenly, North Carolina 27542

The Rev. L. H. Boykin
Route 3
Kenly, North Carolina 27542

WIDOWS

Mrs. Vedia S. Reynolds
Route 3
Columbia, North Carolina 27925

Mrs. W. R. Glover
Box 408
Coats, North Carolina 27521

Mrs. W. A. Woodard
Winterville
North Carolina 28590

Mrs. L. H. Wetherington
101 Custis Avenue
Deep Creek
Chesapeake, Virginia 23320

Mrs. J. R. Bennett
Bridgeton
North Carolina 28519

Mrs. Duffy Toler
131 N. Eastern Street
Greenville, North Carolina 27834

Mrs. Emelina Rhodes
Route 2
Tabor City, North Carolina 28463

Mrs. Julia W. Snyder
Box 162
Erlanger, North Carolina 27292

Mrs. Mary J. Parrish
Box 43
Elm City, North Carolina 27822

Mrs. J. W. Alford
c/o Mrs. Earl Lewis
Box 163
Knightdale, North Carolina 27545

Mrs. G. C. Joyner
c/o Mrs. Norma Eubanks
Route 3
Pittsboro, North Carolina 27312

Mrs. Bessie G. Mitchell
Box 65
Pikeville, North Carolina 27863

NO GENERATION GAP

Every afternoon a nine-year-old neighbor visited Albert Einstein. The girl's mother apologized to the physicist for her daughter's interruptions.

"Oh, not at all," Dr. Einstein assured her. "I enjoy her visits, and we get along very well."

"But what can you and a nine-year-old girl have in common?"

"A great deal," Dr. Einstein replied. "I love the jelly beans she brings me, and she loves the way I do her arithmetic problems."—Gospel Herald.

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We take the Bible, the whole Bible, and nothing but the Bible, as the foundation of Christian union and communion. —Selected.

"JUST A HOUSEWIF

by Jeanette W. Lockerbie

Recently I heard of a woman who privileged to attend a specialized g meeting. "I'm just a housewife mother," she stated, apparently c whelmed by the honor of being selec

How would you describe yourself? "just a housewife" or "just a moth The life to which the average, no female aspires from the time she cra a doll or serves imaginary tea and c ies from her toy dishes!

To be sure, our work has little o glamour, is mundane and often me and requires a never-ending regul that brings no glory to us. This, ever, is our work, not ourselves. need to differentiate between the t

Other people—our own family inclu —will regard us in the light of the in of ourselves that we project to ther

One of the most poised, well-adju women I have ever met does housev to earn her living. She could so e think of herself as "just a cleaning man." But does she? No! With th most naturalness she says to the ca woman who employ her, "You have profession, and I have mine." She a right concept of herself, unobscure what her work might make her thin herself.

The Scriptures exhort us not to t of ourselves too highly (see Romans 3). But does that give us license think of ourselves too lowly? Keepin mind that we are God's workmans created in His image, redeemed and m fit to stand in His presence through shed blood of His Son will give us a perspective of ourselves.

Just a housewife? Just a moth Have you pondered the fact that needs us more than He needs almost of the professionals whose posit we're so prone to place above our h ble place in our home?

Doesn't that give a dignity to the c chores? As we consider that we ar vital partnership with God, surely one of us will ever be guilty of thinl of ourselves demeaningly. We will our position with other women—not fortunate as ourselves in many instan and, if the truth were known, many whom would gladly trade places any one of us in our homes—and pride let it be known that we are, deed, mothers and homemakers.— pel Herald.

A STATEMENT

C. F. BOWEN, President
North Carolina State Convention of
Free Will Baptists

At the called session of the North olina State Convention of Free Will ptists, held at the First Free Will Bap- Church, Wilson, November 9, the legates and ministers present over- elmingly voted to request the board trustees of the Children's Home to hdraw its signature from the com- ance Agreement of the Civil Rights Act 1964. This the board has done, and are now out from under compliance.

But we are not out from under a rious obligation to the Home. Even th a reduced number of children in the me, we are faced with the heaviest ed of funds we have had in years. All usual services of the welfare depart- nt which we have enjoyed have been thdrawn, or soon will be. What we do the children now at the Home and at we hope to do for others we may ceive will have to be financed, not by federal government, or the Social rvices Department of Nash County, or y other agency, but by Free Will Bap- ts of our churches.

At the close of the called session in ilson, many were heard to say, "Now e will go home and get our churches send their offerings to the Home." here are you people who said that? me have done so, but the number is too small. Let me give you some cts, and we must face these facts if e hope to keep our Home going.

Let me compare some figures on our ving to the Home during the year 1969 d the year 1970 up to November 23.

In August 1969 we gave $13,260.46. the same month this year we gave ly $8,798.77, a **decrease** of $4,461.69. September of 1969 we gave $25,626.- 9. In the same month of this year we ve only $13,763.96, a **decrease** of $11,- 53.03, or about a fifty percent **drop!** October of 1969 we gave $10,187.74. October this year we gave $13,923.02, **increase** of $3,735.28, which may reflect that some churches **did** send in extra gifts following the regular session of the convention which met in September in New Bern. But look at November. In that month in 1969 we gave $7,928.52. In the same month this year we gave only $4,929.52, a **decrease** of $2,998.66. And this was **after** the called session in Wilson; after so many said that they would now go back and get busy for the Lord and the Home!

To sum it up, in the four months, from August to November of 1969, we gave a total to the Home of $57,003.37. In these same months of this year we gave only $41,415.27, an alarming **decrease** of $15,588.10, which would amount to about $37,000 in a year's time.

Within the past few weeks, the Home has barely had enough funds to pay the staff and workers, to say nothing of meeting the needs of the children. It is hardly better today.

Now, perhaps none of us likes to read such disturbing statistics; we had much rather hear about the wonderful things that are going on at the Home, how the children are faring good, and everything is coming up roses. But we have asked for this situation and we should be willing to face up to our obligations. These facts must be given to you, and I do so here in the sincere hope that God may move on your hearts to get your gifts to the Home right now. I don't know whether you will or not, but of one thing I am sure: God's Word says that everyone of us shall give account of **himself** to God (Romans 14:12); and I believe our actions regarding the Children's Home come under this mandate.

As one who understands your feelings as well as the needs—the immediate needs—of the Home, with all my heart I implore you to send your liberal gifts right away to the Children's Home. What else are we waiting for? The superintendent has resigned, three members of the board have resigned, and we are doing our best to replace these men and find a superintendent. As for me, I think it is unfair and unreasonable for us to expect a good man to go to the Home when we can offer him little more than hope that you will support him and the children. So come along, will you? Do it today. Do it **NOW.** Let this Christmas have special meaning to you as you remember God's own. How can we do less than that?

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News & Notes of DENOMINATIONAL INTEREST

Successful Revival At Florida Church

The First Free Will Baptist Church of Scottsmoor, Florida, experienced a successful revival, with the Rev. Arnold Woodlief serving as evangelist, November 15-22. Four conversions were reported, along with many Christian rededications. An old-time conviction of sin, God's presence, and a spirit of prayer prevailed in the services. The Scottsmoor church praises Mr. Woodlief for his forceful, Bible preaching which brought desired results. The membership recommends this evangelist for revivals in churches that desire a real moving of the Spirit.

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Cragmont Treasurer's Report For November, 1970

Mrs. Fountain Taylor, treasurer for Cragmont Assembly Inc., Black Mountain, North Carolina, reports as follows for the month of November, 1970:

Balance in Bank October 31, 1970		$7,406.23
Receipts		
Churches	$1,189.98	
Sunday Schools	19.96	
Sunday School Conventions	45.00	
Auxiliaries	20.00	
North Carolina Woman's Auxiliary Convention	443.75	
Mrs. Lillian Grubbs (camp)	1,446.87	
Total Receipts		3,165.56
Total to Account For		$10,571.79
Operating Expenses		299.00
Balance in Bank November 30, 1970 (checking account)		$10,272.79
In Savings Account		2,163.35
Grand Total		$12,436.14

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Kinston Church to Show Film, "Jerusalem"

The First Free Will Baptist Church of Kinston, North Carolina, will show the film, "Jerusalem," on Sunday and Monday evenings, December 13 and 14. The Sunday evening showing will be in the church sanctuary at 7:30, and the Monday evening showing in the educational building at seven o'clock. This is a full-length colored film (65 minutes) and is narrated by Dr. Billy Graham. The public is cordially invited to attend either of these showings. This film is being sponsored by Hulon Whitehead with the cooperation of the church.

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Central Board of Ordination to Meet

The Rev. Willis Wilson, secretary of the Board of Ordination of the Central Conference, announces a meeting of the board, Monday, December 14, 10 a.m., at the Free Will Baptist Press Foundation Building, Ayden, North Carolina. Anyone having business to take up with the board is requested to be present at this meeting.

= =

Youth Revival at Cabin Church

A weekend youth revival has been scheduled at Cabin Free Will Baptist Church, Route 1, Beulaville, North Carolina, Thursday, Friday, and Saturday, December 10, 11, and 12. Services will begin each evening at seven with the Rev. Dwight Gay as the guest speaker, assisted by the pastor, the Rev. Luther Swinson. The pastor and the church membership cordially invite everyone to attend all of the services if possible.

Bookstore Hours

*****

* The Free Will Baptist Press
* Bookstore, Ayden, North Caro-
* lina, is now observing the fol-
* lowing hours:
*
* Monday-Friday—8 a.m. to 5 p.m.
*
* Saturday—9 a.m. to 12 noon.

OBITUARIES

Mrs. Adlonia Dildy Ga

The writer of the Book of Prove once asked, "Who can find a virtu woman? for her price is far above bies" (31:10). We of the Spring Bra Free Will Baptist Church and commun Walstonburg, North Carolina, feel t we know the answer to this questio for she has lived among us, and beca of her, we have seen a living reality the Christian virtues—faith, love, de tion, purity, patience, forgiveness, m cy, courage, kindness, and goodness. lowing Mrs. Adlonia Gay's passing November 15, 1970, someone aptly s that we had lost the mother of church; for none of us can remembe Sunday during her 83 years that she w not present, if health permitted. As back as we can remember, it was s who cleaned the church most often a brought bouquets from her own gard We recall, too, that it was she who, w her husband, rooted and transplanted t shrubs around the church and pars age.

This record of service begun even b fore Mr. and Mrs. Gay's marriage November 7, 1906—over 64 years ag was continued together, when they tended a Free Will Baptist church conf ence the day after they were married.

Her home was a haven of refuge f all who were privileged to visit ther Immaculately clean, it was always fill with the spirit of peace and contentme and love; and a feeling of warmth a welcome awaited all those who entere It was the kind of influence that follo ed you even after you had left her.

Even though her own children ha passed away, she leaves with us her hu band, Mr. Jesse Gay, whom we love we loved her. We know that to him thousand words may be spoken and hundred hands reach forth, but only Go can touch the heart and heal and com fort.

According to God's plan, we know tha she cannot come back to us, but we ca go to her. Heaven will be dearer to a of us for she will be there.

Respectfully submitted,
Peggy Gay
Joyce Beaman

MISSIONS

MEXICAN MINISTER EMPLOYED



The Rev. Jose De La Crus Rodriquez



Building used for church in Monclava, Mexico

In June of 1970, the Rev. Jose De La Cruz Rodriquez was employed by the North Carolina Free Will Baptist Mission Board. He is now working in the city of Monclova, Coah, Mexico. Mr. Rodriquez is a very talented young man. He has a wonderful testimony for God, and it is believed that he will do a great job for Christ in Mexico. This brings the native pastors in Mexico to a total of seven. Mr. Rodriquez is being supported by the Union Grove Free Will Baptist Church near Fremont, North Carolina.

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Missions' Passenger Bus

For some time the mission board members, along with many of our Free Will Baptist people and churches, have been concerned about providing a vehicle for use in transporting the Mexican pastors and students to and from the Bible Institute. The Rev. J. E. Timmons has for several months used his personal car and also a pickup truck for such transportation.



It was back during the summer that the mission board decided to make the purchase of a 12-passenger Ford van bus. This was bought and presented to Mr. Timmons at the North Carolina State Convention Mission Rally held at New Bern, during the month of September. This presentation was made by the Rev. Willis Wilson, then president of the State Convention, in behalf of all Free Will Baptists of the Convention.

This van was carried back to Texas by Mr. Timmons on his return trip the latter part of September, and has been a real blessing to the work there since.

This van was bought without an air-conditioner, but when a group of people and churches of the First Union of the Western Conference saw it, they decided that this was the only thing the bus needed to be ready for use in Texas and Mexico. This group responded with offerings and provided the air-conditioner for it.

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Workroom and Office Building



On November 20, 1970, a 12 by 32 foot portable building was delivered to the Free Will Baptist Bible Institute in Quemado, Texas. This building was of the same structure as the other classroom building, with the exception that this unit was not as large and also had a rest room included. This building also had two rooms. The small room, 12 by 10 feet, will be used for a workroom, and will house a mimeograph machine given to the mission program by the Black Jack Free Will Baptist Church near Greenville, North Carolina. The other section of this building will be used for an office by the Rev. J. E. Timmons, director of the Free Will Baptist Bible Institute. This building is completely air-conditioned for the summer and heated for the winter. The size of the office is 12 by 20 feet.

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General George Marshall speaks: "If I had my way, I'd take the torch from the hand of the Statue of Liberty and put a Bible there."—Selected.



SUNDAY, DECEMBER 13

TIMELY ADVICE

Scripture Reading—Psalm 19:7

If you are impatient, sit down quietly and talk with Job.
If you are just a little strongheaded, go and see Moses.
If you are getting weak-kneed, take a good look at Elijah.
If there is no song in your heart, listen to David.
If you are a policy man, read Daniel.
If you are getting sordid, spend a while with Isaiah.
If you feel chilly, get the beloved disciple to put his arm around you.
If your faith is below par, read Paul.
If you are getting lazy, watch James.
If you are losing sight of the future, read all of Revelation.

—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

No matter how bad a mood you are in you can always find solace and comfort in God's Word.

MONDAY, DECEMBER 14

GENTLEMEN OF THE JURY!

Scripture Reading—Hebrews 13:17

Some years ago, a prominent French jurist was the attorney for a murderer. In his final address to the jury he said: "Gentlemen of the jury! My task is very easy. The accused has confessed; a defense is impossible, and yet I want to add a few words. There, on the wall, I see the picture of the crucified Christ and I pay homage to Him. The picture hangs here in this hall of justice, where you condemn the guilty. But why do we not hear anything of Him in our public schools to which we send our children? Why does the murderer, for the first time in his life, see the crucified One here in this hall, where the law will punish him? If the attention of my client had been directed to the Christ when he sat on the benches of the school, he would not now sit here facing disgrace and infamy. Yes, it is you, gentlemen, whom I accuse. You who brag, with your education and your culture, and yet are barbarous; who spread atheism and lust among the people and then are astonished when the people reply with crime and vulgarity." — 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Jesus Christ is the most important name in the world. His name should be taught throughout the entire world to the young, middle-aged, and old.

TUESDAY, DECEMBER 15

BEATITUDES OF A CHRISTIAN

Scripture Reading—Matthew 5:1-11

Blessed is the man who is faithful on a committee.

Blessed is the man who loves the church with his purse as well as with his heart.

Blessed is the man whose watch keeps the church time as well as business time.

Blessed is the man who has the grace to leave criticism on the sidewalk when he comes to church.

Blessed is the man who loves his church enough to praise it.—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

If you are a sincere Christian, you will follow the beatitudes of a Christian. If you follow the beatitudes of a Christian, you will be a better one.

WEDNESDAY, DECEMBER 16

THE DEVIL'S NIGHT

Scripture Reading—Ephesians 2:14

Not too many years ago, it was difficult to avoid a Saturday night slump—referred to as the devil's night—in an evangelistic campaign. Today, the old boy has moved right in and claims Sunday night fifty-two times per year. All over the U. S. A. today, church buildings are as uninhabited and forsaken on Sunday night as mausoleums. And even in the churches where the lights are still on, many conscientious preachers fight a rearguard action while worldly church members (including elders, deacons, and teachers) are indulgently letting their preachers have "their" services, unhampered by any seating problems.

Now, some churches "stack them in"; but in most cases those preachers spend much time (not especially in sermon preparation) scouting for every novel gadget known to the trade to appeal to persons to whom Christianity itself has no particular appeal.

Sunday-evening attendance becomes the real test of a Christian's devotion. It is the dividing line between the consecrated and the worldly church member.

Typical of churches is this bulletin report of one congregation: Sunday morning 155, Sunday night 14.

Mr. and Mrs. Part-Time Christian, does your preacher seem to be inflicted with "tired blood" when he gets up to preach? Maybe he needs a tonic—an audience instead of a "lumber yard" to preach to. Could it be that Revelation 3:14-19 is a picture of you?—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Sunday-night church attendance designates consecrated church membership. How consecrated are you?

THURSDAY, DECEMBER 17

DISAPPOINTED

Scripture Reading—2 Corinthians 9:

A government income-tax inspector
ed a city preacher and expressed a desi
see his church. The clergyman, bea
with unconcealed pleasure at hearing
request from a government representa
readily agreed.

After the inspection, the proud min
turned to the inspector and asked wha
thought of the building.

"Frankly, I'm disappointed," said the
spector. The minister, quite taken al
by the remark, naturally asked the rea
"Well," said the government man, "
looking at the reports on the income
papers of your parishioners and the
gifts they claim to have given your chu
I had come to the conclusion that the a
must be paved with gold."—1010 *Illu
tions, Poems and Quotes.*

PRAYER THOUGHT

*Remember, we may fool man someti
but never can we fool God. "Be sure
sins will find you out." Our gifts to
are indelibly recorded in heaven. Let'
sure we don't falsify earthly records.*

FRIDAY, DECEMBER 18

MY LORD IS EVERYTHING

Scripture Reading—Psalm 95:6

He is my water and my bread;
He is my life, for I was dead;
He is the shepherd of lost sheep;
He is my guardian while I sleep;
He is the truth, the living way;
He is my light through everyday;
He is my fortress and my rock;
He is the door at which I knock;
He is my refuge through the storm;
He is the love that keeps me warm;
He is the Word, revealing sin;
He is the Saviour to all men;
He is the vine to which I cling;
To me my Lord is everything!

—*Matilda Cloer,*
1010 *Illustrations,*
Poems and Quote

PRAYER THOUGHT

*The Lord is truly everything that
world of ours has need of. Without H
we would be nothing. Don't forget to g
thanks for all of His blessings.*

SATURDAY, DECEMBER 19

THANKFUL HENRY

Scripture Reading—Psalm 106:1

Matthew Henry, the famous scholar,
once accosted by thieves and robbed of
purse. He wrote these words in his dia

"Let me be thankful first, because I
never robbed before; second, because,
though they took my purse, they did
take my life; third, because, although th
took my all, it was not much; and four
because it was I who was robbed, not
who robbed."—*Knight's Master Book, Ee
mans Publishing Company.*

(continued on page fifteen)

BEREA

A City of the New Testament

by EDGAR C. JAMES, Th.D.

CAREFUL Bible study has been a characteristic of faithful servants of God through the centuries. This mark was evident in the Early Church, especially among the believers at Berea.

Berea (sometimes spelled Beroea and presently known as Veroia) was a populous center of Macedonia during Old Testament times, although it is just a small town today. It lies at the foot of Mount Vermius on a tributary of the Haliacmon River, about fifty miles southwest of Thessalonica. The Olympian Mountains rise to the south, and their streams provide the city with its water supply. Picturesque plains surround the city, giving it a lovely setting.

No one knows the exact date of the founding of Berea. There are inscriptions, however, which date from the end of the fourth century before Christ. After the battle of Pydna in 168 B.C., Berea surrendered to the Roman Council. It was assigned with its territory to the third region of Macedonia. Even after New Testament times, this city continued to be a major metropolis in Macedonia. It early became the seat of a bishopric under the metropolitan of Thessalonica. Tradition holds that the first bishop of the church there was Onesimus. Berea played an important part in the struggles between the Greeks and the Bulgarians and Serbs. It was finally conquered by the Turks in 1373.

The city possesses few remains of antiquity; however, there are numerous inscriptions from the Greek, Roman, and Byzantine eras. Archaeologists have yet to explore the town thoroughly.

The fact that Paul, Silas, and Timothy visited Berea has preserved its importance through the centuries. Although Thessalonica had received the Word of the Lord, certain unbelieving Jews there sought to trouble Paul and Silas. For this reason, the Thessalonian believers, under cover of darkness, sent the missionaries to Berea. The journey probably took about three days along the Egnatian Way.

The first stop in the city of Berea for the intrepid missionaries was the synagogue of the Jews. The reception at Berea was in strong contrast to the rejection at Thessalonica. Here the Jews were eager to learn, and they had an openness of mind. We read that they were ". . . more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" (Acts 17:11).

These Jews were not steeped in unbelief. They had not closed their minds to divine truth. Rather, the message of the missionaries was studied in the light of the Scriptures they had—the Old Testament which predicted the coming of the Messiah, who would be crucified and resurrected. Such passages as Psalm 22 and Isaiah 53 must have been of special interest to the inquiring Jews of Berea.

Any who compared the facts presented by Paul and Silas with those given in the Old Testament Scriptures would clearly see that Jesus was, indeed, the promised Messiah. Many of these Jews were converted to Christ.

Luke records that several Greeks also believed. He described them as "honourable" (see Acts 17:12); that is, they possessed the generous, loyal disposition which, ideally, characterized those of noble birth. The gospel had met with similar success at Thessalonica, where many women had believed (v. 4). These women had played an important role in the propagation of the gospel. But the Christian community in Berea was even stronger, for a number of God-fearing Greek men also believed.

One would think that with such reception of the gospel there would be no opposition to it. But such was not the case at Thessalonica or at Berea. The disgruntled Jews of Thessalonica came down to stir up the people. They had heard that the Word of God was being preached by Paul at Berea and had followed him there. They had been determined to stop his ministry at Thessalonica, and now they sought to eliminate him and his message from their sister city.

The Berean believers were so troubled because of this opposition that they had to send Paul away. They sent him by sea to the city of Athens, where he was to give his superb sermon on Mars' Hill.

One of the apostle's companions through Asia on the third missionary journey was Sopater. He was from Berea, and he may well have been one of the converts during Paul's first visit there. The gospel had been received, and it was bearing fruit in Christian service.—Gospel Herald.

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The Rev. Eldon L. Brock wishes to announce that he is available for a full-time or a part-time pastorate to begin immediately. He prefers a church which would be located at a commuting distance from Kinston, North Carolina, where he owns his own home. He is 38 years of age, married, the father of two children, one of whom is a talented musician. Any church interested in securing Mr. Brock's services may contact him at 1901 Andrew Johnson Road, Kinston, North Carolina 28501; or by telephoning 527-6985.

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Mr. James E. Warren was licensed to preach April 26, 1970. He would like to preach as an interim pastor, fill in for pastors who have to be away, or if possible have a full-time pastorate. He and his family are members of the Jackson Heights Free Will Baptist Church in Kinston, North Carolina.

Any church desiring his services may write him at 1000 Poplar Street, Kinston, North Carolina 28501, or by calling, day or night, 527-1648. For further information you may call his pastor, the Rev. Ralph Sumner, at 523-4361.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What is meant by "Seek ye e LORD while he may be found, . . ."?

Answer: That is a part of the verse, eek ye the LORD while he may be und, call ye upon him while he is near" aiah 55:6). It is made quite clear roughout several chapters, both in the d Testament as well as several in the w Testament, that man needs to re- nt of his sins and come to the Lord hile he is aware of the opportunity God ves him through the Bible's message. ving heed to and attending things per- ining to one's eternal destiny is an ur- nt matter, and God would have every- e realize this now. In the Book of aiah God also calls through His message ven us by the inspired prophet, "Come w, let us reason together, saith the RD: though your sins be as scarlet, ey shall be as white as snow; though ey be red like crimson, they shall be wool" (Isaiah 1:18). Then in the New estament we read: "Wherefore (as the oly Ghost saith, To day if ye will hear is voice, Harden not your hearts, as in e provocation, in the day of temptation the wilderness: When your fathers empted me, proved me, and saw my orks forty years. Wherefore I was rieved with that generation, and said, hey do alway err in their heart; and ey have not known my ways. So I ware in my wrath, They shall not enter nto my rest.) Take heed, brethren, lest here be in any of you an evil heart of nbelief, in departing from the living od" (Hebrews 3:7-12).

For us who are living now, this is the nly time that we may be sure of. In e first and foremost place, Christ alert- d His followers to be ready at any and very moment of the time from that hen He left the earth to be at the right and of the Father until that instant hen He should come in the air and atch up every single living saint as He rings from the dead and from the grave veryone whose body is remaining in the ust, clothing each with a glorified body ke unto His resurrected body. This is the most important and urgent alert ever given a class or clan of people. Were we, the church, to wholly obey, we would indeed be seeking first the kingdom of God and His righteousness, and everything else in which we are interested would find only a secondary place in our interests and activities.

As I look back at my own activities of the past, the things I most severely judge myself in have to do with my failure here; having many times given first attention and first place in my thinking to plans of physical or secular needs. How wrong for any of us to so do and act in the face of Almighty God! God's Word says on the subject, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matthew 6:33, 34). How often you and I have found ourselves acting in direct disobedience to this command of our Lord! We call ourselves Christians, which indicates we are Christlike. This would mean being, doing, and acting like Him in all we think, say, and do. Let's be honest with ourselves—is this true of us?

When Peter's attention was called to the fact that he had denied his Lord, he went out and repented while bitterly weeping over his sin. Perhaps it is not too late for us to do the same as Peter did, if we have found ourselves betraying Christ by calling ourselves by His name; and at the same time, giving first place to the flesh and thereby giving place to the devil, God's enemy.

Then, in addition to this fact, Christ is going to return to this earth when the children of the earth are ridiculing His teaching concerning His imminent coming. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. . . . But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. . . . Watch therefore: for ye know not what hour your Lord doth come. . . . But and if that evil servant shall say in his heart, My lord delayeth his coming; And shall begin to smite his fellowservants, and to eat and drink with the drunken; The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, And shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matthew 24:27, 36, 42, 48-51); "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be desolved, what manner of persons ought ye to be in all holy conversation and godliness" (2 Peter 3: 3, 4, 10, 11).

When we combine the thought of these and many other such Scriptures, it becomes crystal clear to any Christian who is a sincere seeker of the scriptural teaching on the subject that God wants our all now; that in becoming free from the slave market of sin, we became servants; but also heirs and joint heirs with Christ and God. Now we are happy to serve our new Master who says, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30). We may be happy co-laborers with Christ.

= = = = =

King Jesus is the elder brother of Christians. Live as a brother of a king should live.—Selected.

NOW IS A GOOD TIME TO RENEW

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FOXY SAYS THANK YOU

MARTHA PUTNAM

RANDY couldn't understand why his mother disliked the little black and white dog so much. God made dogs, too, and people should like them, especially when they were as cute as Foxy.

But Mom stood in the doorway and frowned at Foxy as if he should have taken a bath and combed his long, wavy hair before he came to their back door. Foxy looked back at her. He wagged his tail slower and slower as Mom said nothing.

It wasn't fair. Nobody seemed to want Foxy. He was the loneliest dog Randy had ever seen. Randy wished he could keep Foxy, but Mom—well, Mom just didn't like **any** dogs today.

"He followed me all the way from school, Mom," Randy said.

"You could have sent him home," Mom said sharply. It was very obvious that Mom had one of the terrific headaches she sometimes had in the fall of the year.

"I tried, Mom." Randy could feel the ache in his throat getting bigger and bigger. "The kids were kicking at him, and he stuck to me, just as if he thought I'd help him."

"Help him!" Mom had to be really sick to have her voice crack like that. "He knew you would help him. He probably has seen all the homeless dogs you've dragged home all summer long."

"Well, may I feed him something, Mom? Huh? May I, Mom? Please?

Mom pressed her hand against her head. "Oh, yes, I guess so," she said. "There are some meat scraps in the refrigerator. I've got to lie down. You'll have to help Daddy get supper, Randy."

"I will, Mom," Randy agreed eagerly. He hurried to the refrigerator. "I'll get all of it. You lie down, Mom. And thank you, Mom. Thank you!"

Mom smiled as much as her headache would allow.

"You'd better let Daddy fry the steaks, dear," she said. "And if we ever find a dog that says thank you as easily as you do, Randy, I may let you keep him."

"Oh, Mom—" Randy's eyes grew bigger and browner as he looked at her.

"Now don't get any ideas," she cautioned. "This Foxy doesn't look smart enough to come in out of a rainstorm."

Randy knew his mom was mistaken. But this was a project that needed God's help.

He didn't have time to stop for a special prayer. So Randy talked to God while he spooned out some food for Foxy. And the most wonderful idea came to him!

Instead of giving Foxy all the meat scraps at once, he gave him one at a time. After each one, Randy helped Foxy to sit up while Randy said, "Thank you." By the time the last scrap was gone, Foxy had sat up twice by himself.

Randy couldn't tell Mom about it yet. So he made a bed for Foxy behind some of the shrubs next to the back steps. Foxy would be warm there. Randy didn't take into account that the dog would get lonesome.

That night after the lights were out, Foxy started howling. Randy heard Mom say, "That dog!" Then he heard Daddy roll out of bed with a groan and start padding toward the kitchen door.

Randy slipped out of his room quickly and beat his daddy to the door. He opened the door to step outside, trying to block Foxy. But Foxy was too quick for him and dashed in. He ran around the living room so fast that Daddy ha to dodge to keep out of Foxy's way.

Randy was so afraid that all he coul do for a second was to stand, shiver and pray, "Please, God, make Foxy be have."

"Catch him, Randy," Daddy said. "He'l wreck the furniture. I guess he think he has found a home."

Randy caught him for a second, jus long enough for Foxy to give him an af fectionate swipe with his tongue.

"What in the world——"

Daddy and Randy turned to look a Mom standing in the bedroom doorway Randy felt sick all over. He hadn't hac time to teach Foxy to say thank you every time he was supposed to. Ever God hadn't had time to answer Randy's prayer.

Foxy knew that there was something wrong. He stopped racing around the room. His little blinking eyes looked a Daddy, then at Randy, and then at Mom

Daddy cleared his throat, and Foxy's tail moved ever so little. But he kept looking at Mom. Then his tail wagged a little more.

Foxy saw the tiniest flicker of a smile on Mom's lips even before Randy did. He made a dash for Mom while Randy stared in surprise.

Foxy stopped just short of touching Mom. Then he sat up and raised his front paws in the way Randy had taught him. Mom reached down and patted him gently.

"You may keep him, son," she said, softly this time.

"Shouldn't we try to find his owner?" Daddy asked.

"He has been hanging around the school, Daddy. Nobody wanted him."

Mom agreed. "He looked entirely forsaken, dear," she told Daddy. "He's just a smart little dog without a home."

"Thank you, Mom," Randy cried and hugged Foxy.

Daddy grinned, and Foxy wriggled with pure joy as Randy buried his face in Foxy's hair and whispered, "Thank you, God. I guess you don't have to have time to get things done."—My Pleasure.

= = = = =

A kind word is never lost. It keeps going on and on, from one person to another, until at last it comes back to you again.—Anonymous.

HE WAS THERE

by BEVERLY B. KENNEDY

Anywhere I traveled, no matter what place,
I could feel His presence, though see not His face;
In tiny things His presence was near;
His love was shown so wonderfully dear;
In clear, blue rivers rushing by,
A squirrel's chatter, an eagle's cry,
The desert sands, the ocean's roar,
A gull's cry upon the shore,
A blooming flower, a tiny bee,
A cricket's song, a growing tree,
A firefly's glow, a lone dog's bark,
The tingling melodies—a meadowlark;
Through rich, green pastures, newly-plowed fields,
Thunder raging among the hills,
A sprinkling rain, a gold rainbow,
A budding rose, and falling snow,
Drifting butterflies, a young buck's leap,
Tiny ants working, a young child asleep,
The break of dawn, the dying day,
A beam of light from sunshine's array;
Yes, I found Him everywhere;
When I looked, he was always there;
Where my footsteps traveled, He was close behind;
His presence somewhere, I could always find;
I met my Lord in all these things;
His love in my heart now gladly sings;
Searching for Him is never a job;
Wherever you look, you'll find my God!

(The above poem was written by Beverly B. Kennedy, a high school junior, who is an active member of the Sandy Plain Free Will Baptist Church, Pink Hill, North Carolina. The Rev. Wayne King is her pastor.)

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The devil is not afraid of the Bible that has dust on it.—Selected.

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR DECEMBER 20



Observing Christmas in Christian Ways

Lesson Text: John 1:9-18

Memory Verse: John 1:14

I. INTRODUCTION

Apparently, the birth of Christ was not celebrated the first three centuries of the Christian era. The Jews and the early Christians celebrated death, but not births. From the beginning, Christians celebrated Christ's death and resurrection at Easter, but there is no record of their commemorating the birth of Christ until the fourth century.

The first Christmas celebration was started in the Eastern church by a group of adoptionists, who believed that Christ became divine at His baptism, not His birth. The date for the celebration was set for January 6. This early celebration was called the "epiphany" or "appearance." It is still celebrated in many Eastern churches on January 6.

When the Western church began to celebrate Christmas sometime around A. D. 336, two significant changes were made: (1) The birth of Christ was celebrated rather than the baptism; and (2) the date of the birth was placed on December 25 because that was the time of the great winter festival celebrated in central Europe from ancient times.

In the beginning, Christian leaders forbade the church to take part in this festival; but by the fourth century the church felt strongly enough to take over the festival and Christianize it. There were some problems in the adaptation, and our customs today show some of the influence of the pagan festival. The use of the mistletoe, for example, is a carry-over from the pagan festival. For the most part, the church gave the emphasis to spiritual matter. The main theme of Christmas is the incarnation, the bringing of gifts to Christ, and the singing of spiritual songs about Christ. If we are to be Christian rather than pagan in our celebration, we must stick to the Christian celebration of the day.—The Bible Teacher (F.W.B.).

II. HINTS THAT HELP

A. While not every man will trust the Saviour on hearing the gospel, men everywhere on earth can be saved (John 1:9).

B. Through failure to discern what has value, it is possible to miss out on a priceless treasure (v. 10).

C. It is a foolish man indeed who rejects that which will be of great benefit to him (v. 11).

D. There is a sense in which Christ authorizes certain men to enter the kingdom of heaven to receive its blessings (v. 12).

E. It takes the illumination of the Spirit of God to make known the possibility of the second birth in the spiritual realm (v. 13).

F. John beheld Christ's glory on earth, but believers shall see His radiance eternally and never leave His wonderful presence (v. 14).

G. Like John, we ought to minimize self and glorify Jesus (vv. 15, 16).—John Danilson.

III. ADDITIONAL TRUTHS

A. "Titov, the Russian cosmonaut, returned from space and was asked by Khrushchev privately whether he had seen anyone.

"The story goes that he replied: 'Yes, I really did see God,' to which Khrushchev supposedly answered: 'I know that already, but you know our policy, so please don't tell anybody.'

"Later Titov was with the patriarch of the Russian Orthodox Church. The patriarch asked him whether he saw anyone in space. Titov, faithful to his instructions, replied: 'No, there was no one.'

"'I know that already,' replied the church leader, 'but you know our policy, so please don't tell anyone.'

"What do you really believe?

"Some people believe that God made us, and that He also can change us. But other people think that we made Go and that it's time to abolish Him. The have always been people on both sid of that question, but sometimes tho who have cried out against God have r ceived more publicity.

"That's really the issue, the only i sue: God or no God.

"The witty English playwright Geor Bernard Shaw, refused to use the wo 'God' unless he had to. His biograph commented that Shaw could really fir no substitute for that name!

"We either believe or we don't. comes right down to that. It is the bas question for man. And the story Titov and the patriarch of the churc even though it is in jest, illustrates th strange twist of empty faith.

"How, then, can the way be prepare for the Lord unless we believe in th Lord? John came announcing: 'The kin dom of heaven is at hand' (Matthew 2). But that announcement means not ing without prior faith.

"Jesus never argued the existence God. He assumed it.

"God comes not by way of explan tion. He comes by way of revelatio The eternal God cannot be explained; H can only reveal Himself. He cannot b proved. He must be apprehended b faith.

"He who has nothing to say abou God has nothing to say!

"There is a mystery about God, course. That mystery is beyond huma understanding. Paul referred to this i Romans 11:33-36. But this does no mean we must keep silent. We touc the fringe of the garment (in a manne of speaking), and the fringe which w touch is real. This is where Christ ha revealed the eternal God.

"Without mystery, God would not b God. Without revelation, we would no know Him."—**A Life, a Cross, an Empt Tomb,** by H. S. Vigeveno.

B. With all the commercial and soci abuses, Christmas does bring the comin of Christ to the attention of many wh seldom think of it. It can be very wis to use that attention as an opportunit to drive home the facts of Jesus' birt and its importance to lost men. Wh knows how many can be brought t think of Jesus more frequently, and fi ally to devote their lives to His service

Churches do have special services du ing the holiday season, but many these fail to reach those who hear leas about the Lord and who need most de perately to hear about Him. Perhap

(continued on page fifteen)

ISTENING FOR HIS LEADING

(continued from page three)

had never forgotten that late after- ride that had set him on the right k, nor the man who had told him that esus Christ there were answers to problems.

bruptly, Arlan knew that he had to back. He had no greater business that of witnessing for the Lord, and was an opportunity to tell a man ut God. If he gave a person a ride, individual was under obligation to n to his witness for the Lord. Of- ng a prayer for guidance, he exited headed back the way he had come. n across the divided highway he saw young man trudging along. At the exit he crossed back and headed the lone walker up ahead.

I'd about given up on landing a ride," friendly youth said, sighing as he bed into the front seat. "Guess peo- are wary about picking up strang- "

This isn't the best time of day, I'll nt you that. Where are you head- "

Just moving on," the young fellow d. "The name's Brian—Brian Rich- s."

Arlan Mattox." He held out his d, and Brian grasped it firmly.

Your business, huh?" the fellow ask- nodding his head at the gear stowed the back of the truck.

Yes, I guess you could say that. A tnership really. It belongs to myself, wife, and God—in the reverse order," an replied.

You're putting me on, man!" Brian irked in disbelief.

Not at all," Arlan declared. "It's ong story, but the short of it is that ave my life to God some years ago en I asked Christ to take it over and e. So that meant that I didn't go lo' on anything. It's sort of like hav- a senior partner—I take my problems Him and discuss things. Sometimes I t a clear cut answer. Other times I ve to go ahead on my own, making own decisions. But I know that He's tching over my life, guiding and di- ting me."

Man, I wouldn't believe it if I weren't aring it from the man himself. But at's not the life for me." Brian push- his hair out of his eyes and grinned. m on my own, man. Nobody's telling me what's what. I've had it with taking instructions from anybody."

"How's it going?" Arlan asked curiously.

For a moment there was no answer. Then Brian grinned sheepishly. "Not so good. I haven't had a decent meal or a place to stay since I left home, and jobs are pretty scarce."

"Ever go to church or Sunday school?" Arlan asked after a mile or so of silence.

"Yeah. I went occasionally when I was a kid, but not much of it stuck. My folks sent us kids. They figured it was good for us and the neighbors, but they didn't need religion." He stretched out and laid his head against the seat, closing his eyes.

"Everyone has to make a decision in life concerning God at some time or another," Arlan began, glancing at the figure sprawled out beside him. The fellow was probably just out of high school, but he appeared to have done a lot of living in his short lifetime.

"No matter what you do, you end up making a decision of sorts."

"That so?" Brian turned his head to look at Arlan, but the tone of his voice belied the interest in his eyes.

"Yes," Arlan continued. "You do one of two things. Either you accept God and serve Him, or by not serving Him, you automatically reject Him. There's no neutral position."

"I never heard it put quite that way before," Brian said thoughtfully, sitting up straight. "You may have something there. Do you mean Somebody really cares what I do with my life?" Arlan nodded as Brian continued. "I've been on my own for quite awhile—ever since I was a kid. Neither one of my folks cared what I did as long as I didn't get into any trouble that reflected on them. I guess I just figured I didn't need anybody."

"It's pretty rough trying to make it alone." Arlan pulled the truck into the passing lane to go around a slow car. "I know, I tried it. It's just no good."

Brian stared out the window at the passing scenery. "It sounds like you've got something going for you, if you've got all you say you have."

"It's that good," Arlan affirmed. "How interested are you?"

There was no answer from the young man sitting next to him. Arlan almost could see the unanswered questions running through Brian's mind as he caught sight of the city limits sign up ahead. Lord, speak to this young man's heart, he prayed silently. Help him to realize that he must make a decision concerning you.

"How about a job for awhile? My man won't be in until late, and an extra hand will help to make up for time we've lost on this job. You can stay at my home for the time being."

"I'm interested." The reply to both questions was strong. "You've got something I think I might want, man."

Arlan pulled the panel truck onto a side street. Evelyn wouldn't mind putting Brian up for a few nights until he had a chance to make a decision concerning the destiny of his life. It wouldn't be the first time that Arlan had brought a person home—and the extent of the person's need didn't make any difference. If the Lord was leading, there would be a way to supply the need. God hadn't failed them yet, and He wasn't going to, and that was exactly what Arlan intended to impress upon Brian as they worked together.—Gospel Herald.

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St. Claire Bible Class

(continued from page fourteen)

alert and committed Christians could, if they would, take advantage of the attention of the total community to initiate discussions about Jesus Christ in social groups and in private conversations. Before the last presidential election, the writer was at a dinner where politics was very much the topic of discussion. One of the ladies at the table said, "You know, I heard Billy Graham say the other night that he thought the next President of the United States would have to be a man of God, for this would be the only adequate source of the strength needed to fulfill the office." There was a look of mild surprise on the faces of some of the guests for a fleeting moment, but then the group launched into a rather meaningful discussion of the implications of this statement. The result cannot be measured.—Standard Commentary.

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FAMILY FIRESIDE

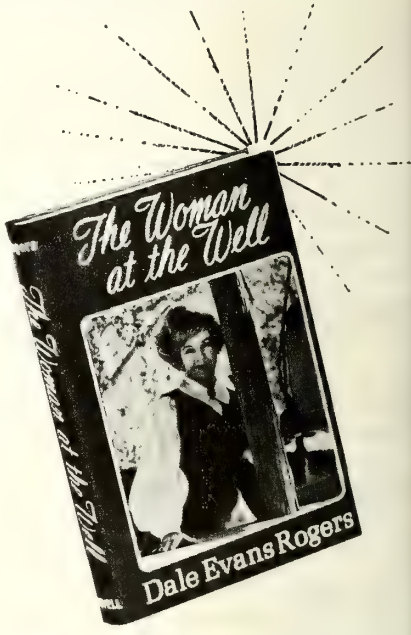
(continued from page eight)

PRAYER THOUGHT

We should thank God each day for the breath of life that He has given us and for all the things that He has provided us with. Also, we should thank Him for the knowledge of right and wrong which His Word provides.

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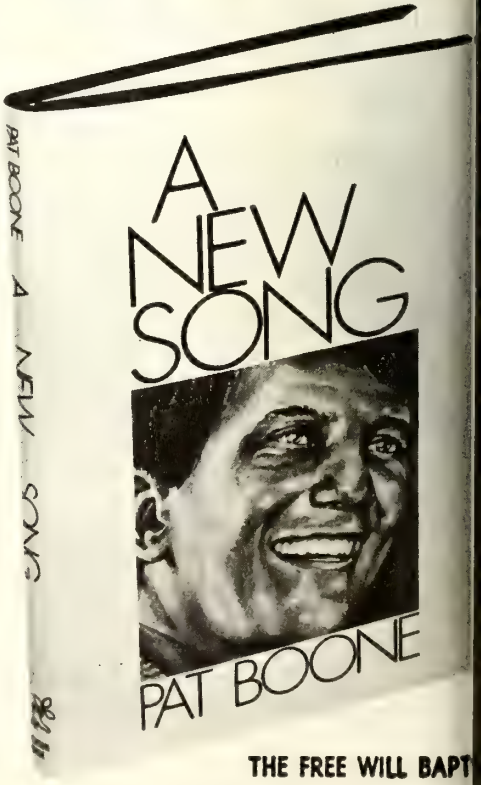


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AYDEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 16, 1970

WHAT DID YOU BRING HIM?



Editorial...

Cover Photo by Luc

WHAT DID YOU BRING HIM?

There were kings and queens and princes and sultans. They had traveled far, these pilgrims; and now they had finally arrived at the place where the Christ Child lay. All the crowned heads of the East, all those of importance had come to pay homage to the Holy Child. They had brought gifts to lay at His feet.

Among those who came were some common folk too, but few of them ventured close enough to see the Child. They considered themselves unimportant and unworthy to view His face, yet they came—they came to reverence the birth of the long-expected Jesus.

The royal ones approached the tiny bed one by one, to offer their gifts. A king came forth, and lifting his heavy crown from his head, he lay it glittering at the Baby's feet. "Oh, Lord," said he, "I bring thee my crown. As I give it to thee, give me a larger kingdom."

A sultan came forth bearing in his arms costly rugs and tapestries. "I offer thee, my Lord, these fabrics of exquisite weave, the choicest of the Orient. As I give to thee, increase my power that my sovereignty may be recognized throughout the land."

The gifts were piled one by one at His feet as the royal ones brought their tributes, each seeking a blessing. Near the end of the line there was much commotion, as a little crippled girl laboriously made her way toward where the Child lay. "Stay back," some of the people cried. "The Holy Child has no time for you!"

"But I must see Him," begged the little girl. "I must see Him!" She stumbled forward and fell at His feet.

The people were aghast at the sight of a little crippled girl so close to their Lord. One said to the other, "How dare such a one as she to come before His presence! And she has not even a gift to offer Him!"

Hearing these words, tears coursed their way down the little girl's cheeks. "No, Lord," said she, "I have no gift to offer thee. I did not bring thee anything. I just wanted to tell you that I love you."

Suddenly, as though all of heaven had opened up, the air swelled with the voices of angels. The heavenly chorusers in exultant praise sang to His glory. A bright light radiated from the Saviour's face and shone upon the little girl as she knelt there in humble adoration of her Lord.

Lifting her aching body by the aid of her crutch, she meekly hobbled away leaving her crutch behind, her heart happy and full because she had seen her King.

The eyes of those present were drawn to the pile of costly jewels and treasure and fine materials that had been placed at the Lord's feet. Slowly, these dimmed and vanished away, leaving in their place the crutch of the little girl—a miracle of God. Love had compelled her to come forward, though she had nothing to offer except her love; and she had asked nothing in return.

The rich ones hung their heads in shame that day—and so do we, when we consider where our values lie and how very little we have given Him, and how very much we have expected from Him.

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"HIS" or OUR DAY

by
MRS. HERSEL BOWEN
Winterville, North Carolina

I HAVE often heard the phrase, "I have plenty of time for this or that." But are you sure? Have you ever been into an airport or bus terminal and watched the planes and buses come in? Have you noticed how the passengers are waiting in line, with ticket in hand, to board these? Soon the plane or bus is loaded and there is a wave of the hand—then off they go. Just as the plane or bus takes off, in comes the latecomer. Yes, he is too late. So you see there is not always plenty of time.

At last the Christmas season is here—and what are we going to do with our time? How are we going to celebrate our Saviour's birthday? Is our time to be spent for Christ and His work, or do we intend to spend our time buying, cooking, going to parties, etc.? So many of us say to ourselves each year, "Next year my time will be spent just for Christ." Whom are we to blame if we stumble twice over the same stone? No one is to be blamed but ourselves!

The shadows of our lives soon pass away. Yes, it was in the stillness of the night that God gave renewed hope to this old, tired world. He opened the prisons of the poor and exalted the humble. He sent His angels to the shepherds with tidings of peace and joy. Is there stillness enough around us at this Christmastime for us to hear His Christmas angels come down and bend low to remind us of Christ's lowly birth? Can we hear His calling, or is the noise of our so-called celebration drowning out the call? We should take the advantage of any available opportunity to renew our Christian intentions and commitments. We should be reborn with the Christ Child and seek justice, peace—and silence. We should be the living light to those of this world who are seeking good examples and love for Christ.

Remember, if we are going to places or doing things this Christmas in our so-called celebration of Christ's birthday that we could not take the Christ Child with us, we are not celebrating His birthday in the proper manner. We are just fooling ourselves, for this type of celebration is just for our own pleasure and not for the glory of God.

To get back to the subject, Is this "His" day or our day? do we have enough time that we can afford to spend it in such a false and foolish celebration? We are just fooling ourselves when we celebrate in such a manner. Do we have this much time to waste? Is this the way we really want to spend Christmas? I don't think so; we are just following the crowd. We are afraid to be different; afraid we will be laughed at or criticized. But please keep in mind that Christ stood alone for you and for me. That must have been a very lonely day to the Son of God as He stood alone on Calvary's Hill and died that we might live! We must take time to "stand up" for Christ that His name might be glorified. We may have to stand alone someday, as time is running out for us. But please keep this in mind: if we die in Christ, we shall live again!

This year let us celebrate Christmas, not Xmas (taking Christ out of Christmas).

I hope this Christmas will surpass
  All other Christmases by far,
And shine upon your memory
  Like a bright and lovely star.

May the Christ Child be yours today,
  And love be without alloy;
For Christ is here and always will be,
  And there is nothing that can destroy.

With chin up and eyes ashining,
  Giving others so much cheer;
I wish for you everything it takes
  To bring Christmas throughout the year.

May disappointments all be gone
  Somehow along life's rugged way;
And may the best of everything
  Be yours this Christmas Day!

SUMMER HAPPINESS

by
ESTELLE D. BROADRICK
Greenbrier, Tennessee

(Note: Living close to God can bring summer happiness even in winter.)

THE blossoms in the flower beds attract the butterflies on this bright and glorious day. The soft winds of the morning temper the heat of the sun to some small degree. These winds bear on gentle wings the fragrance of the honeysuckle and the perfume of the roses. Birds are caroling from trees and distant hills to add their songs of rejoicing to the glad earth.

I am aware each morning of the blessings of sight and of hearing. Every morning one is privileged to see a new and awesome painting, if he will pause to take in the splendor there before him. Some people contrive by every means possible, to color and tint life artificially with parties and people, with wine and forced laughter. Yet the true happiness is ours simply by being aware of the beauty and the blessings around us.

Every tree, bush, and flower is a masterpiece of God's own creating. The winds are buoyant and cooling; the sunrise is a great and wondrous painting; and joy should well up in the heart of the beholder!

It is a day of atmospheric perfection; and the hours are rich and full-flavored, as one reads and studies, surveys and reflects, prays and meditates. Truly, this is a day the Lord has made, and He presents it as a gift to you and me. What have we done, and what shall we do to deserve it? Praise Him from whom all blessings flow! Think of all the ways you have been blessed, and let your heart overflow with gladness!

Walk in the park or in the woodlands, and just observe all of the beauty He has created; and feel humble and ashamed, that you—one of His creations—seldom takes the time and the trouble to look and to give thanks!

Beauty exists in your life, only if you are aware of it. You may live in a crowded city, but it is not devoid of beauty. There are the beauty and the goodness that exist in people: a friendly old lady on a park bench who smiles at you, the sound of a baby's laughter, the music from a church, the cool and healing breezes of night, the patch of stars overhead, and the opportunity to help others. Beauty is everywhere—if you are alert and aware of beauty!

Life can be rich and full—a green pasture if you will make it so. Acts of kindness, words of cheer, and service in His name, are but steps leading to the more abundant life. You may st now, or you may whine in self-pity a say, "No one understands me; no c cares for me."

It really matters less how others c for you; it matters most how you c for others. Arise, and live in the s vice of the King!

SUPERANNUATED MINISTERS AND WIDOWS

Listed below are the Free Will Baptist ministers of North Carolina who are on the superannuated list of the State Convention. Also listed are widows of Free Will Baptist ministers of the state who are receiving aid through the superannuation program. As in the past, during the holiday season and throughout the year, cards, gifts, and any other remembrances, for these who have served the denomination so faithfully throughout the years, will be greatly appreciated.

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Mrs. Bessie G. Mitchell
Box 65
Pikeville, North Carolina 27863

To Free the Oppressed

by
H. ADRIAN GRUBBS Jr.

FTER He was baptized of John in the Jordan River and had endured a riod of testing in the desert, Jesus be- n teaching in the synagogues of Gali- . When in Nazareth, He was invited read from Isaiah. He chose the fol- ving passage and applied it to His rsonal ministry:

> The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord (see Luke 4:18, 19).

this way Jesus defines His ministry Luke's Gospel.

Mark, on the other hand, in a few rds defines Jesus' ministry. Mark s a way of saying in a few verses what tthew and Luke say in many. He s that Jesus came proclaiming the od news from God, saying that the gdom of God is at hand and that men uld repent and believe the gospel— e good news. But Luke describes more what is involved in Jesus' ministry. eaching the gospel also means pro- iming "release to the captives" and ting "at liberty those who are op- essed."

Jesus was concerned with men's rela- nship to God, but He also concerned mself with their physical and emotion- needs. Jesus touched the eyes of the nd that they might see; He was also erested in the spiritually blind that ey might see the light of truth. Jesus d not see much difference in saying to the paralytic, "Rise and walk," or in saying, "Your sins are forgiven" (see Matthew 9:5). Jesus was interested in the whole man and his total need.

This same ministry that Jesus performed, He passed on to His church. However, I feel the church of today, and the Free Will Baptist Church in particular, has been neglecting a very important aspect of our ministry. We take seriously our mission "to preach good news to the poor" and "to proclaim the acceptable year of the Lord"; and sometimes we even speak of "recovering of sight to the blind." But "to proclaim release to the captives" and "to set at liberty those who are oppressed" we have failed to do.

How often have you heard it said that as a church our business is the saving of souls? Even though that is true, the statement is usually given as an excuse for doing nothing about social injustice for minority groups and for remaining aloof and uninvolved in solving our society's problems. We seem to think that preaching "hell fire and damnation" is all that is needed; it has become quite evident that more is needed than mere preaching—there is desperate need for Christians to practice what they preach, to demonstrate in word and deed what they profess to believe. If you say to those in need of food and clothing, "Go in peace, be warmed and filled, without giving them the things needed for the body, what does it profit?" (see James 2: 16). Note the contrast in the verbs "to proclaim release" and "to set at liberty": the one calls for words, the other calls for action—doing something about the oppression of the oppressed.

The Scriptures reveal that God is always concerned for His oppressed people; and God's concern should be the church's concern! There is an oppressed people in our society that God is concerned for; but historically, the white church has taken sides with the oppressor against the oppressed.

Consider, for example, the way in which separate churches for whites and blacks were established. The movement to establish separate and independent churches began in the South and quickly spread to the North. At first the slave owners would not allow missionaries to teach Christianity to the slaves; they feared that if the slaves were converted, they would have to be freed. But eventually, slaves became interested in the Christian religion anyway; then, the slaves were taught religion to keep them docile and obedient. The promise was that if they took their master's abuse meekly, they would be rewarded in heaven.

E. Franklin Frazier (**The Negro Church in America,** Page 25) reported that separate churches were early established in Charleston, South Carolina, by the Presbyterians and Episcopalians, to be followed by the Methodists and Baptists. Carter G. Woodson (**The History of the Negro Church,** Pages 75-77) lists separate churches established in Petersburg (1776) and Williamsburg (1785), Virginia; in Lexington, Kentucky (1790); then in Philadelphia (1809), followed in Boston and New York.

But these churches in slave states never enjoyed much independence. In most cases the Negro congregations were under the strict supervision of the Caucasian. Most often, only white ministers were allowed to preach to the slaves, and when trusted Negro preachers were allowed to speak, there would be a delegation present from the white congregation to supervise the meeting. Then, after David Walker's **Appeal** in 1829 calling for a slave rebellion, and after the insurrection led by Nat Turner in 1831, discipline for the slaves became severe.

The churches in the North were not much different—the Negroes had no voice there, either. When in 1786 Richard Allen, a freedman, began preaching occasionally in St. George Methodist

(continued on page fifteen)

News & Notes of DENOMINATIONAL INTEREST

WILSON CHOIR TO PRESENT CANTATA



The Chancel Choir of the First Free Will Baptist Church, Wilson, North Carolina, will present a Christmas cantata, "Shepherds, Rejoice," on Sunday night, December 20, at 7:30 p. m.

In "Shepherds Rejoice" the ancient account of the birth of Christ is told firsthand by the shepherds, who somehow seem to step right into the twentieth century and talk to present humanity. As they recall their personal reactions and responses to this meaningful event, it becomes apparent that today's needs and longings can be met in much the same manner as theirs were fulfilled two thousand years ago.

The public is invited to attend the presentation of this lovely folk cantata, written by John F. Wilson. Mrs. Ruth C. West, director of music at the Wilson church, will direct the cantata. Accompanists are Mrs. Sandra Pearson, pianist; and Mrs. Ruth Taylor, organist.

Members of the chancel choir are, left to right, first row: the Rev. C. F. Bowen, pastor; Alane Vester, Mildred Davis, Burmie Bass, Debbie Lancaster, Janice Lucas, Judy Evans, Mozelle Price, Kathleen Pipkin, and Mrs. Ruth West, director; second row: Ina Fulghum, Jean Wiggs, Eleanor Sullivan, Fannie Lee Dickerson, Annie Lee Lamm, Frances Watson, Muriel Tomlinson, Becky Boykin, Shirley Rose Davis, Jack Cook, and Jeff Bowen; third row: the Rev. Wayne West, Ricky Cook, Freddie Boykin, Steve Wilson, Clinton Proctor, Hoover Davis, Buddy Dickerson, Charles Sullivan, Worth Starling, and Franklin Vester. Not pictured are: Sandra Pearson, Linda Bass, Geraldine Starling, and Raymond Gaster.

= =

Reedy Branch Choir To Present "Love Came Down"

A dramatically beautiful and inspiring cantata which compels the attention of ear and heart, "Love Came Down," will be presented by the Chancel Choir of the Reedy Branch Free Will Baptist Church, Winterville, North Carolina, Sunday night, December 20, at 7:30 p. m.

Written by Carl Vandre, this cantata sets an empathetic mood toward the realization that love was the reason that Christ was born and died. Sometimes mysterious in tone, the cantata sinks into several minor keys to arise in exultant fashion to reiterate in exclamatory praise the birth of Christ, proclaiming it in shouts of joy. Portions of familiar carols are entwined throughout to give a traditional flavor to the cantata, yet allowing it to retain its atmosphere awe and wonder.

The capable director of music at Reedy Branch church, Mr. Marvin Buck Jr., will direct the cantata, accompanied by Mrs. Buck at the organ Tommy Manning at the piano. Nar tion will be done by Earl Deal.

The pastor of the church, the R Willis Wilson, extends a cordial invi tion to the public to be in attendance the presentation of this unusual canta which promises to be one of the bes ones in Reedy Branch history.

= =

Note-Burning Service At Stony Hill Church

On Sunday, November 15, a note-bu ing service was held at Stony Hill F Will Baptist Church, Route 2, Middles North Carolina. The pastor, the R Robert Jones, opened the service w Scripture and proper remarks concern the addition to the church which w started less than a year ago. This ac tion was completed in this short per of time by much work and prayer of faithful members. The service clo with the burning of the note and a pr er of thanks by Dewey Glover.



Over the past few years the memb ship of Stony Hill church had increas to the point that more room was ne ed. Therefore, the persons pictu above, front row, left to right: Mrs. R Hogg, Mrs. Minnie Ferrell, Miss Rep Ferrell, and the Rev. Robert Jones, past second row: Billy Boykin, Jimmie Stri land, John Strickland, and Dewey Glov came to the aid of the church and si ed a note making it possible to borr the money for this addition. Ma thanks go to these people.

The membership of Stony Hill chu

(continued on page eleven)

MISSIONS

EW BUILDINGS OR THE BIBLE ISTITUTE

n November 21, 1970, delivery was de to Quemado, Texas, of a 12 by 40- t portable building for use at the e Will Baptist Bible Institute. This ding will be used for a classroom and ary. The building is divided into two ms by a panel partition. One room 2 by 28 feet which will be used for lassroom. This is where the students receive their instruction. Also, by



Library and Classroom

pecial gift of $500, there have been desks ordered for use in this room. the pictures shown, you will see that s building has exposed beams over- d with white celotex as a ceiling. It well lighted with three eight-foot rescent lights. The building is com- tely heated and air-conditioned by o Carrier heat pumps installed in the alls.

The library is a 12 by 12-foot room d will be used for study purposes. The titute is hoping to have a well-sup- ed Spanish library for the students in short while. At the present (the gift $500 mentioned above), $300 will be ed for the desks and the additional $00 will be used to begin the library.



Interior of Library and Classroom

Myabe you would like to make a contribution to this library as a Christmas gift to the workers in Mexico. This way they would all share in such a gift this Christmas and also in the years ahead. Such gifts should be sent to the North Carolina Free Will Baptist Missions, P. O. Box 979, Goldsboro, North Carolina 27530, earmarked for "Library Fund."

As you can see by the pictures, this building is made like a mobile home using skids rather than wheels as a foundation. Again let's give praise to God for making this step possible for the North Carolina mission program.

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1971 Daily Vacation Bible School Theme

The theme of the 1971 Daily Vacation Bible School materials is "Doing Our 'Thing' for Jesus."

Since the modern world is caught up in the process of everybody doing his "thing," it is the duty of Christianity to impress upon today's youth the evil in doing one's "thing" when it is toward a selfish or destructive end, or when it is in opposition to the Lord's will. We are obligated by divine reason to impress upon young minds the necessity of refraining from doing that which is evil, including: indulgence in drugs, alcohol, promiscuity, and selfish living. Likewise, youth must be encouraged to cleave to that which is good and wholesome, even at the expense of losing so-called friends or "copping out" on them.

Christianity must be presented as it really is, and in such a manner as to make it appealing to youth, nevertheless not compromising the strictness of the Holy Word nor long-accepted religious truths. Youth must be exhorted to make Jesus' "thing" their "thing," and they must be made to realize that there is joy and satisfaction in following Him.

This theme was decided upon in early Spring, 1970; and it is hoped that it shall prove to be one that will be long remembered for its impact on the youth.

—The Editor.

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SPECIAL NOTICE!

It has been a custom for years for ministers who move into the boundaries of a conference of which they are not a member, to report to the ordaining council of said conference in which they have accepted a church. This custom is still adhered to by the Cape Fear Conference of Original Free Will Baptists. Therefore, the Ordaining Council of the Cape Fear Conference requests all ministers who have not reported to please do so at the next meeting of the council on January 25, 1971, at the First Free Will Baptist Church, South Third and Rose Streets, Smithfield, North Carolina.

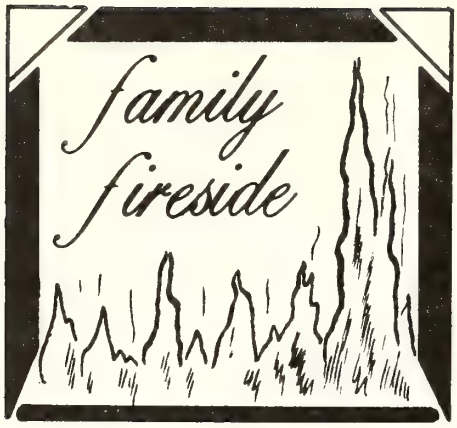
Also please take note that James N. Gay of Smithfield is no longer affiliated with the Cape Fear Conference of Original Free Will Baptists. He surrendered his credentials to the conference.

J. Dwight Gay is no longer a licensed minister of the Cape Fear Conference by virtue of the fact that he allowed his license to expire and has not sought a renewal.

J. Stewart Humphrey, Secretary

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He appealed to men just to come to Him. To many of them He had to say, "Ye will not come to me, that ye might have life" (John 5:40). He is still appealing, saying, "Come, unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28). Have you responded to His appeal?—Copied.



SUNDAY, DECEMBER 20

WHAT CHRISTMAS MEANS TO GOD

Scripture Reading—Psalm 107:7

There is no one more excited over a new baby than the father. God meant it that way. Even man's very necessity to stand by helpless, concerned, but able only to await the outcome, is part of it. For thus he learns to comprehend the heart of God, his heavenly Father, and see how hard it is for Him just to stand by and wait for us.

But once, when God himself awaited His Son's birth, He celebrated in His own way. He made Himself the largest star of all; flung it to orbit round the earth, just for awhile, of course, when Christ was born, so that the clear of eye and heart could see and follow it and find the Lord of life, right where it stopped to hover over. Then, as the day approached, the heavenly choir was in rehearsal, for there must be some outlet for their joy, and God's as well. In song such as this world had never heard nor e'er more will, they sang o'er the plain of Bethlehem, the town where Jesus came from heaven to earth one night to start a life for you and me.—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

This Christmas, may we celebrate in a way that is pleasing to God rather than in a selfish, personal way.

MONDAY, DECEMBER 21

WHAT IS CHRISTMAS?

Scripture Reading—Psalm 95:3

C—is for Christ who came into the world to save.
H—is for Hope that carries me through the day.
R—is for Repentance that cleanses my burdened soul.
I—is for Inspiration which He gives me along the way.
S—is for Salvation so full and free.
T—is for Trust which I have placed in Him.
M—is for His Mercy which I humbly seek.
A—is for Atonement which He wrought on Calvary's Cross for me.
S—is for the Saviour who gave His all for me.

—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Christmas is a lot of things to a lot of people; it should mean one thing to everybody, the Lord's birthday; and everybody should celebrate it for what it is.

TUESDAY, DECEMBER 22

A CHRISTMAS PRAYER

Scripture Reading—Matthew 2:1

O, Christ, grant us thankful hearts today for thee, our choicest gift, our dearest guest. Let not our souls be busy inns that have no room for thee and thine, but quiet homes of prayer and praise where thou mayest find fit company, where the needful cares of life are wisely ordered and put away, and wide spaces kept for thee, where holy thoughts pass up and down, and fervent longings watch and wait thy coming. So when thou comest again, O holy one, mayest thou find all things ready and thy family waiting for no new master, but for one long loved and known.

Even so, come, Lord Jesus. Amen.—1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

We should all thank God for loving us so much that He was willing to give His Son that we might have life everlasting.

WEDNESDAY, DECEMBER 23

CHRISTMAS NOW

Scripture Reading—Matthew 2:11

I had heard so much of Christmas,
  But I could not really tell
The true meaning of the season,
  For I did not know it well.
I beheld the Christmas presents
  Heaped upon the many floors;
Fragrance from the turkey dinners
  Came afloating through the doors.
Still I could not find the answer,
  And I could not sleep or rest
Till I walked the world in earnest,
  Seeking elsewhere in my quest.
Then I saw a widow smiling,
  For a neighbor came her way,
Bringing coal to warm her children,
  And some toys for their play.
And I saw the blind and crippled,
  Who were singing praise to Him,
Who had come to all the people
  Back in ancient Bethlehem.
So that night when shadows lengthened,
  And the day, I know, far spent
I felt sure that I had witnessed
  And I know what Christmas meant!

—*O. Ray Burgess,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Christmas means more than just pretty lights and tinsel; Christmas means Jesus Christ and spreading His love everywhere!

THURSDAY, DECEMBER 24

KEEPING CHRISTMAS

Scripture Reading—Romans 14:6

Are you willing to forget what you have done for other people, and to remember what other people have done for you; to ignore what the world owes you, and to think what you owe the world; to put yo rights in the background, and your duti in the middle distance, and your chanc to do a little more than your duty in t foreground; to see that your fellowmen a just as real as you are, and try to look b hind their faces to their hearts, hungry f joy; to own that probably the only go reason for your existence is not what y are going to get out of life, but what y are going to give to life; to close your bo of complaints against the management the universe, and look around you for place where you can sow a few seeds happiness—are you willing to do the things even for a day? Then you c keep Christmas.

Are you willing to believe that love the strongest thing in the world—strong than hate, stronger than evil, stronger th death—and that the blessed life which b gan in Bethlehem (nearly two thousa years ago) is the image and brightness the Eternal Love? Then you can ke Christmas.

And if you keep it for a day, why n always?

But you cannot keep it alone.—*Henry V Dyke, Knight's Master Book, Eerdma Publishing Company.*

PRAYER THOUGHT

The only way to really keep Christm the year round is to put Christ into yo life everyday of the year.

FRIDAY, DECEMBER 25

CHRISTMAS NIGHT

Scripture Reading—Matthew 1:25

A field is such a lovely place
  With starlight all around,
And peaceful flocks of quiet sheep,
  Good shepherds on the ground—
Talking in hushed and friendly tones
  About their world around.

A carol is a lovely song,
  Echoed against the sky;
And angel wings, soft fluttering,
  Light night winds passing by . . .
And in the town of Bethlehem
  A newborn baby's cry!

A babe is such a precious gift
  Upon this holy night;
A beacon, in a darkened world,
  To guide us to the light!
A song . . . a star . . . a tiny babe . . .
  Oh, what a wondrous night!

—*Ruth Ricklefs,* 1010 *Illustratio Poems and Quotes.*

PRAYER THOUGHT

May our Christmas celebration be in lovely, quiet, peaceful manner, rather th the usual noisy, hurry-scurry manner the Christmas season.

SATURDAY, DECEMBER 26

THE HAPPINESS OF CHRISTMAS

Scripture Reading—Matthew 2:10

The happiness of Christmas
  Comes when the church bells ring;
When we gather there to worship,
  The Christmas songs to sing.

(continued on page eleven)

AN OPEN LETTER

: Free Will Baptist Church Clerks and Sunday School Superintendents

ear Friends:

Your church is invited to nominate ur pastor for the "Free Will Baptist inister of the Year" award. This ward is sponsored by the North Caro- a Ministerial Association for the pur- se of: (1) giving each church an op- rtunity to recognize its pastor for his rvices, and (2) giving statewide recog- tion to a minister who has done out- anding work during the last church ar.

Presentation of the award will be ade at the midyear Spiritual Life Con- rence at the Trent Free Will Baptist urch (Eastern Conference) during the nference banquet to be held at 7 p. m. Thursday, January 21.

As an officer in your church, we hope at you will be responsible for seeing at your pastor is nominated. If you nnot prepare the nomination yourself, lease get the most capable person in ur church to prepare it as completely possible. The judges will make their ecision on the basis of the facts con- ained in the nomination.

Although only one minister can be iven the state award, it is a compliment any pastor to feel that his own church onsiders him worthy of nomination. In reparing your nomination, please ob- erve the following points.

1. Your letter of nomination should be mailed to the Rev. C. L. Patrick, Route 2, Walstonburg, North Carolina 27888, postmarked or hand delivered not later than January 11.

2. The nomination must be based upon services rendered during the 1969-70 church year which ended June 30, 1970. In addition, you may submit on a separate sheet general biographical information on your pastor, including any activities and services during his ministry; but the award will be based upon the year indicated above.

3. The winner will be selected by a secret panel of judges upon the following criteria:

   (a) 50%—His services to his local church;

   (b) 30%—His services to the Free Will Baptist denomination beyond the bounds of his local church; and

   (c) 20%—His civic and community services.

4. Although the minister who served your church during the year may no longer be your pastor, you may still nominate him.

5. A contribution of $10 must be included with the nomination. Checks should be made payable to the "North Carolina Ministerial Association." These contributions will go into the Free Will Baptist Heritage Foundation of Mount Olive College, and the name of the winner will be engraved upon the Foundation plaque.

Previous state winners have included:

1966—The Rev. Raymond T. Sasser, First Free Will Baptist Church, Tarboro;

1967—The Rev. Robert May, Hickory Chapel Free Will Baptist Church, Ahoskie;

1968—The Rev. David Charles Hansley, Beulaville Free Will Baptist Church, Beulaville;

1969—The Rev. Willis W. Wilson, Reedy Branch Free Will Baptist Church, Winterville;

1970—The Rev. C. L. Patrick, Free Union Free Will Baptist Church (Central Conference), Walstonburg;

1971—Could be your pastor.

Previous state winners are not eligible for the award again this year, but churches are urged to make contributions in their honor.

It is hoped that each church will honor its pastor by nominating him for this outstanding award. If you have any questions, please address them to the chairman of the committee.

Yours in His service,

Committee on Minister of the Year Award

C. L. Patrick, Chairman
W. Burkette Raper
David W. Hansley

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God is able to take a vile and sinful soul, wash it in the precious blood of His Son, put His Spirit into it, and make that soul a living epistle to all mankind. That is the glorious power of the transforming nature of the Word of God. That is salvation!—Howard Ray.

CHRISTMAS FILMSTRIPS

Retail Price

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(Four filmstrips, two records, and leader guides. Kindergarten age level.) $19.50

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(One filmstrip, one record, and leader guide. Designed to be used with all ages beginning with 9 to 10-year-olds.) $10.00

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(One filmstrip, one record, and leader guide. For all ages beginning with 9 to 11-year-olds.) $10.00

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(A wide selection available)

Filmstrip for one showing $1.00
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Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

The Rev. Eldon L. Brock wishes to announce that he is available for a full-time or a part-time pastorate to begin immediately. He prefers a church which would be located at a commuting distance from Kinston, North Carolina, where he owns his own home. He is 38 years of age, married, the father of two children, one of whom is a talented musician. Any church interested in securing Mr. Brock's services may contact him at 1901 Andrew Johnson Road, Kinston, North Carolina 28501; or by telephoning 527-6985.

Mr. James E. Warren was licensed to preach April 26, 1970. He would like to preach as an interim pastor, fill in for pastors who have to be away, or if possible have a full-time pastorate. He and his family are members of the Jackson Heights Free Will Baptist Church in Kinston, North Carolina.

Any church desiring his services may write him at 1000 Poplar Street, Kinston, North Carolina 28501, or by calling, day or night, 527-1648. For further information you may call his pastor, the Rev. Ralph Sumner, at 523-4361.

For Your

CHURCH NEEDS

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WILSON BOOKSTORE
1106 South Goldsboro Street
Wilson, North Carolina
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Store Hours:
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FOUNDATION BUILDING
Highway 11 North
Ayden, North Carolina
Telephone 746-6128

Store Hours:
8 a. m. — 5 p. m., Monday — Friday
9 a. m. — 12 Noon, Saturday

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Could Jesus have accepted Satan's offer of the kingdoms of this world and thereby sinned?

Answer: This question as to whether or not Jesus could have sinned or not has been discussed down through the many changes in views as to what all His sinless character included. The following quotation from Shedd's Dogmatic Theology, Volume 2, Pages 330, 331, quite well expresses the Calvinistic view:

"The doctrine of Christ's person is not complete without considering the subject of his impeccability. That he was sinless is generally acknowledged. But the holiness of the God-man is more than sinlessness. The last Adam differs from the first Adam, by reason of his impossibility. He was characterized not only by the posse non peccare, but the non posse peccare. He was not only able to overcome temptation, but he was unable to be overcome by it.

"An impeccable will is one that is so mighty in its self-determination to good that it cannot be conquered by any temptation to evil, however great. A will may be positively holy and able to overcome temptation, and yet not be so omnipotent in its holy energy that it cannot be overcome. The angels who fell could have repelled temptation with that degree of power given them by creation, and so might Adam. But in neither case was it infallibly certain that they would repel it. Though they were holy, they were not impossible. Their will could be overcome, because it was not omnipotent, and their perseverance was left to themselves and not made sure by extraordinary grass. The case of Jesus Christ, the second Adam, was different, in that he was not only able to resist temptation, but it was infallibly certain that he would resist it. The holy energy of this was not only sufficiently strong to overcome, but was so additionally strong that it could not be overcome."

To show the other side of this question concerning our Lord's impeccability, we quote a footnote from Shedd in which he quotes the renowned theologian, the Elder Hodge on Page 332 in the same volume quoted from above:

"It is remarkable, that a theologian of such soundness and accuracy as the Elder Hodge should deny the impeccability of the God-man. 'The sinlessness of our Lord,' he says (Theology, II. 457), 'does not amount to absolute impeccability. It was not a non potest peccare. Temptation implies the possibility of sin. If from the constitution of his person it was impossible for Christ to sin, then his temptation was unreal and without effect, and he cannot sympathize with his people.' Theodore Mops and Abelard denied impeccability."

Early in my study of this worthwhile and valid subject I was led to follow a line of reasoning something like this: Christ met with several situations that required a correct decision which He made, but had He not decided as He did, He would have been among those that yielded to and thereby succumbed to temptation. That the temptation was real, the Bible leaves no doubt. One outstanding example was that in which He was compelled by the Spirit to face following His baptism by John in the Jordan River. Here He fasted 40 days and 40 nights, being tempted by the devil. (See Matthew 4:1-11; Mark 1: 12, 13; Luke 4:1, 1.)

Then we have the scene in Gethsemane (see Matthew 26:36-56; Mark 14:32-52; Luke 22:39-53; John 17). Jesus seems to indicate that He might pray in the garden and call to Himself as assistants against His conspirators more than twelve legions of angels and these would have, there is no doubt, delivered Him from them. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matthew 26:53, 54). Note the question, "How would the Scriptures be fulfilled?" Our answer is that they would not have been. This being true, no salvation for us in Him would have been provided. That He would not so pray, both God the Father and God the Son knew when He was offered in covenant as the Lamb slain before the foundation of the world; but if He could pray for the angel protestors and get them, He could break the covenant made before the foundation of the world and thus disobey His Father's will and what He had committed Himself to in that ancient covenant. That would have been wrong, and yet He says He could have done it.

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NEWS NOTES

(continued from page six)

believes that if a church prays and works together, it stays together. They know that the increase in their church is one that God gave them and could not have been accomplished without having God in their midst.

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FAMILY FIRESIDE

(continued from page eight)

The happiness of Christmas
Comes in the quiet hour,
When we hear again Christ's story
With its beauty and its power.
—*Author Unknown*, 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

Christmas can indeed be a happy time if we celebrate it in the Christian way. Please, let's keep Christ in Christmas this year!

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The best time to read the Bible is as often as possible.—Selected.

Bookstore Hours

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* The Free Will Baptist Press Bookstore, Ayden, North Carolina, is now observing the following hours:

* Monday-Friday—8 a.m. to 5 p.m.

* Saturday—9 a.m. to 12 noon.

STORIES

for our youth



PRETTY BIRD

JANI HOWE and JAY GILLIS

GINNY hurried to clean out the cage of her pet parakeet, Pretty Bird. Normally Ginny took her time cleaning out the cage and played with Pretty Bird. The little bluebird would hop about on her fingers and say to her, "Pretty Bird!" or 'Hi, everybody!" Today, however, Ginny had another errand on her mind, and she was very eager about it.

Mother had promised her that she could have a new friend over for awhile. Ginny had met Amy in her Sunday school class. She had discovered that Amy lived only a few blocks away. There were so few girls around Ginny's age in the neighborhood that she was overjoyed to have Amy as a friend.

Ginny's mother came into her room just as she put the little bird back in the cage.

"Ginny," Mrs. Arnold said, "I was just wondering how you are going to entertain Amy while she is here. Didn't you say that she is in a wheelchair?"

"Yes, I did," Ginny replied. "But that's no problem. We'll read books, and I have some games that we can play."

"Very well," Mrs. Arnold smiled. "I've a very nice lunch planned for the two of you. Now run along and get Amy, but mind, wear your heavy coat, because the wind is ice-cold."

When Ginny and Amy returned they were chattering like two magpies. Mrs. Arnold helped Ginny to maneuver the wheelchair up the few steps, and the girls were soon out of their wraps.

"Oh, Ginny!" Amy exclaimed upon discovering Pretty Bird in his bright blue cake. "What a darling bird! How nice it must be to wake up and have a friend like that right here in the room with you. Does he talk?"

"Oh, yes," Ginny replied. "He says a lot of things. I taught him some of the things he says when I first got him. I was ill last Christmas with some peculiar stomach trouble, and he was a lot of company for me. He really learned to talk quickly."

Somehow the time passed very quickly, and before the girls knew it, Ginny was wheeling Amy back home. A cold wind blew in their faces and tore at their coats and at the lap robe tucked around Amy's knees.

"Come in for a minute," Amy said when they reached her house. "I'll show you my room."

Remembering the warm and delightful comfort of her own room, Ginny was surprised at Amy's room. It was painted a pale, cold blue and seemed bleak indeed. There were thin white curtains at the windows, and there wasn't a book or picture in sight. In one corner of the room there was a highly polished exerciser, which reminded Ginny vividly of a hospital.

Ginny trembled at the sight. The room needed something — something bright and happy to cheer up an invalid's life. Ginny knew that Amy didn't have much company and that she didn't often get out, especially in the wintertime. It must get very lonely for her, she thought.

Ginny left finally, but not without a warm invitation from Amy's mother to come visit again. She wondered what they would do to pass the time in that room.

When Ginny returned home, Mrs. Arnold had begun baking a batch of her special Christmas cookies. Ginny put on an apron and began to help her. Ginny liked to frost the cookies and decorat them with bells, wreaths, and star These cookies were very special, becaus they were the ones Mrs. Arnold an Ginny would deliver to their "speci people" before Christmas—the postma the milkman, and, of course, some the neighbors. Mrs. Ellis, who was widow and often lonely, always got a extra large portion. The day they d livered cookies was always one of th happiest days of the Christmas seaso for Ginny.

"Mother," Ginny said thoughtfull "what do you think you would do fo someone if you wanted to do somethin really special, I mean at Christmastime What would you give them?"

Mrs. Arnold laughed at the way Gin ny had phrased her question. "I'd stud English so I wouldn't confuse them, fo one thing," she said. Then she though for a minute. "If I wanted to do some thing really meaningful, which is wha I believe you are trying to say, I woul look inside myself and ask, 'What woul I like for someone to do for me if I wer that other person?' "

Ginny tossed about in bed for awhil that night, thinking about her frien Amy and about what her mother ha said. A girl with only a few friend and almost no outside contacts woul certainly need something very special something to take the place of man things she couldn't have. But what?

The next morning the problem wa no closer to being solved. Ginny cleaned her room and began to put fresh pape and food into Pretty Bird's cage. The little bird hopped onto her hand, cocked its head to one side, and chirped, "Hello honey!"

"Hello, honey, yourself!" Ginny laughed. "Aren't you chipper today? Just bubbling over—" Then a thought occurred to Ginny. If there was anything that Amy really needed, it was a good, loyal companion—one who would be cheerful and happy all the time. Ginny tried to put the thought from her mind. Pretty Bird was her most valuable possession in the world. She couldn't give it up.

Perhaps she could buy another parakeet for Amy, one that could already talk or that could be trained. But no, that would be impossible! Ginny knew that she couldn't afford to buy a parakeet, a cage, and food. It would take more money than she had to spend for all her Christmas gifts.

Ginny took her problem to her mother.

(continued on page fifteen)

Official Statement Concerning Withdrawal from Civil Rights Compliance Act

by the REV. A. GRAHAM LANE
Chairman, Board of Trustees

At a special session of the State Convention, November 9, 1970, in Wilson, North Carolina, the Convention passed a motion requesting the Board of Trustees of the Free Will Baptist Children's Home, Middlesex, North Carolina, to withdraw from the signing of the Civil Rights Compliance Act of 1964.

On November 25, the Rev. Edward W. Miles, superintendent of the Home, informed in writing, Mr. Clifton M. Craig, commissioner of the North Carolina Department of Social Services in Raleigh, North Carolina, that the Home was withdrawing from compliance, effective November 30, 1970.

For some time now, the Home has been in an embarrassing financial situation; and with certain funds and services being completely withdrawn as of December 1, a decrease in religious contributions, the increased cost of living, and several other factors concerning the cost of maintaining and operating this Home, it becomes necessary for me as chairman of the Board of Trustees of the Home to make an appeal to you, my fellow Free Will Baptists, to increase your gifts. In order to have and expedite a reputable program of child care, one that can compare with any other institution in this state, we **must** have your complete support, financially and morally.

At this particular season of the year, I feel it most appropriate as one Christian to another, to make this appeal: Give from the bottom of your heart in order to make a better home for needy and neglected children.

We of the Board of Trustees and the staff and children of the Free Will Baptist Children's Home wish for all of you a very Merry Christmas and a very prosperous New Year!

HEAVENLY STARS

by Mrs. Nettie P. Jordan
Goldsboro, North Carolina

As I gaze at the stars above,
I think of Jesus and His love;
How He came and took my place,
Saved me by His love and grace.

As I live from day to day,
I try to live the Christian way;
I try to walk the narrow road
And help to lift some other's load.

I try always to be kind to others,
For in Jesus Christ we are all brothers;
He does not deal in race and creed
But will supply all people's need.

So as this Christmas comes in view,
Let's make it known that we are true
To God and man both near and far—
And be guided by His heavenly star.

So, when this way we walk no more,
May we be with Jesus on the golden shore
Where we will forever sing
"Hallelujah to our King!"

CHRISTMAS CAROLS

The custom of singing Christmas carols on the eve of Christmas came to us from England, though for a time it—and other Christmas observances—were banned in Puritan New England. As Puritan pressure relaxed, a custom began in Boston of placing lighted candles in homes in Boston and spread to various parts of the country.

And the English caroling custom, which had long been accepted in the South, penetrated into more conservative New England. For many years it was the custom of night watchmen to gather together and sing carols and, in the South, students took up the custom.

Church choirs also continued the custom, though in modern America the commercial rush and shuffle of Christmas eve is now such that carolers risk being run over in the streets, if indeed they can make themselves heard over television inside! And so the custom has ebbed in most parts of the nation, which is a shame.

Few sounds were more beautiful, either on Christmas Eve night or early next morning, than carolers on the lawn outside—earning their fruitcake and coffee from an appreciative household.—From the Ayden News-Leader.

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR DECEMBER 27



ALL OF LIFE FOR CHRIST

Lesson Text: Philippians 3:7-16

Memory Verse: 2 Timothy 1:7

I. INTRODUCTION

For the past three months we have studied lessons under the general topic, "Living Our Faith." This has been broken down into three units: "The Nature of a Living Faith," "Helps to a Maturing Faith," and "Living Our Faith Responsibly." Today's lesson concludes the series with an emphasis on our continuing response to Christ's call to dedicated, faith-fraught living.

Jesus has asked for our total life. He cannot be our Lord and Master if we have reserved some portion of our life from Him. As one has said, "He is Lord of all or Lord not at all." However, before we can expect Christ to use our total life, we must learn to discipline that life, to exercise Christian self-control over our appetites, our desires, and our ambitions. From the Christian point of view, temperance means more than merely being moderate in our vices. It means self-control over them. Being temperate means, to us, more than cutting down on our drinks, swearing less, dissipating less, or going on a diet. To the Christian temperance means setting our total life apart for the careful spiritual inventory that the Spirit alone is qualified to take. Whatever His verdict may be will be the dictum that decides our actions.

A Christian who gives his whole life to Christ, without any pet reservations, will be a winner in the great race set before him. He will not be encumbered by the weights of besetting sins that so effectively hold him back. He will soar as a bird and be fleet of foot. He will reach the goal and receive the laurels of spiritual victory.

Let this lesson today call us back to temperate or controlled living. Let Christ sit at the controls and let us follow His directions.—The Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction
1. Show the relationship of this lesson to the other lessons of the quarter.
2. Tell something of the background of the Book of Philippians.

B. Paul's Steadfast Purpose (Philippians 3:8-11)
1. How Paul looked upon the things of the world.
2. How he looked upon the Cross.
3. Some things that Paul could have boasted about.
4. His determination to put Christ ahead of everything else in life.

C. Perfection in Two Aspects (Philippians 3:12-16)
1. Paul was aware that He had not attained perfection in the sense of sinlessness.
2. Yet Paul was aware that he had reached perfection so far as growth in the right direction was concerned.
3. Paul's determination was to forget the sins of the past and press forward.

—The Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

A. This story concerns a man who owned an apple orchard in Washington. His wife was a schoolteacher, but he had little formal education, but he was an excellent horticulturist and business manager. The two of them had formed the habit of reading the Bible everyday, and one morning he said, "I'm not sure I can keep on reading the Bible and doing nothing about it. I am either going to have to quit or else I am going to go and tell others about Jesus."

His wife gave these words little thought until one morning the husband came in and told her that he had been praying out in the orchard and had decided to sell the place and go tell others about Jesus. She remonstrated, but he was firm. She asked him where he would go. He said He must go among a primitive people because he had little education. He had about decided that he would go and teach the Eskimos about Jesus.

At first the wife refused to go, but finally she gave in. When they mentioned it at church, the members thought they were joking. As preparations went on, however, the church agreed to help support the missionaries.

In a bleak and desolate country the man bought a fishing boat. He hired only natives, for there was no one else in the remote village. With deep love and concern he taught his workmen about Jesus, and in time he baptized them all. Meanwhile his wife was teaching the children and their mothers, and families were coming to know Jesus as Lord. That is why, when a hunting trip takes you to some areas far from the beaten track, your guide may talk very sincerely about Jesus the Christ, and His power over life.—Standard Commentary.

B. A man who had a very high-paying position in life became a Christian. He began to share his faith with others and turned his back on the old sinful way he had known before. He refused to drink with the executives with whom he once drank. After several months of this kind of living, his boss observed, "I see your religion is not wearing off. You will have to be a regular fellow if you plan to remain with the company." He added that complaints had been received from potential clients that the Christian worker would not drink with them. Eventually, God's child lost his job. However, like Paul he could testify that he counted "all things but loss for the excellency of the knowledge of Christ."—Bible Expositor.

C. Surely if anyone knew Christ and His power, Paul did. If he prayed such a prayer, seeking God's power, how much more ought we to pray like this. A saintly old woman was intensely devoted in spiritual matters. She was asked why she wanted to pray so much, give so much, and serve so much. She replied, "I just want to know Jesus and the power of His resurrection. More than anything else in this world, I want His power to be in me, and I want His presence always with me." Not many Christians today seem to be willing to go this far in their spiritual experience. But only those who give themselves unreservedly to Christ can have His power like this.—Ray O. Jones.

TO FREE THE OPPRESSED

(continued from page five)

piscopal Church in Philadelphia, many lacks began attending to hear him reach. It was then that the white congregation decided it was time to segregate the sanctuary, restricting the blacks o the balcony. The ruling was brutally nforced when the ushers marched down o the altar, where Richard Allen and wo other blacks were praying, and bodly threw them out. It is no wonder hat the blacks walked out to form their wn church. As a result, the African ethodist Episcopal Church was estabshed in 1816.

So it can be seen that because of opression, the blacks in both the South nd North began seeking independent hurches.

Let us be more specific about the Free ill Baptist Church in North Carolina. fter the Civil War and the freeing of e slaves, the General Conference of riginal Free Will Baptists, meeting in reene County in 1867, passed a resolution instructing the Negro communicants o get out: "It was resolved that this onference advise the colored members f this connection to unite and form hurches to themselves" (Harrison and arfield, **History of the Free Will Bapsts in North Carolina,** Pages 266, 267). ver since then the Negro churches have een practically ignored by Free Will aptists.

As a further indictment against us, e moderator of the North West Annual onference (Negro) gave recognition only o the New England Freewill Baptists to e total exclusion of Paul Palmer's folwers in North Carolina. In his address e remarked: "Behold the parade, Jesus, ding on a horse, leads the march; and enjamin Randall, the fearless pioneer nd founder of the Free-Will Baptist hurch, follows next to Him" ("Modetor's Address," **Minutes of the 57 Anal Session, United American Free Will aptist North West Annual Conference,** 925). Later in his message he speaks their arrival at the pearly gates; the ee-Will Baptists are the first ones in, d by Benjamin Randall.

We Free Will Baptists have neglected great opportunity and obligation for rvice. We have failed to preach the ad tidings to the Negro. When we nsider how important the church has en to the American Negro, the guilt becomes almost unbearable. John Hope Franklin commented on the importance of the church to the Negro in **From Slavery to Freedom** (Page 549):

> Perhaps the most powerful institution in the Negro's world is the church. Barred as he was from many areas of social and political life, the Negro turned more and more to the church for self-expression, recognition, and leadership. Nothing in his world was so completely his own as his church.

What an opportunity we passed up! We did not bother to teach him biblical doctrine—what he picked up on his own was about all he had. We did not even bother to teach him to read the Bible. In fact, we made it as hard as we could for him to survive. What little help he did receive was from the northern abolitionists. We tried to ignore him and keep him in his "place.'

Not much has changed since the Civil War, except that the slaves have been freed. The Confederate States lost the war and were forced by the Federal Government to free their slaves. We still treat the Negro as society's outcasts; we will not allow him to worship and fellowship with us. We are beginning to realize that black people are human and that they, too, have feelings and aspirations. We are being forced to face the fact that all Americans are equal and have the right to be treated justly. The real sadness of it all is that these changes—freedom, equality, and justice for all citizens—have not come about because of Christian ideals and convictions, but by force of the national government. Even the Christian church is being forced to accept these principles—not compelled by love, but by legislation!

In concluding, consider this quote from Carter G. Woodson in **The History of the Negro Church** (Pages 282-283). In reference to the plight of the Negro in America, Mr. Woodson states:

> If the humble Nazarene appeared there disturbing the present caste system, He would be lynched as speedily as He was in Palestine.

Mr. Woodson wrote those words in 1921; judge for yourself if they still hold true today! The Negro is still an oppressed people—they are not the only ones by any means, but they are **our** next-door neighbors. What are we as Christians and Free Will Baptist churches doing to "set at liberty those who are oppressed"?

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Boys' and Girls' Stories

(continued from page twelve)

Mrs. Arnold listened quietly. "I will admit it is a hard decision to make, Ginny," she said. "Pretty Bird has brought you a lot of happiness. There is just one thing you must remember about giving, however. There is no real giving without some sacrifice."

Ginny thought a very long time about that. When her father came home, she asked him if he would do her a very special favor.

"At Christmas I'll do anything!" he said. "You name it."

"I wish you would take me somewhere on Christmas Eve," she said in a choked voice.

On Christmas Eve Ginny rang the bell at Amy's house. Amy came to the door.

"Ginny!" the girl smiled. "Please come in!" She wheeled her chair aside.

"I can stay only a minute, Amy. I just came by to bring you a little something." Ginny turned to her father, who stood behind her with a covered cage in his hand. "Happy Christmas, Amy," she said, placing the cage carefully on the girl's lap.

Amy removed the cover from the cage. Inside sat Pretty Bird, its feathers ruffled against the chill night air. There was a card attached to the cage. It read: "Have a wonderful Christmas! To Amy from her friend Ginny."

Amy's eyes lighted up for a moment, and her face became radiant. Then tears began to roll down her cheeks. "Oh, Ginny, you can't part with him, you just can't!"

"Of course I can," Ginny replied bravely. "Just take good care of him."

As they drove home in the darkness and quiet of the winter night, Ginny said softly, "Mother was only partly right. Real giving is only part sacrifice. It is also part happiness for someone else."—My Pleasure.

= = = = =

My Heritage

A whole Christ for my salvation;
A whole Bible for my staff;
A whole church for my fellowship;
A whole world for my parish.

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YOUTH SPIRITUAL LIFE RETREAT: Directions to Motels

Those attending the youth retreat at Kannapolis, North Carolina, December 29, 30, should clip or copy these directions for arriving at the motels, if they are planning to drive their own bus or car.

Facilities will be used at two motels, both located on U. S. Highway 29, U. S. Highway 29A, and U. S. Highway 601 North of Concord, North Carolina. From eastern North Carolina go to Greensboro, take the U. S. Highway 85 south, heading toward Charlotte. Go past Kannapolis to Concord, take the U. S. Highway 29 south exit. The Mayfair Motel (rate: $3 plus tax per night) is on the left beyond the first two stoplights, right in front of McDonald's. The Colonial Court Motel is about one-half mile further on the right, beside Shoney's Big Boy Restaurant. This Quality Courts motel charges $4 plus tax per night, per person.

If you have not yet registered for this retreat, send $1 today to Mrs. Elizabeth Hansley, LaGrange, North Carolina. You will receive an information sheet just before Christmas.

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OVERLOADED

by Tommy Manning

Very often our lives are like an overloaded socket. Oh, the danger of it!

An overloaded socket can blow a fuse or burn a house.

An overloaded life can cause high blood pressure, can aggravate an ulcer, can bring on a heart attack, or can result in death.

An overloaded socket occurs when we "plug in" too many cords to run too many gadgets.

An overloaded life occurs when we take too much upon ourselves, when we struggle under a decision unmade, when we concentrate on worries and anxieties, and when we under our own power try to make things "go."

To play it safe, we should unplug some of the cords; and the chances of blowing a fuse or burning the house are fewer.

Likewise, to play it safe in life, we should unplug some of life's "cords."

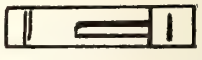
Let's not take too much upon ourselves. Let's not, by letting our thoughts dwell upon them, magnify those little worries and anxieties. Let's not try to do anything by ourselves; rather, let trust Christ and make things "go" under His power.

His current is sure and lasting; and when we're "plugged in" to Him, we have power to spare!

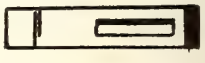
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The Free Will Baptist

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DEN, NORTH CAROLINA, WEDNESDAY, DECEMBER 23, 1970

CHRISTMAS AT THEIR HOUSE



Editorial...

CHRISTMAS AT THEIR HOUSE

It's Christmas at their house, and their father is drunk.

It's Christmas at their house, and there's not enough food for their next meal nor enough milk for the baby's next bottle.

It's Christmas at their house, and Mama cries and cringes under the slap of Daddy's abusive hand; and the children shy away from his loud voice and hateful eyes.

It's Christmas at their house, and the stockings are empty; and those on their feet are ragged and torn; and the clothes on their little backs are threadbare and wrinkled.

It's Christmas at their house, and the only mention of God is in the curses which roll off Daddy's cruel tongue.

It's Christmas at their house, and there's no tree, nor are there any Christmas programs on TV—for there is no TV.

It's Christmas at their house, and it's getting cold. The oil is giving out, and there is no money to buy any more.

It's Christmas at their house, and down the street a group of carolers are singing about the spirit of the season, but the little children who live here are listless, their senses long since dulled by hunger. A man pushes a little cart and calls, "Hot Peanuts, Hot Peanuts," and the aroma fills the air. The little children run to the door to look out. Where their ears had not responded to the music, their little stomachs had responded to the smell of the hot peanuts.

It's Christmas at their house, and the peanut man, seeing the hunger in their eyes and the sadness in their lean faces, throws a few of his goodies their way. They scamper to the sidewalk, not noticing the coldness of the pavement on their shoeless feet. They greedily eat the nuts, their mouths watering for more, and their stomachs craving the luxury of a warm meal. The peanut man sighs, and is on his way.

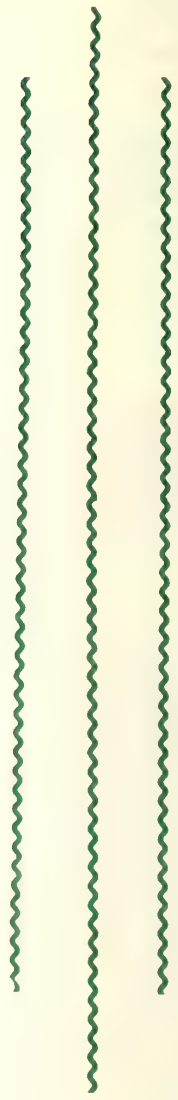
It's Christmas at their house, and the children walk slowly back into the cruel, foreboding tenement building—their only home, a prison of want and depravity.

It's Christmas at their house, and all they have to welcome them here is the smell of their father's liquor mingled with the putrid smells of a filthy apartment.

It's Christmas at their house, and their mother is weeping for her husband, for her children, and for the conditions of life which make her plight necessary. It's Christmas at their house; and it's sad, isn't it?

I didn't appreciate Christmas at my house so much, until I saw Christmas at their house. God, forgive me!

Manger Scene by Harold M. Lamber
Wreath by Cameriqu
Carolers by Luoma



The Free Will Baptist

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"There Were in the Same Country SHEPHERDS"

by RICHARD A. LINT

THE sun had long since slipped from view behind the western horizon, robing the Judaean countryside in darkness. The night was cold and still, and the ragged shepherds huddling around the small fire shivered as they discussed the latest enactment of the Roman government. The Roman emperor, Caesar Augustus, had issued a decree stating that every man in the empire was to return with his family to his place of birth, in order to be counted for the census.

All day the roads had been thronged with people noisily pushing their way toward their destinations. The traffic had begun to cease at dusk, and now, with the Judaean hills veiled in the blackness of night, the unfamiliar quiet disturbed the shepherds. Even the sheep sensed the uneasiness, for they moved restlessly about as if roused by some disturbance.

The little group of shepherds crowded close to the fire. They would venture away to get some fuel to keep the flame alive, for in the blaze was not only their warmth, but also their protection. The shepherds were used to their lonely life, but this night the darkness seemed especially oppressive. It was as if something either very wonderful or very dreadful were about to happen; the air was charged with expectancy.

For most of the shepherds, the day had been long and hard, and they soon grew weary and began to drift off to sleep. In turn, several watched the flock while the others slept. The fire had begun to grow dim, and one of the men added more fuel to revive it.

Except for the night sounds, the countryside was wrapped in silence. The feeling of imminence had subsided a little, and the sheep seemed to be settled. The shepherds sang softly to their sheep to soothe them and to dispel the loneliness that usually accompanied the after-midnight hours.

Suddenly the darkness was pierced by a brilliant light that seemed to be brighter than the sun. The shepherds who were on watch fell to the ground in fear and amazement, and those who were sleeping awoke immediately. However, they were given no time to wonder about the meaning of this unusual event, for the angel of the Lord appeared out of the transcendent light with a message for them. The angel spoke first to allay their fears: ". . . Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people" (Luke 2:10).

As the angel spoke, the shepherds' fear left them, and they listened in wonder and amazement as the celestial messenger told of the birth of a Child in nearby Bethlehem. This was no ordinary baby, but a Saviour, Christ the Lord. They would recognize the Child because He was born in a stable and laid in a manger. In an instant the heavens were filled with heavenly beings, praising God and saying, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

The heavenly host was gone, and the hills were once more clothed in the shroud of darkness before the shepherds could move their eyes from the spot where they had seen the angel. No one can ever imagine what thoughts went through the shepherds' minds as they sat around the fire and talked of the wonder they had just witnessed. They were all frightened and disturbed, but there was a deeper feeling now; they must go to find the Child whose birth the angel had announced.

Several of the shepherds stayed behind to care for the sheep, and the rest made their way toward the town of Bethlehem. They were still full of excitement and amazement over their unusual experience, and their talk centered around this as they hurried along the road. They were humble and godly men, and the heavenly messenger had made a profound impression on them. They believed in God and looked for the coming of the Messiah, and they wondered among themselves whether this was indeed the long-awaited King. Perhaps He would deliver them from the Roman oppression.

Even though the midnight hour had long since passed, the little Judaean town of Bethlehem still showed signs of life. The great movement of humanity had caused the city of David to be filled to overflowing with travelers. Those who could not find room in the several inns made their beds in the street.

Through this sea of humanity the shepherds made their way. It was only after a concentrated search that they found the Christ Child in a lowly stable with His mother, Mary, and His foster father, Joseph. The shepherds, after beholding the Babe, adored and worshiped Him. They talked with the couple, telling them of the strange and wonderful way in which the birth of the Child had been announced to them.

The first gray streaks of dawn were beginning to make their way across the eastern horizon as the shepherds left the stable and started back to their fields. The town was waking up, and there were life and movement. Many of the travelers had started on their way again, and there were many people to whom the shepherds could tell their story.

The shepherds probably wondered why a King should be born in such surroundings, but they did not doubt. They returned to their flocks on the Judaean hills, praising and glorifying God for the wonderful things that He had revealed to them. They had been the first to hear the message of the newborn King, and they had been the first to come and worship at His feet. They praised God because the Messiah for whom they had so long prayed had finally come to deliver His people—and all mankind—from sin.—Gospel Herald.

ABOUT "THE CHRISTMAS CITY"

Come with us and visit "The Christmas City" of Bethlehem, Pennsylvania. You will see a candle gleaming in almost every window in the city, a gigantic tree made up of over a hundred average-sized trees wired together, a huge star on the top of South Mountain, and the Christmas Putz—"a miniature of the hills of Judaea."

As you walk into the Christian Education Building of the Central Moravian Church, you will be greeted by one of the young girls who will ask you to sign the guest book. Last year, people from thirty-two states and fourteen foreign countries came to see the putz. Then you will see colored slides showing how the putz is made.

A putz is a scene in which figurines tell the Christmas story. "Putz" comes from a German dialect, meaning "to decorate." The putz began as a means of telling the story of Christmas to children.

In the eighteenth century during the long days of sailing to the New World, many settlers whittled their own figures of the Christ Child, Mary, Joseph, the shepherds, the Magi, and the animals. Others brought figurines along from home.

On this putz, over fifty hand-carved figurines of people and over one hundred animals are used. Most of them were brought over to this country from Oberammergau, Germany.

A putz has been shown every year since that first Christmas Eve in 1741, when Bethlehem, Pennsylvania, received its name. During the religious ceremony on that first Christmas Eve, Count Zinzendorf led the way to the place where the cattle were kept. The people began to sing a German Christmas hymn and afterward named the settlement "Bethlehem." The biblical meaning of "Bethlehem" is "house of bread." The people wanted their settlement to be a "house of bread" for Indians and pioneers in this new territory.

Every year toward the end of November, the people of the parish and boys and girls drive up to the mountains where they gather moss, stumps, greens, and rocks for the putz.

Early in December, the men and boys begin to put the putz together. They do the carpentry, painting, and electrical work. The putz covers the whole stage in the Junior High Fellowship Room. The young girls, women, and children pack wet wads of newspaper into boxes and crates, then plant the greens and moss into the wet newspapers.

After you have seen the slides showing how the putz is made, one of the young boys will lead the way to the putz. When everyone is seated, the lights are turned off, the curtain is opened, and a deep voice begins to tell the story of the first Christmas.

As the story is told, one scene at a time is lighted up—the wise men, Herod's throne, the angel appearing to the shepherds, and then the stable where the Christ Child lies.—Kitty Miller.

SUPERANNUATED MINISTERS AND WIDOWS

Listed below are the Free Will Baptist ministers of North Carolina who are on the superannuated list of the State Convention. Also listed are widows of Free Will Baptist ministers of the state who are receiving aid through the superannuation program. As in the past, during the holiday season and throughout the year, cards, gifts, and any other remembrances, for these who have served the denomination so faithfully throughout the years, will be greatly appreciated.

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Christmas Is Coming

by
DR. CHARLES L. SAPP
Director of Cooperative Education
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"The vision has its own appointed hour, is ripening, it will flower; if it be long, hen wait, for it is sure, and it will not be te" (Habakkuk 2:3—Moffet).

CHRISTMAS is coming; that is a fact. Christmas is a gift package addressed to you; all wrapped up in the wrappings of mirth and myth and mystery. The ribbons are music and poetry.

You have seen ribbons with a legend written out upon them; so one of these ribbons which ties up the package of Christmas carries the lines of the musical staff, and the notes dance up and down on the staff—"O Come, O Come, Emanuel," "Joy to the World," "O Little Town of Bethlehem"—it's a lovely ribbon.

The other ribbon is poetry:

Three roads there were to Bethl'em town:
The King's highway, the desert trail,
The path that leadeth up and down,
And to and fro across the fields.

Three roads that met beneath a star,
Where lay a swaddled babe in hay;
A path from near a trail from far,
And busy, beaten King's highway.

The wrapping of the gift pictures a divine artistry: Center, the light of a star shining down on the stable scene; right side, the approach of the shepherds; left side, the wise men's caravan on a desert road.

The name on the wrapping: This package is addressed to you. Yes, to you! Someone cares! Someone makes a gift for you! Someone loves you! There is love in the world!

The gift: But you must not become so entranced with the ribbons and the wrappings and your own name that you miss the gift. It has been done, for these are fascinatingly lovely.

You see, it is altogether possible to have Christmas without Christ. We can enjoy music and never catch the theme. Poetry may become a recurring beat without significance. Stories may melt together into myth, symbol, and allegory—the star, the song, the day—without the slightest recognition of the Babe. There are multitudes who will light candles to Mary but pass the Babe with little devotion.

I want to put you under the power of a great expectation this morning early, when you are just beginning to think about Christmas—for Christmas is a great fact. It contains a gift. The gift is the Christ, and He came for you. It's as personal as that.

This year you are going to open your hands and your heart to receive the Gift. All these busy days and weeks God will be giving you the best Gift that you could ever possibly receive.

Christmas is coming; that is the faith. Christmas had a faith long before it became a fact. The faith of Israel was a Christmas faith—the expectation which binds the writings of the Hebrew poets, the prophets, and the historians into the Old Testament. This faith and expectation come to impression the hope that waited for Christmas. When the hours were hard, there was always a prophet to stand up and rally for Israel again. So there always persisted a true Israel—small sometimes, just a remnant—and they waited. Then Christ was born. Christmas came in the fullness of time—it was not late.

The faith and vision of the new Israel was born out of the faith of that old Israel. We belong to that Israel. Jesus Christ came to Bethlehem! He came to the humble hearths and homes of our fathers! He comes to our hearts today!

But think of the great areas of human interest and life where He has not yet come; or if He has come has not been received. Have the swords been turned into plowshares? Are the hungry fed? Are there still areas left in the world where poverty reigns with cruel injustice? O yes, there are many places that have not received the Christ. The wolf does not dwell with the lamb.

Sometimes it is difficult to keep a Christmas faith. We cry out, "How long?" Cloudy cynicism dims our faith. Blurred bitterness darkens our skyey idealism. The smog settles down upon the mountains from which cometh our help. We are the parents of dream children which never come to birth. Who knows the tragedy of war as do the generations of our day? Millions of our sons have come to an untimely death. More millions carry marks upon their bodies and wounds upon their spirits.

The Christmas mystery of joy turns into a mystery of sorrow, but we must always hold on to the vision—Christmas is coming. If we do not hold to the vision, who will? That is a serious and a practical question. I find no area of human life where the vision of Christmas—"Peace on earth, good will toward men"—is more than a slogan or a legend for a Christmas card, except in the church of Christ. Here let us hope that we hold it with sincerity, persistently, and will continue to hold it until Christmas comes. Christmas is coming! Hold fast to the vision. The vision is all that makes us the church. Seek the kingdom eternal. What means this recurring Christmas every year? The Babe belongs to all time and eternity. There'll always be a Christmas.

The wreaths go to the ash heap; the trees are burned; the toys lie broken; the holiday is past; the decorations are taken down; but the Babe lives! He lives to love, to comfort human hearts,

(continued on page fifteen)

The Hymn Born On Christmas Eve

NINA SWEETLAND

WINTER cold pierces house walls quickly in the high valleys of the Austrian Alps. But Joseph Mohr, the village pastor, and Franz Gruber, the schoolteacher, did not know that the logs in the fireplace had burned low and the room was growing chilly. The two friends were far too interested in singing together the Christmas music that Gruber had brought from his home.

Love of music had brought these two together in 1817, when Mohr, then twenty-five years old, had been called to minister to the church in the little Austrian village of Oberndorf. Musician Franz Xavier Gruber, some five years older than Mohr, taught school in the nearby village of Arnsdorf. The two spent many afternoons singing together, Gruber's deep bass voice a fine accompaniment to Mohr's clear tenor.

On this December afternoon they had met to choose music for the Christmas services, a task made more difficult because the church organ was broken. Franz Gruber, choirmaster and organist, must lead his choir without accompaniment unless he chose to pluck an accompaniment on the strings of his old guitar.

Gruber seemed dissatisfied with the music they were trying. "These compositions are too heavy," he complained; "they are way over the heads of the children. We need a simple hymn, the story of the manger and the holy family, of the angels and the shepherds; a song that the children can understand."

Through the study window Joseph Mohr watched the white smoke from village chimneys curling slowly upward in the frosty air. He turned toward his friend. "You are right, Franz," he said. "The Christmas hymn should be simple, something that touches the lives of the people and expresses what is in their hearts."

Suddenly Gruber brought his fist down hard on the table. "Joseph!" he exclaimed, "you are the man to write the Christmas hymn. You know your people and love them. You can find the right words."

The young man laughed at Gruber's enthusiasm. "If I write the words, Franz, you shall write the melody. You love the little children. You love your music. You can find the right notes to tell the story."

"We will do it together," cried Franz. "You write the words; I will write the tune. The hymn will be our Christmas gift to our people, and we'll sing it to them at the Christmas service."

But days passed, the eve of Christmas came, and still Joseph had not found the right words for the Christmas hymn. Snow fell steadily all that day, and toward evening a messenger came with news of a new baby in a young woodcutter's home over the mountain. Heedless of the storm, young Mohr put on his heavy coat and plodded through the drifts to bring God's blessing to the woodcutter and his family.

Inside the little home he forgot the snow and cold. He saw the happiness in the glowing features of the young mother as she looked down at her child. He read in the face of the awkward young father, wonder and joy at the blessing God had brought. And as he prayed with the parents and raised his hands in blessing over their child, he felt, with them, there in the little cottage, the presence of Him who had been the Babe of Bethlehem.

When he left the woodcutter's house, night had fallen and the storm had ceased. The snow, deep across the mountain path, muffled the sound of his footsteps. He met no human being, saw no wi life. Alone with the silence of the nig and the snow, he sensed again the nea ness of God.

Late that night, near midnight, Jose stood at his study window. The clou had gone. The starlit sky, like a blank tucked snugly behind the mountair covered his sleeping village. But for t snow, Oberndorf might be the village Bethlehem, sheltering another Babe that first Christmas Eve. "Truly t Saviour is here on this holy night Joseph thought, "even as He was in Bet lehem."

"Silent night, holy night." Your Mohr spoke the words aloud. They we words for the Christmas hymn! A sile night, a holy night, like this Christm Eve at Oberndorf. He could put the all in as Franz had wished; the moth and babe, the angels and the shepherc The children would understand it all.

He sat down at his desk and wro rapidly, the words reaching the paper most by themselves.

When he finished writing, it was lat and he was very tired. But he was ha py, for he knew he had written vers that reflected the hearts of his peopl He knew that Franz would find tl melody.

So it was that early on Christmas Da Pastor Mohr knocked on his friend door. "I have brought the Christm song," he said, handing Gruber tl verses. "I hope I am not too late."

He watched closely as Gruber rea He saw delight creeping into his face.

"Joseph, you have written the Chris mas hymn!" the schoolmaster shoute "The little children will love this. Ever one will love it. Now if only I can fir a melody deserving of it."

"You will find the music, Franz. have no fear. We will have our Chris mas gift to sing for our people tonight

Then Joseph Mohr left, and Franz Gr ber sat down at his old spinet, readin his friend's verses over and over. A he read, his fingers wandered over th keys, striking a chord here, a note ther And the right notes did come; they flov ed through his fingers to the keys c the old spinet, and he set them down o paper.

When evening came, the people c Oberndorf gathered at the little churc for the candlelight service. When Pa tor Mohr's sermon was ended, Fran Gruber came forward with his guita to stand beside his friend.

Almost shyly, Joseph Mohr said to hi

(continued on page fifteen)

Organ-Piano Concert at Wilson Church



Mr. Dave Kirk



Mrs. Shari Keast

Sunday night, January 3, at 7:30 p.m., the First Free Will Baptist Church of Wilson, North Carolina, will present an evening of sacred music. Guest artists for this concert will be Mr. Dave Kirk, representative of the Allen Organ Company, featured at the console of the new Allen TC-1; and Mr. Kirk's sister, a very talented young lady from Chicago, who will be flying in for this special evening. Dave and his sister, Shari Keast, have a long background in the sacred music field.

At the age of two Shari started playing piano, and at the age of five giving concerts. Coming from a very musical family, the Kirk Trio was formed at a very early age, and many concerts were presented all over Illinois, Indiana, and Missouri. On entering college Mr. Kirk majored in sacred music, organ, and voice, and has been organist at two very large churches in Denver, Colorado; and the minister of music at the First Baptist Church in Rocky Mount, North Carolina. He now is the organist at the First United Methodist Church in Rocky Mount. Mr. Kirk travels throughout the United States in connection with the Allen Organ Company, giving sacred and classical concerts.

Mrs. Shari Keast, who now lives in Chicago, has traveled extensively with the Young American Week Crusade as featured pianist. Shari has just returned from Europe where she did several concerts.

The musical selections will range from Bach, demonstrating the versatility of the beautiful new Allen, to the warm evangelistic stylings of Dave and Shari. The public is invited to attend this special musical program at the First Free Will Baptist Church in Wilson.

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The best gift around a Christmas tree is the presence of a happy family all wrapped up in each other.—Burton Hillis.



SUNDAY, DECEMBER 27

A New Leaf

Scripture Reading—Psalm 92:1

He came to my desk with quivering lip—
The lesson was done.
"Dear teacher, I want a new leaf," he said;
"I have spoiled this one."
I took the old leaf stained and blotted,
And gave him a new one all unspotted;
And into his sad eyes smiled,
"Do better, now my child."

I went to the throne with a quivering soul—
The old year was done.
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf stained and blotted,
And gave me a new one all unspotted,
And into my sad heart smiled,
"Do better, now, my child."

—*Kathleen Wheeler,*
1010 *Illustrations,*
Poems and Quotes.

Prayer Thought

Our years are like pages in a book. As we turn a new leaf, let's be certain that it does not become stained with all the mistakes of former times.

MONDAY, DECEMBER 28

The Message of the New Year

Scripture Reading—Joshua 24:15

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet.
I asked, and paused: He answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes! This thing, all other things above.
God's will to love."

—1010 *Illustrations,*
Poems and Quotes.

Prayer Thought

May this new year find us completely dependent upon God, always abiding in His will.

TUESDAY, DECEMBER 29

A New Year's Resolution

Scripture Reading—Proverbs 20:9

Let me be a little kinder,
Let me be a little blinder
To the faults of those about me;
Let me praise a little more.
Let me be when I am weary
Just a little bit more cheery;
Let me serve a little better
Those that I am striving for.
Let me be a little braver
When temptation bids me waver;
Let me strive a little harder
To be all that I should be;
Let me be a little meeker
With my brother who is weaker;
Let me think more of my neighbor
And a little less of me!

—1010 *Illustrations,*
Poems and Quotes.

Prayer Thought

May we strive to fulfill every line of the above prayer. Thus the world shall prove a better place for everybody.

WEDNESDAY, DECEMBER 30

Just One Request

Scripture Reading—Luke 2:29

"Dear Master for this coming year
Just one request I bring:
I do not pray for happiness,
Or any earthly thing—
I do not ask to understand
The way thou leadest me,
But this I ask: Teach me to do
The thing that pleaseth thee.

"I want to know thy guiding voice,
To walk with thee each day.
Dear Master make me swift to hear
And ready to obey.
And thus the year I now begin
A happy year will be—
If I am seeking just to do
The thing that pleaseth thee."

—*Selected, Knight's Master Book,*
Eerdmans Publishing Company.

Prayer Thought

We should all seek to please Christ Jesus instead of trying only to please self.

THURSDAY, DECEMBER 31

A Way to a Happy New Year

Scripture Reading—1 John 4:17

To leave the old with a burst of song,
To recall the right and forgive the wrong;
To forget the thing that binds you fast
To the vain regrets of the year that's past;
To have the strength to let go your hold
Of the not worthwhile of the days grown old;
To dare go forth with a purpose true
To the unknown task of the year that's new;
To help your brother along the road,
To do his work and lift his load;
To add your gift to the world's good cheer,
Is to have and to give a happy year.

—1010 *Illustrations,*
Poems and Quotes.

Prayer Thought

The new year is exactly what it implies: new and better attitudes, actions, and general behavior. May we strive to make this a reality!

FRIDAY, JANUARY 1

New Year's Day

Scripture Reading—Proverbs 16:20

I will start anew this morning with a high
er, fairer creed;
I will cease to stand complaining of m
ruthless neighbor's greed.
I will cease to sit repining while duty's ca
is clear;
I will waste no moment whining, and m
heart shall know no fear.
I will look sometimes about me for th
things that merit praise;
I will search for hidden beauties that eluc
the grumbler's gaze.
I will try to find contentment in the patl
that I must tread;
I will cease to have resentment when an
other moves ahead.
I will not be swayed by envy when m
rival's strength is shown;
I will not deny his merit, but I'll strive
prove my own.
I will try to see the beauty spread befo
me, rain or shine;
I will cease to preach your duty and b
more concerned with mine.

—1010 *Illustrations,*
Poems and Quotes.

Prayer Thought

May we all begin the new year in manner that will last the year through. Let not make resolutions we cannot keep!

SATURDAY, JANUARY 2

What to Forget

"If you would increase your happine
and prolong your life, forget your neigh
bor's faults. Forget all the slander and u
kind remarks you hear each day.

"Forget the temptations. Forget, a
fault-finding, and give a little thought
the cause which provoked it. Forget th
peculiarities of your friends and only re
member the good points which make yo
fond of them. Forget all the personal qua
rels or histories you may have heard by ac
cident, and which, if repeated, would see
a thousand times worse than they reall
are. Blot out as far as possible all the di
agreeables of life; they will come, but wi
only grow larger when you remember the
and the constant thought of the acts
meanness, or worse still, malice, will onl
tend to make you more familiar with then
Be more forgiving to others, even as ou
heavenly Father is forgiving you daily. Ob
literate everything that was disagreeabl
from yesterday; start out today with a clea
sheet, writing upon it for memory's sak
only those things which are lovely and lov
able and glorify God. Remember tha
someday we must give an acount of ou
words and deeds and thoughts in the da
of judgment. Therefore, let us try to mak
life beautiful for ourselves and others."—
*Knight's Master Book, Eerdmans Publishin
Company.*

Prayer Thought

*A forgetting mind is a forgiving mind
Unless we have forgotten a grievance, w
have not completely forgiven our neighbo*

(Note: "The Free Will Baptist" will no
be published next week; therefore, you ma
select Scripture readings and devotiona
thoughts on your own—but keep it up!)

World Vision President Calls for Evangelization

Los Angeles—A major goal of World Vision International as it enters its third decade of Christian ministry involves a commitment to evangelize mainland China.

Announcement of the commitment was made by Dr. W. Stanley Mooneyham, World Vision president, at the organization's twentieth anniversary banquet here in October.

More than 1,000 civic and religious leaders and friends of World Vision heard Dr. Mooneyham declare, "China must be evangelized, and we must prepare for it now. After twenty years God is bringing World Vision full circle—it was there that China our burden began, and I believe it is there it will be consummated before the return of Jesus Christ."

Dr. Mooneyham announced that preparations were underway to be ready for China whenever the opportunity for enlarged Christian witness becomes available. He emphasized that World Vision and other missionary agencies must assume the role of servants and helpers to the Chinese and other Asian churches.

"During the twenty years that God has been getting World Vision ready," Dr. Mooneyham said, "He has also been getting China ready. In a violent and bloody way, Communism has ripped open the cultural soil of an ancient civilization and exposed it to the latter rains which I believe will come. The old forms of religion have been destroyed. More than any time in history, China is close to being a political entity. Literacy has doubled. The whole country is tied together by a communications network that flares forth from every public building and even into the open fields the sayings of Chairman Mao. God has been getting China ready.

"One day—and it may not be long coming—Mao will go the way of all flesh. The words in his little red book will prove to be empty and meaningless," Dr. Mooneyham predicted. "Eight-hundred million Chinese will be plunged into an ideological vacuum, and they will be a people without cultural and philosophical roots because Communism has destroyed them. It is at that moment they will be most susceptible to a message of hope and reality, and we are committed to see that they get it."

Dr. Mooneyham also pledged that in the coming decade World Vision will deepen its commitment to Christ as the "unique and divine Son of God" and the Scriptures, as "inspired, infallible, authoritative, speaking to the deepest needs of every man in every time and every place."

He further pledged that World Vision would become increasingly "daring, dynamic, creative, and innovative." The church has become "problem oriented" and must become more innovative in the future, he said. He called for the use of updated and even "futuristic" methods to improve the church's evangelistic outreach.

"Why should God permit all of us to die of old age when there have been more martyrs for Jesus Christ elsewhere in the world in this century than in all the other centuries combined, including the first century?" Dr. Mooneyham questioned in declaring that he had consciously decided to live dangerously and resist the temptation to "play it safe."

"The hill of Calvary where Jesus hazarded all for a lost world will not let me play it safe," he said. "A world that is more than 80 percent non-Christian will not let me. My burden for China will not let me."

World Vision International is this year celebrating twenty years of Christian sharing through its evangelistic and social welfare ministries throughout the world. Founded by Dr. Bob Pierce in September, 1950, World Vision today undergirds the work of the national church and Christian missionaries in more than twenty countries.

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God, make the door of this house we have raised to thee, wide enough to receive all who need human love and fatherly care, but narrow enough to shut out all envy and vain pride. Make the threshold smooth to be no stumbling block to childhood or older wayward feet, but rugged and strong enough to turn back the tempter's power. God, make the door of this house to many souls the gateway to thine eternal kingdom.

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A Thought

How much shall I give?
How much will I get?
These are the questions
Asked at this season
But hardly the reason
For Christmas.
—Table Talk.

CHRISTMAS FILMSTRIPS

	Retail Price
WHEN JESUS WAS BORN (Four filmstrips, two records, and leader guides. Kindergarten age level.)	$19.50
STORIES ABOUT OUR CHRISTMAS TRADITIONS (One filmstrip, one record, and leader guide. Designed to be used with all ages beginning with 9 to 10-year-olds.)	$10.00
STORIES ABOUT OUR CHRISTMAS CAROLS (One filmstrip, one record, and leader guide. For all ages beginning with 9 to 11-year-olds.)	$10.00
CHRISTMAS IN THE FAMILY (One filmstrip, one record, and leader guide. Designed for church use with family groups.)	$10.00
TEEN-AGERS LEARN ABOUT CHRISTMAS (One filmstrip, one record, and leader guide. Teen-age level.)	$10.00
TELL ME ABOUT CHRISTMAS (One filmstrip, one record, and leader guide. Age level, 6 to 11-year-olds.)	$11.50
THE STORY OF THE OTHER WISE MAN (Filmstrip in color, with guide, for ages.) (Filmstrip with 12-inch record.)	$ 7.25 $11.00

FILMSTRIP RENTAL (35MM)
(A wide selection available)

Filmstrip for one showing	$1.00
Record with filmstrip for one showing	$ .50
Projector for one showing	$1.00

THE LEAD--OR ELSE

by Raymond L. Cox

TRYOUTS had begun for the parts in the special rally day program in the Centerville church.

"I'm going to win the leading role!" vowed Wally. He voiced his boast before about a dozen other Sunday school students.

"That's what you think!" contradicted Harvey.

"You think you can beat me out?" Wally snorted in contempt.

"Wait and see," Harvey said with a smile.

"The nerve of that boy!" spouted Wally to Bruce, as they walked home after the auditions. "Doesn't he remember how I won the lead in the play that the fifth graders put on at school last spring? I beat him squarely then, and I'll beat him again."

"I don't know why they even bothered with tryouts," agreed Bruce. "They should have offered you the part to start with."

"Well, you wait and see," Wally gloated. "When they announce the assignments of parts next week in Sunday school, I'll get the plum!"

But Wally didn't. Neither did Harvey. Mr. Jeffries, the superintendent, greeted the group by announcing, "I think you'll be surprised at some of the results of the tryouts. The boy who deserves the leading role is—" the man paused as suspense mounted "—is Bruce Hodge."

Wally's face reddened as he turned to the boy at his side. "How did you get that part?" he whispered.

"The other parts," continued Mr. Jeffries, "were won by Wally and Harvey."

"Second best isn't bad," Bruce tried to console his pal after the session closed. "I'm more surprised than you are that you didn't beat me out."

"Well, I want you to refuse the part," commanded Wally sternly.

"O.K., anything you say," agreed Bruce meekly. He always let Wally have his way in any dispute.

The next day, Wally challenged Bruce at school. "Did you resign from the lead in the rally day program?" he demanded curtly.

"It isn't that simple, I found out," Bruce answered. "I told Mr. Jeffries to let me out and give you the part, and he said that I have to take it myself."

"We'll see about that!" growled Wally. "I'm going to have a talk with the superintendent myself."

Wally believed that he could bluff Mr. Jeffries. "Either I get the part Bruce wants to give up," he announced, "or I won't take any part in the program."

"Why don't you want the part we gave you, Wally?" Mr. Jeffries asked kindly.

"It's second best, and I play for first place!" the boy answered, somewhat surprised at the mild mood the superintendent manifested in face of his bluster.

"Someone has to be second best, and someone third," Mr. Jeffries replied, placing a hand on Wally's shoulder. "Only one person can come in first in any competition. Suppose everyone else quit. What sort of program would we have?"

"I'd be embarrassed to be second after all the times I've been first," Wally blurted.

"Wally, have you ever heard of General Oliver Howard?" asked Mr. Jeffries.

"I don't think so," the boy confessed.

"When you study in school about the Civil War, you'll learn how brilliant a campaign he directed under General Sherman during the famous march through Georgia."

"What's that got to do with my resenting second place?" Wally inquired.

"One day a great parade was scheduled for Washington, D. C.," Mr. Jeffries related. "General Howard was to ride at the head of his division in the parade. But the night before, General Sherman, Howard's commander, called him in [illegible] told him that friends of the officer wh[om] Howard had replaced were stirring u[p] commotion to have that officer ride [at] the front of the division instead of G[en]eral Howard, the present comman[der] General Sherman asked General How[ard] to agree to the proposal."

"What did General Howard say?" [ask]ed Wally, listening now with intere[st]

"He said that he was entitled to [ride] at the head himself since he now c[om]manded the corps," Mr. Jeffries rela[ted]

"He was right, of course!" exclai[med] Wally.

"But then General Sherman said, 'H[o]ard, you are a Christian. You can st[and] the disappointment.' "

"That wasn't fair!" objected Wally.

"General Howard didn't feel t[hat] way," related the superintendent. "[He] told Sherman that since he put it t[hat] way, he would agree to take sec[ond] place."

"He did?" Wally asked. "Voluntari[ly]? Without being ordered?"

"That's right," Mr. Jeffries confirm[ed].

"And he didn't change his mind [be]fore the next morning?" Wally ask[ed]. "He didn't object?"

"He did object ,but not to tak[ing] second place," Mr. Jeffries declared. "[I] probably shouldn't tell you this, but [as] soon as Howard had agreed to t[ake] second place when he deserved fi[rst], General Sherman told him that he w[ould] to ride beside him at the head of [the] whole Grand Army! Howard, by agr[eed] ing to second place in his division, w[as] commanded to appear in first pl[ace] alongside the leader of the whole arm[y]. He objected that he didn't deserve su[ch] honor."

"Well, I guess I'll have to be cont[ent] with second place this time," Wally sa[id] ed. "But I hope the Lord lets me w[in] first place again sometime soon."—G[os]pel Herald.

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How the Nations Say "Merry Christmas"

Brazil: "Boas Festas!"
Denmark: "Glaedelig Jul!"
Holland: "Hartelijke Kerstogroeten!"
Finland: "Hauskaa Joulua!"
France: "Joyeus Noel!"
Germany: "Frehliche Weihnachten!"
Italy: "Bono Natale!"
Spain: "Gelices Pascuas!"
Sweden: "God Jul!"
Portugal: "Boas Fewtes!"

—Copied.

BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: Would it be a sin to do what he thought to be wrong even though there were no wrong about it?

Answer: Yes, I think so. Paul taught that it would be wrong for him to eat meat when some weak Christians thought it wrong, even though he knew himself that the eating of meat in itself was not wrong. (Read Romans, Chapter 14.) "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died. . . . For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. . . . And he that doubteth is damned if he eat, because he eateth not of faith: for whatever is not of faith is sin" (Romans 14:14, 15, 20, 21, 23).

Without being aware of it, some of us Christians may offend a weaker brother by not showing proper sympathy in some things represented in the Scriptures as being unimportant, or of less importance than many others; but which seem of much importance to a less well-informed Christian in the cardinal doctrines of the Bible. (Read 1 Corinthians 9:19-23.) "As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. . . . But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. . . . Wherefore, if meat make my brother to offend, I will eat not flesh while the world standeth. lest I make my brother to offend" (1 Corinthians 8:4, 8, 13); "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you" (1 Corinthians 9:22, 23); "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: For the earth is the Lord's, and the fulness thereof. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no questions for conscience sake. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience sake: for the earth is the Lord's, and the fulness thereof" (1 Corinthians 10:25-28).

The Christian is called upon to use Christ as the pattern for his life in all he thinks, feels, says, and does. Christ was always doing what He knew would be the means of rendering the greatest service and thereby winning the most souls. When He performed a miracle, preached a sermon, or did anything that won acclaim for Him and thereby caused people to want Him to settle down among them; He went on to another village or town so that as many as possible could hear and have the glorious opportunity of being saved. When He was on the Mount of Transfiguration and the apostles wanted to build tabernacles for Him and the honored visitors from heaven, He descended to the bottom of the mountain where a man with a demon-possessed son awaited His descent. He cleansed the son and told His apostles the reason they were not able to do it: they needed to do more fasting and praying. That could be the reason why you and I fail to see more people we deal with cleansed and saved. We may need to fast and pray more.

In itself there was no harm in Jesus' eating the food the disciples went to the village to buy while Jesus rested in Sychar at Jacob's well, but something happened while they were gone. A woman from Samaria came and He gave her the spiritual water that will be eternally springing up in her inward life into eternal life. Therefore, Jesus was so feasting on the spiritual things from heaven that He did not want to destroy the effect He was experiencing by eating the physical food.

Getting back to Paul's writing, he says, ". . . All things indeed are pure; but it is evil for that man who eateth with offence" (Romans 14:20); that is, for the man who eats even though it troubles his conscience. Then in Romans 14:23 we read, ". . . whatsoever is not of faith is sin."

The whole New Testament teaches us to please God in the best way we know. When no command or prohibition is specified, each Christian should follow his own enlightened conscience until more growth in grace and knowledge tell him differently. Then he should do the best he knows with the new knowledge.

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Season Greetings From the Joneses

We want to take this opportunity to wish all of you the happiest of holidays. This is the season of joy and goodwill, and we pray that your life will be filled with the same. Also, we want to thank you for your faithful financial and prayer support for us during this year. We realize that it is by your faithfulness in these areas that we are here in the Philippines sharing the gospel.

We have labored this whole year without great results for Christ. This is sometimes discouraging, but we know that God is faithful and true to His work and will keep His promises. We are praying for greater opportunities to share His Word. I am reminded of Judson who labored in Burma seven years without one soul being saved. Judson remained faithful to God's Word, and waited on the Lord, and the Lord blessed his labor.

The Philippines is undergoing rapid change in many areas, yet in other areas it remains completely isolated and in a primitive state. Pray for us that God will give us the grace, wisdom, and patience to witness the gospel to these different groups.

May God bless each of you as you remember the birth of our Saviour, the Lord Jesus Christ.

Your missionaries to the Philippines,
Harold, Sandra, Wendy, and Misty Jones

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A Christless Christmas is something else—and less than Christmas.—Selected.

STORIES

for our youth



LAURIE'S SURPRISE CHRISTMAS

JANI HOWE and JAY GILLIS

LAURIE sat in her room with a long, sad face. It was almost time for her mother to come home from the hospital with the newborn baby, and Laurie had been told that she couldn't do anything to help to get ready for the homecoming.

Her big sister Ellen, who was sixteen, was in charge of the cooking and housekeeping. Her dad and her brother Bob were taking care of the washing and sweeping of the floors. Laurie alone didn't have a job to do to help out.

"Just keep your own room tidy, and it will be a big help to all of us," Ellen had told her. So Laurie had kept her toys picked up, her bed made, and the shelves and dresser dusted. But it really didn't seem that she was doing anything for her mother.

Most of all, Laurie had wanted to do something that Mother would notice when she came home. She wanted Mother to be proud of her, too.

Dad and Bob had picked out a beautiful Christmas tree for the living room, and they were planning to decorate it that night. They knew that Mother would be surprised to find the tree already set up when she arrived home tomorrow.

Laurie knew that she would be allowed to help decorate the tree, but it still wasn't doing something all on her own for Mother. She thought and thought about it.

Ellen stuck her head in the doorway of Laurie's room. "Laurie, I'm going to run down to the supermarket for a minute. If you need anything, Dad and Bob are out back, making a stand for the tree."

Just then a wonderful idea came to Laurie. Of course there was something that she could do! She could decorate the rest of the house for Christmas! And she could do it all by herself!

She ran to the storage closet and began tugging at the large, heavy Christmas box. Long ago, Mother had started a Christmas box for collecting things she knew she would be able to use for decorating the house at Christmastime. There were ribbons of all colors, large pieces of felt bought on sale back in the spring, leftover samples of wallpaper, egg cartons from which Mother would make gold-painted ornaments for the tree, and scraps of velvet and satin.

Laurie carefully took out all the items and laid them in the middle of the floor. She put aisde the ones she wanted to use and stacked the others in a separate pile. When she reached the bottom of the Christmas box, she carefully put back all the items that she didn't want to use.

When Ellen came home, Laurie was busy in her room, and the closed door had on it a KEEP OUT! sign.

Before bedtime that night, Laurie had finished two of her projects. She had also helped to decorate the tree. She tiptoed into her parents' room and stopped before the baby's crib. It was all made up and ready for the baby. With sticky tape, she carefully arranged a red-and-green paper chain across the top of the crib. From several of the links of the chain hung tiny, shiny Christmas tree balls which Laurie thought would be amusing to the baby.

On the door to her parents' room, Laurie hung the beautiful Christmas tree picture she had made from a large scrap of green wallpaper. On this tree [illegible] had pasted other small scraps of colo[illegible] paper, cut round to resemble balls. [illegible] the top of the tree was a gold star m[illegible] from a tiny piece of shiny gold pape[illegible]

When Dad came in to kiss her g[illegible] night, he had a wide smile on his fa[illegible] "I see someone has been very busy [illegible] day," he said. "I guess I'll have to [illegible] you in charge of decorations this ye[illegible] It seems that the rest of us are just [illegible] busy keeping the house clean and co[illegible] ing the meals to do much Christn[illegible] decorating."

Laurie was very happy when [illegible] went to sleep that night. The n[illegible] morning she was up before the rest [illegible] the family, cutting and pasting more p[illegible] tures. She decided that there shou[illegible] be one for each bedroom door.

Laurie knew that her mother wou[illegible] be home about two o'clock, so she wou[illegible] have to hurry to finish her job. S[illegible] could hardly sit through breakfast, s[illegible] was so eager to get back to work.

When Dad went to the hospital to g[illegible] her mother, Laurie quickly put up t[illegible] decorations she had made that mornin[illegible] Then she cleaned up the mess that s[illegible] had made while cutting up paper a[illegible] cloth scraps.

When Dad and Mother arrived hom[illegible] Laurie was out in front of the house [illegible] meet them. After giving Laurie a b[illegible] hug and kiss, she let her peek at t[illegible] baby girl. Then Mother spied the lov[illegible] ly red velvet bow that was attached [illegible] the front doorknob. Strung along t[illegible] ends of the bow were tiny silver bells

"Well, it looks as if I won't have [illegible] worry about decorations after all th[illegible] year," Mother said as she opened t[illegible] door. Then she stepped inside. "O[illegible] my!" she exclaimed. "How beautifu[illegible] How very beautiful everything looks!"

Mother had to see every single thi[illegible] that Laurie had put up. There was [illegible] large green and red bow hanging fro[illegible] the dining room chandelier. Over th[illegible] mantel in the living room, she had a[illegible] ranged the beautiful manger scene th[illegible] her dad had bought in Germany. O[illegible] a low bowl on the dining room tabl[illegible] Laurie had arranged some sprigs of hol[illegible] from their holly tree in the yard. An[illegible] on each person's bedroom door the[illegible] was a different reminder of Christm[illegible] —a bright star of gold paper, the trad[illegible] tional three wise men carefully cut fro[illegible] a magazine and pasted on a dark blu[illegible] background, and a manger on Laurie[illegible] door.

By the time Mother reached her ow[illegible]

(continued on page fifteen)

Changes in Articles of Incorporation



President W. Burkette Raper announc- recently three changes in the Articles Incorporation of Mount Olive College.

The official name of the College has en changed from "Mount Olive Junior llege" to Mount Olive College; the me of the governing board has been anged from "Board of Directors" to ard of Trustees; and the maximum mber of trustees has been increased m eighteen to thirty. Authorization these changes was by the North Caro- a State Convention of Free Will Bap- ts at the request of the College board.

"These changes do not represent any ft in purpose or direction for the Col- e," President Raper declared. Drop- g the word "junior" simply makes of- ial the name by which the College is st commonly known. "Although the estion is frequently asked, no decision s been made regarding the possibility Mount Olive becoming a four-year llege," he added.

"Trustee more accurately describes function of the governing board than s director, a title that was used in beginning when the College had ther property nor assets," President Raper added. The present charter states t "The Corporation shall be controll- and all property owned by it shall be naged by the Board of Trustees of the llege," which "shall be vested with full thority and responsibility for the gov- ance of Mount Olive College, Incor- porated, subject to the provisions of the Charter of Incorporation and the Bylaws of the North Carolina State Convention of Original Free Will Baptists."

Enlargement of the board to thirty members will be achieved gradually and is designed to broaden areas of representation on the board. All trustees are elected by the Free Will Baptist State Convention for six-year terms on a rotating basis.

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NO 'BAPTIST' DECEMBER 30

In order to maintain our schedule of not printing but 50 issues of "The Free Will Baptist" per year, there will not be an issue on December 30. This issue will be the last one you will receive this year. The next "Baptist" you will receive will be the issue of January 6, 1971.

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Some people, no matter how old they get to be, never lose their attractiveness —they merely move it from their faces into their hearts.—Table Talk.

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR JANUARY 3



Jesus Use of Parables

Lesson Text: Matthew 13:10-17, 34, 35

Memory Verse: Luke 8:17, 18

I. INTRODUCTION

In Jesus' day, there were many curiosity seekers. Many of those in the great crowds who followed Him from place to place did so out of sheer curiosity. They got a thrill out of the simple down-to-earth illustrations that He used. They were entertained by the miracles that He performed, but they were not sincerely seeking God's truth! Although they were hearers, they did not understand because as Jesus said of them, ". . . **this people's heart is waxed gross (become fat), and their ears are dull of hearing, . . .**" (Matthew 13:15). He meant that the people were so self-righteous and spiritually complacent that they would not see the truth or even try to understand anything that was contrary to their own habitual thinking. They did not really hear and understand this because their hearts were hardened and wrong.

In contrast to that group, Jesus' disciples were openhearted men, willing and eager to learn His truth. "Blessed are your ears, for they hear," He said to them. The disciples remind us of the Christians at Thessalonica who Paul said, ". . . received the word of God . . . not as the word of God . . . not as the word of men, but as it is in truth, the word of God, . . ." (1 Thessalonians 2:13). But the stubborn unbelievers, to whom Paul preached the same gospel and with equal power, received no benefit because they lacked the necessary faith to believe that it was truly God's Word (see Hebrews 4:2).—The Intermediate Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Regardless of how God speaks to us, let's be sure we understand His will and obey it (Matthew 13:10).

B. As is true of the parables, the whole Bible withholds its spiritual treasures from unbelievers (v. 11).

C. The principle of the rich's getting richer may seem wrong in the material realm, but it is valid when applied to God's truth (v. 12).

D. One reason we have for believing Jesus to be Israel's Messiah is that He fulfilled numerous Old Testament prophecies (v. 14).

E. The most terrible thing about unbelief is that it can keep an individual from enjoying eternal salvation (v. 15).

F. Compared to Old Testament saints, we as Christians have the superior blessings of God's revelation of Himself in Christ (vv. 16, 17).

C. Before sharing truth with those who may not know much about the Bible, we'd do well to study Jesus' use of illustrations (vv. 34, 35).

—John Danilson.

III. ADDITIONAL TRUTHS

A. Suppose we were directing someone from Akron to Cincinnati. Our directions might be something like this: Go down here to the main road and turn that way. Keep going past the Summit Mall and follow that road to Medina. Go around the square and turn left and stay on that road until you come to Columbus. When you get in Columbus, stay on the same street until you come to a dead end. Turn right on the street that goes by the capitol building and cross the river. Then start looking for a big street with a lot of traffic going south on it and turn left on that road. . . .

But that is too confusing! Suppose, instead, we use a road map.

From Akron you would take Route 18 west to Medina, then Route 3 south to Columbus, then Route 62 to Washington Court House, then Route 22 to Cincinnati.

Or if you want to go Interstate you can take 224 to 71 and . . .

How much simpler and easier it is when we use a map!

Jesus used parables as maps—mental maps of the road to heaven. By using parables, He made it easier for us to grasp the principles that are guides for our lives.—Standard Commentary.

B. An old man was instructing a you man on the ways of evil men. "I ha found," he said, "that if you let evil r free long enough, it will come to t end of its rope. Let the liar lie lo enough, and he will lose the ability recognize the truth."

The friend who tempts us to do le than our best, who tells us our seco best is good enough, who encourages to laugh at sacred things, who finds impossible to understand or respect o spiritual verities—such a friend is enemy, and anything he does to us most apt to be harmful. It is probab safe to say that no generation has hea more truth, more sober and serio warnings, and more intelligent advi than ours. The accusing question With what care and intelligence ha we listened?—The Advanced Quarter (F.W.B.).

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FOR JANUARY 10

What Is the Kingdom Like?

Lesson Text: Matthew 9:14-17; 13:31-3 51, 52; Mark 4:26-29

Memory Verse: Luke 12:32

I. INTRODUCTION

John the Baptist, the forerunner Jesus, was the first to announce that th kingdom of heaven was at hand (Ma thew 3:1, 2). Later Jesus himself co firmed the fact.

The kingdom of heaven is the earthl sphere of the kingdom of God. It co tains the church, but a church made u of both the saved and those who merel profess to be saved. Jesus referred t them as the wheat and the tares. Th kingdom of God is composed of that po tion of the church made up of truly born again believers, whatever their denom nation may be. It also includes the realm of heaven with its angelic hosts.

In Jesus' parables, as recorded i Matthew. He is concerned with th kingdom of heaven primarily, seeking t explain its nature and what it is like Matthew wrote principally for the Jew and emphasized the kingdom of heaven

What is the kingdom like, then? Ho did Jesus handle the matter of the whea and tares growing up together in th kingdom? This lesson and those whic will follow, will mean more to the stud ent and make better sense if we keep i mind the difference between the tw

(continued on page fifteen)

St. Claire Bible Class

(continued from page fourteen)

ngdoms, and that in the series Jesus als primarily with the kingdom of aven. Our purpose for this lesson is examine this kingdom in the light of sus' parables and determine for ourves what the kingdom is like.—The vanced Quarterly (F.W.B.).

HINTS THAT HELP

A. The meaning of God's kingdom for uth.

B. The quiet but sure growth of the gdom.

C. The leavening influence Christian uth can have in their crowd.

D. Selecting what is important in a anging world.

E. Seeing new meaning in old ideas. —The Teen-Age Teacher (F.W.B.).

ADDITIONAL TRUTHS

A. In today's lesson we are studying ne of Jesus' parables that tell of the owth of the kingdom of God. This ught may be illustrated in either of following two ways:

Suppose we take two batches of quick ead, but leave the baking powder out one recipe. What caused the differe in their appearance? The answer, course, is the raised loaf has a leaveni agent in it. The leaven moved ough every part of the dough and sed the entire loaf to be raised. Just would the kingdom of God spread ough all the world as the gospel of rist was preached, raising and changi society.

This thought may be illustrated by a art of water and some red cake colori. Let the water represent the world and the cake coloring the kingdom of d.

The message of the saving power of blood of Christ was first proclaimed Pentecost following Jesus' death and rrection. From Jerusalem the good ws spread throughout Judea and into maria, Asia Minor, North Africa, ece, and Europe. And it has continued to spread through the centuries. o would have thought that from such a eginning as the cross the message of kingdom of God would grow to what it as become today?

ut the task is not complete. Are you ng your part to see that all men hear gospel of Christ?—Standard Commitary.

. There is an old saying: "Sow a ught, reap an act; sow an act and reap a habit." How true this is! Harvest follows the sowing of the seed. A young man cursed his father and left home. He lived a wicked life, sowing his wild oats, disregarding the law of God, the laws of good health, and even the law of common sense. But harvest came. The young man had to reap what he had sown. Before he died in a hospital, following an automobile crash, he muttered to his parents, "This is an awful harvest to reap for what I have done."—Ray O. Jones.

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Boys' and Girls' Stories

(continued from page twelve)

room, her eyes were filled with happy tears. She gently placed the sleeping baby in her crib and turned to Laurie.

"Laurie," she said, pulling Laurie down on a chair beside her, "you have made me so very happy! I heard all about how you had no real jobs around the house to keep you busy while I was gone. But to do this—Well, I am the most fortunate mother in the world, I guess. I came home not only to a clean house, but also to one very thoughtfully and beautifully decorated as well." She looked around at Bob and Ellen, who were smiling.

"And no one gave her any help, either," Ellen put in, "except to hang the bow on the chandelier."

"I want you all to know," Mother said, "that I feel that I have a very great deal to be thankful for this year. God has sent many very wonderful children into this world. I'm just delighted I've gotten more than my share!"—My Pleasure.

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Change of Address

The Rev. James E. Howard wishes to announce a change of address. His former address was Route 3, Benson, North Carolina. His new address is Route 1, Box 191, Vanceboro, North Carolina 28586.

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It Isn't Far

It isn't far to Bethlehem town!
It's anywhere that Christ come down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.
—Madeline S. Miller.

Christmas Is Coming

(continued from page five)

to touch our beds of pain, to carry our sins upon a cross, to win a victory over the grave, and to be born again in human hearts on another Christmas Day.

He is the everlasting King and His kingdom is an everlasting kingdom, not by force, but by love. Seek the kingdom—seek first the kingdom as He has told us to do.

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The Hymn Born On Christmas Eve

(continued from page six)

people, "We have a Christmas gift for you, Franz Gruber and I. We have written a Christmas hymn, and we shall sing it together." Then Franz struck a chord on the guitar, and Joseph Mohr's clear tenor and Gruber's deep bass blended in the words of their hymn, "Silent Night, Holy Night."

The villagers of Oberndorf loved their Christmas gift and sang it over and over. However, they could not keep this beautiful hymn hidden in one small Alpine valley. Within a few years "Silent Night" was sung in Germany before the emperor. Translated from the German into other languages, it crossed first one ocean and then another, until today Christians all over the world sing the Christmas hymn that Joseph Mohr and Franz Xavier Gruber wrote for the people of Oberndorf almost one hundred fifty years ago.—Youth's Christian Companion.

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Christmas and New Year's Holidays

The Free Will Baptist Press Foundation and Bookstores in Ayden, Smithfield, New Bern, and Wilson, North Carolina, will be closed Friday and Saturday, December 25 and 26, in observance of the Christmas holidays. The Press and Bookstores will be opened for business Monday, December 28, at the usual hours.

The Press and Bookstores will also be closed Friday, January 1, 1971, in observance of the New Year's holiday.

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At Christmas, consider not so much the gift of the friend, but the friendship of the giver.—Copied.

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MAY ALL THE WONDER AND JOY OF CHRISTMAS BE YOURS NOW AND ALWAYS AND GIVE YOU CONTINUED PEACE.

MAY THE WARM SPIRIT OF THIS SEASON REMAIN THROUGHOUT THE YEAR TO BRIGHTEN EACH STORMY DAY FOR EVERY TROUBLED HEART.

MAY GOD BLESS YOU AS YOU REVERENCE THE BIRTH OF OUR LORD.

he
Free Will Baptist

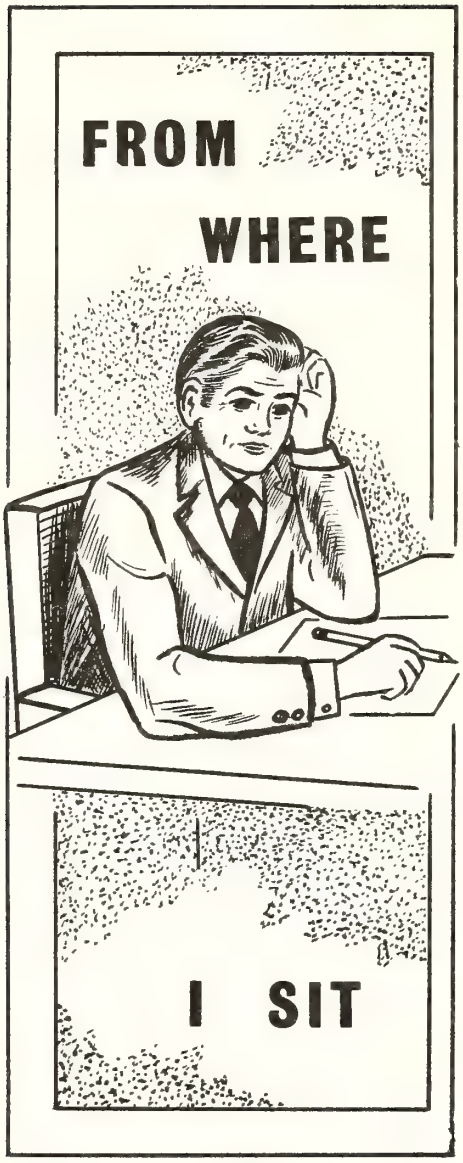
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CHRISTMAS -- A HAPPY TIME AND A SAD TIME



Cover Photo by Ed



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TOMMY MANNING, *Editor*

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THE HAPPINESS AND THE SADNESS

There is a song that the angels sang on that night long ago, w the heavens resounded with glorious music—echoing and reechoin this very day. "All glory in the highest," they sang, "peace on ea goodwill to men." Do we know the song? Have we been made to derstand its message?

The shepherds heard this song as they watched their flocks. T hearts were stirred and their knees made weak at the sight of the an bending low, proclaiming the news of the gracious King. To Bethle they went; and there they found the Babe who was proclaimed and shiped by the heavenly host and by the holy men of that day. A trough formed His bed, and straw was His mattress. A mean birth was, humble and lowly. He had no pillow for His sacred head an royal blanket for His cover—and who was this Babe? What wa special about Him that the shepherds should bow before Him? Was really the King of glory come down to earth? Was He the One would wear God's holy crown? Was He the embodiment of Him was promised for eternal years? Was He the Lamb of God who was s from the foundation of the world? This little Babe born in a mang was He really God in the flesh? They have told us this, and we bel it. It thrills our souls to think of it. This is part of the happines Christmas.

We cannot journey with the thousands who make their pilgrim to Bethlehem in honor of the Christ Child's birthday. Nor should feel that we need to, for the best way of honoring His birthday is by ing the life He set forth in His Word. We should pause a moment to in His presence and to bask in His light. Even when wintry winds b we can feel warm within because of Him. He requires no journey to place of His birth, but He does require a life yielded to His allegia

The looks of Christmas are varied. There are the gaily decor store windows. Toys are displayed along with candy, cookies, and f Children walk by, their eyes wide and their faces aglow. Their exc voices bespeak their joy and wonder. Here and there are reminder His birth: an angel, a star, a manger scene. Horns honk a happy gr ing; a brass band stands on the corner, playing yuletide music. Thi part of the happiness of Christmas.

Somewhere there is a little hut which is never warm enough for c fort. Somewhere some stockings will be e m p t y o n Christmas I Stomachs will crave the goodies which usually are a part of Christ time, but for some reason are not available. Somewhere a little girl go to bed hungry, hoping that tomorrow will bring her a better wa life. Somewhere a little girl will be heard to cry because she had wis for a doll, but had received none. Christmas morning will dawn for and will be like every other empty day she has known. Somewhere a tle boy will hang his head because he did not receive the toy truck had wanted so badly. His widowed mother will weep silently bec she had not been able to grant his wish. This is part of the sadnes Christmas.

Somewhere there stands a grand house with all the comforts hun kind could wish for. Christmas morning greets the children who here with a mountain of toys and goodies. So accustomed are the this sight that they are unimpressed and perhaps uninterested. Ac the way, one doll, one truck, one apple, one orange would thrill the he of the unfortunate. This too is part of the sadness of Christmas.

Christ did not come to make this come to pass. No child shoul hungry and cold. No child should go giftless on Christmas Day; but ciety has made it so. We all know the "haves" and the "have nots," it saddens us especially to see a child unhappy during this, the happ time of the year. How can we make it different? There are ways, we have the means. We can think of others instead of ourselves. can make His birth meaningful today, when it is so often forgotten, rekindling within ourselves the true spirit of Christmas—the spirit giving and sharing. "All glory in the highest, peace on earth. good to men."

No Vacancy

by BEN E. JOHNSON

T was almost midnight when the office door pushed open and let a whiff wind fan the corner of the folded wspaper on the motel's registration sk. A tall, middle-aged man, bareaded and wearing a worn overcoat and zipped boots, entered and quickly sed the door behind him.

"Are you the night clerk?" he asked he stamped his feet, knocking the ow off onto the snow matting just inside the door.

"Night clerk, day clerk, janitor, as ll as owner—until the first of each nth. That's when the bills have to paid," I replied, noticing that there sn't any answering smile. "Can I lp you?"

Almost hesitatingly, the man walked the desk before he spoke. "I hope You're about the last possibility. I ow your sign out front says NO VANCY, but I thought possibly you might ve just a cot or something for my wife d baby. We've been looking all over, d everything is taken. It seems that ery place is full."

"I'm sorry. I'd like to help, but everyng is taken here, too. There isn't en a folding cot. Everything is in use night. You really should have phoned ead and made a reservation—the ristmas holidays and all, you know."

"I'd be glad to pay extra."

"I'm sorry—"

"Well, how about letting us come in re? No one will be using the lobby night, and at least my wife could sleep the couch. I'd be glad to sleep in a air. We wouldn't hurt anything, and e'd pay you the price of a room."

"No, I'd like to let you, but it's against regulations to do that. I couldn't do it even if you were my own mother. I'd have my license taken away."

I felt bad about refusing him, but it was one of those cases. You had to be firm, or you'd put yourself right out of business. This job was tough enough without complicating things.

He stood there for a few moments looking at me. Then, abruptly, he turned and moved toward the door.

"Why don't you try the Sunset Motel, three blocks down on the right?" I really did feel sorry for him.

"We already did. No room."

With his hand on the doorknob—it was a special one, decorated like a Christmas tree ornament and made to fit over the regular doorknob—and without turning around, he asked, "Would you have any objection if we parked our car in front of your motel? It would be better than trying to drive all night."

"No, of course not. But are you going to sleep in the car all night? It's snowing out, isn't it?"

"I'll run the motor periodically and keep the heater on. We'll be all right."

After he went out, I couldn't help but think how foolish some people were. This man had made no reservation for Christmas Eve, and now he was going to try to sleep all night in his car—with his wife and child! Oh, well, it wasn't my problem. Besides, it was his own fault.

As I closed up and turned out the lights on the small Christmas tree, I almost grinned at the thought of having to wake up so early in order to help Steven and Susy find and open their Christmas presents. I wondered if they got up earlier each Christmas as they got older. What an awful thought!

The alarm clock indicated 4:15 a.m. when the ringing of the office telephone awakened me. Stumbling out of bed and hurrying to the lobby, I grabbed the phone.

"Hello? No, we have no room. Sorry. You're welcome." What a time to be looking for a room! Then I remembered the family in the car and wondered how they were doing.

As I looked out the window, I could see that it had stopped snowing. The moon was out. The car was still parked in the same spot. About to turn away, I noticed a bit of movement in the front seat of the car. As I looked, I heard the motor start up.

It must be time to warm the car up again, I thought as I turned and went back to bed.

It was barely light when the excited shrieks of Steven and Susy made me open my eyes and groan. Next to me, Bonnie was trying to play possum. I could tell.

"Come on, wife and mother. Duty calls, so up and at 'em," I said as I nudged her in the ribs.

In the excitement and bustle of wrapping paper and ribbons, I had forgotten the family in the car. We were just about to eat breakfast when I remembered them and went to the window to look. They were gone. All that was left as a reminder of their stay last night was a snowless spot where their car had been parked.

Well, they must have got along all right, I thought to myself as I went to the table and sat down. I felt a little relieved. Was it relief that they had got along all right or relief that they had gone? I didn't know.

As soon as breakfast was over, I went and got the old, well-worn Bible. For years, ever since I was a boy, it had been the custom every Christmas morning to read the Christmas story as the family was gathered around the table. I turned to the familiar passage in the Gospel of Luke and began reading.

" 'And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (be-

(continued on page eleven)

the lighted pathway

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

REV. WILLET L. MORETZ
P. O. Box 846
Roanoke Rapids, North Carolina

Giving Christ to the World

(Reprinted from December 19, 1962)

"For unto us a child is born, unto us a son is given: . . ." (Isaiah 9:6).

"For God so loved the world, that he gave his only begotten Son, . . ." (John 3:16).

"Thanks be unto God for his unspeakable gift" (2 Corinthians 9:15).

It seems to me that the three texts above give us the real Christmas story and the purpose of God in giving Christ to the world. In the first is contained the promise of the coming Saviour of the world. The second, the Saviour having been born, gives an unmistakable statement of the motive, purpose, and result of giving Christ to the world. And the third is the declaration of the feeling of those who accept God's gift to the world.

The giving of Christ to the world was not a finished work when He was born in Bethlehem. But that task must go on as long as the world stands. Here is the great work of the Church. This fact was confirmed in Christ's great prayer for the Church in John 17:18, in which He said to His Father, "As thou hast sent me into the world, even so have I also sent them into the world." And if we need any further proof of this truth, it is to be found in Christ's words as He delivered the Great Commission to the Church in Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen."

God has always used human instruments to carry out His plans for the redemption of the world, both in types and in fact. When He wished to deliver Israel from the bondage of Egypt, He prepared Moses. When a backslidden nation needed a demonstration of His power, He raised up an Elijah. When He had to save His people from extermination, He found and sent an Esther. When He was ready to send His Son into the world to be the only Redeemer of all mankind, He needed a vessel through whom this Gift might be presented, and He found Mary, a virgin, and because she had a pure heart and a sterling character, God chose her.

When Christ had finished His work on earth, and God was about to call Him back to heaven, He needed an agency to continue the work of giving Christ to the world, and He chose the Church, the redeemed ones, to represent to the world this wonderful Gift over and over until the whole world has had a chance to accept Him.

No greater gift can be given than that of life—eternal life. The gift of Christ is the gift of Life. "All other gifts are but toys and tinsel as compared of gift which is commemorated on Christmas Day—the gift of life," is a quotation worthy of serious thought.

Shall we think for a few moments how we can give Christ to the world? We give Him as we give the Word of God in such convincing manner that the world is constrained to seek and find Him. The declaration of love has not lost and never will lose, its appeal to unsaved humanity.

The supreme need of the world today, as it has always been, is sacrificing service, and only through such Christlike service will it find its full life. The gift most like that first Gift is the gift of a life of sacrificing service to God for a lost world.

"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:23).

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"A Christmas candle is a lovely thing. It makes no noise at all, but softly gives itself away. While quite unselfish, it grows small."—Eva K. Logue.

CHRISTMAS GIFTS

Ralph T. Nordlund

In a world of strife and turmoil,
May this Christmas bring surcease
Of each anxious fear and worry
In an inward gift of peace.

In a world of greed and grasping,
May this Christmas bring the rest
Of a true, contented spirit
That can count the giver blest.

In a world of sin and doubting,
May this Christmas faith inspire,
And the Christ Child prove His Prese
In a holy love and fire.

CATALOGS READY

The Free Will Baptist Press Foun tion, Inc. Catalog is now ready a available at the Press. The catalog up-to-date and contains a virtual treas house of supplies, literature, and ideas. One has to see it to appreci it. Those desiring catalogs may h these by picking them up at the Pr or by requesting them by mail.

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Send orders to the Free Will Baptis Press, P. O. Box 158, Ayden, North Carolina 28513. (State tax where i applies. Shipping and handling—20c for the first dollar and 5c for each ad ditional dollar.)

.et us sing

by Mrs. Hersel Bowen

"Silent night! holy night! All is calm, l is bright . . ." Where can we find al silence today? When we think of rist's birthday, we think of a holy ght; but how will we celebrate His rthday? Will the noise of the party so loud that we only hear the sounds the world? Is all really calm? here? Everywhere we look there is nfusion, war, hate—not contentment. e sing, "All is bright"—and there is a ight light that can be found, if we will ly stop long enough to see it.

Are we so loaded down with gifts for r family and friends that there is no om for the greatest gift of all—Christ? s, this is the time of the year when e celebrate His birthday; and when we ually celebrate birthdays, we do so by e giving of gifts. Usually a party is ven and all our attention is centered on the honored person.

Are we like the little town of Bethhem? It was overflowing with people ho went to pay their taxes), noise, bitrness, and confusion, on this eventful ght. A lovely lady (the Virgin Mary) d her worried husband (Joseph) must ave been quite lonely in this huge owd. "Away in a Manger" the Baby sus was born that night. It didn't ke great riches or a loud party to welme Him. No one was pacing the floor, orrying about the birth of this little ild—except Joseph, who was to be His ster father. No one really seemed to re. But! Hark! the herald angels gan to sing, "Peace on earth, and mer- mild; . . ." telling that through Jesus, d and sinners could be reconciled. Oh! how the bells must have rung that glorious hour.

Yes, hate is strong and mocks the song of peace on earth; but as the song says, "the wrong shall fail, the right prevail." We pray for peace on earth, goodwill toward men. On that clear night so long ago, the shepherds watched their sheep—and suddenly the angels appeared and told their message of the newborn King. Surely, the shepherds were afraid at the sight of the angels; and fear touches all of us sometime. Yet, the touch of God's hand quickly drives the fear out. When God touches us, we should go into action, for we are taught that faith alone is not enough so far as service is concerned. We must have works.

So, the time has come again to celebrate the Saviour's birthday. We must step out of the noise of this world for a few minutes and cast our eyes to the heavens above and sing, "Be near me, Lord Jesus, I ask thee to stay close by me forever, and love me, I pray; Bless all the dear children in thy tender care, and take us to heaven, to live with thee there." He will hear our prayers. He was born; He lived; He died that you and I might live and live more abundantly. He arose, hallelujah! He lives today. What if He had not been born?

So, as we celebrate our Saviour's birthday, let all of us who are faithful come and adore Him. Then we can sing, "Joy to the world! the Lord is come!"

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"The hinge of history is on the door of a Bethlehem stable."—Ralph W. Sockman.

Christmas Day – and Jesus

Baby Jesus came to earth,
Came in very lowly birth;
That is why to you we say,
"Happy, happy Christmas Day!"

But I've even more to say—
In my heart He's come to stay;
Better than a Christmas treat
Is to me His love so sweet.

Christmas Day comes once a year,
But I've Jesus **always** near;
He will never go away,
And I'll live with Him some day.

Christmas and New Year's Holidays

The Free Will Baptist Press Foundation and Bookstores at Ayden and Smithfield, North Carolina, will be closed Thursday and Friday, December 25 and 26, in observance of the Christmas holidays. The Bookstores will be opened for business Saturday, December 27, from 9 a.m. until noon.

Both the Press and Bookstores will also be closed Thursday, January 1, 1970, in observance of the New Year's holiday.

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Western Ordination Board to Meet

The Western Conference Ordination Board will meet at the St. Mary's Free Will Baptist Church near Kenly, North Carolina, Friday night, January 2, at 7 p. m. Anyone having business with the board or who desires to meet with the board is asked to be present for this meeting.

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Note of Thanks

The Rev. and Mrs. W. E. Renfrow and family wish to express their sincere gratitude for the flowers and cards received and the many prayers offered in the behalf of Mrs. Renfrow in her recent illness. She is now at home and improving each day. They ask that we please continue to remember them in our prayers and states, "May God bless each of you as you work for the Lord."

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Change of Address

The Rev. Robert M. May would like for you to note his change of address from Route 2, Box 489, Goldsboro, North Carolina, to Route 4, Box 184-C, Ahoskie, North Carolina 27910.

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About the only thing that comes to him who waits is whiskers.—Royal Prince Alfred Hospital Journal.

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By the time a man gets to greener pastures, he can't climb the fence.—Construction Digest.

News & Notes of DENOMINATIONAL INTEREST

Goldsboro Church to Host Midyear Ministers' Conference

The Midyear Spiritual Life Conference sponsored by the North Carolina Ministerial Association of Original Free Will Baptists will be held at the First Free Will Baptist Church of Goldsboro, Thursday and Friday, January 8, 9, 1970. The conference will open Thursday evening at seven o'clock with a banquet held at Wilbur's Barbecue Restaurant located on Highway 70, east of Goldsboro. During the banquet the committee on the Minister of the Year will report. The Friday session will be held in the Goldsboro church and will center around the theme, "We're Human, Too." Music director for the conference will be the Rev. Ralph Sumner.

To make reservations for the banquet send $2 for each plate no later than January 3, 1970, to the Rev. H. Adrian Grubbs Jr., 2627 Layden Street, Raleigh, North Carolina 27603. In case of extremely bad weather the conference will be postponed one week.

The scheduled program is as follows:

Thursday Evening Session

6:00—Registration at Wilbur's Barbecue Restaurant
7:00—Fellowship Supper
—Devotional and Invocation
—Supper
—Special Music, Townhouse Three
—Report of the Minister of the Year Committee

Friday Morning Session

9:15—Registration at First Church of Goldsboro
9:45—Devotional, the Rev. Charles Crisp
10:00—"The Compassion of the Minister," the Rev. J. A. Evans
10:30—Discussion, the Rev. N. Bruce Barrow
11:00—Recess
11:15—"The Internal Conflicts of the Minister, the Rev. T. Bruce Dudley
11:45—Discussion, the Rev. N. Bruce Barrow
12:15—Dinner

Afternoon Session

1:45—Worship in Communion, Leader the Rev. James Joyner
Minister of Communion, the Rev. E. C. Morris

THE JOY OF CHRISTMAS

W. Burkette Raper, President
Mount Olive College

Christmas is the season when love is most evident in the hearts of men, and for that reason it is the most joyous time of the year. Love brings joy because it gives life its richest meaning. Indeed, Christmas was born out of love—God's love for His children:

> "For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

This coming of Jesus Christ was the greatest act of love the human race has ever experienced, for in the birth of our Lord, God declared that His love is greater than our sin and that His care reaches us even in our deepest loneliness. At Christmas, we are not alone, for God is with us.

Not only is God with us, but at Christmas the love of our family and friends is at its warmest. This love which we have for each other gives life its greatest joy and its truest meaning. Christmas is a time of joy because it is the season when love brings forth the best within us.

And so at this Christmas season, the students, faculty, and Board of Directors of Mount Olive College extend our sincere wish that all friends of the College will experience the love of God to its fullest depth and that your Christmas will be one of lasting joy.

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"It is Christmas in the heart that puts Christmas in the air."—W. T. Ellis.

Believing in the Dev

An article in the Sunday edition **The New York Times,** for December 1968, reporting on a Gallup Poll surv noted: "Ninety-eight percent of Am cans surveyed . . . said that they beli in God; 73 percent believe in life af death; 65 percent believe in hell; 60 p cent believe in the devil."

It is these who "believe in the dev that are of concern. I know that use of the word "believe" in the sur is defined to mean that those respo ing in the affirmative accept the ex ence of the devil.

But, in the New Testament the w "believe" has quite another meani When it says, "Believe in the Lord Jes and you will be saved" (Acts 16:3 something much more is meant than firming that the Lord Jesus exists. "believe" in the Lord Jesus is to live Him, to be wholly committed to Him.

Our concern, then, is with those w "believe" in the devil; that is, are co mitted to, live by the devil's ways a methods. The devil is very ingenio he has many devotees among those w affirm that they "believe" in God. T test, Jesus declared, is the life—"If y love me, you will keep my comman ments" (John 14:15).—"The Church A vocate."

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The real way to get happiness is b giving out happiness to other peopl Try to leave the world a little bett than you found it.—Lord Baden-Power Scouting for Boys.

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THE HEALING OF BROKENNESS

by the REV. BILL FUTCH

HE Thanksgiving holidays are over. Now we look forward to the Christ-as holidays. In fact, Christmas is now ust around the corner." The com-ercials on television and radio have ristmas music in the background; oppers are beginning to rush to do eir last minute gift purchasing. The ristmas spirit begins to bring thoughts "Peace on earth to men of goodwill."

Dreams of peace, happiness, and se-rity are shattered, however, by the ws of the Song My massacre in South etnam—a massacre in which over a ndred old men, women, children, and bies are said to be killed—people kill-not by an enemy, but by **American** ldiers. Were this the only incident at pierces our hopes, then we could smiss this atrocity as a "horrible act war." We could say, "What do you pect? War is war."

However, this massacre is not the ly thing that troubles our minds. We ow about man's inhumanity to man many fronts in the world. The Bia-ians are suffering in the Nigerian vil War. The Jews and Arabs are suf-ring in the battles of the Near East. our own communities, neighbors do t associate with neighbors because of cial, economic, religious, and racial rriers.

We find that our own lives are torn ith the kind of brokenness that alien-tes us from people. Brokenness, lienation, separation — brokenness that ermeates every aspect of life—a brok-nness that has its origin not in eco-omics, as Karl Marx set forth in his lea of class warfare, or in politics. The rigin is in the human personality—man, e individual, the self. Separation tarts in man as he attempts to place himself first at the expense of someone else; when in his headling rush for the "good life" he uses persons and deems objects as his ultimate worth.

The most staggering blow that we can ever receive is the full realization that life—our lives—are broken. We are separated, actually alienated against persons.

In an attempt to counteract the force of the blow which we receive with the realization of our separation, we often try to escape. We try to escape the fact of our broken personal relationships. The forms of escape are as many and varied as there are persons trying to escape. A classical form of escape developed in France after World War I. The war had consumed the young men of the country, national pride was depleted, and a great mood of emptiness was rampant in the intellectual circles. The writings of Sigmon Freud on the unconscious had been translated into French and were making the rounds among the young students. Writers and artists used the new discoveries of Freud to develop the movement of Surrealism. Basically, Surrealism was an escape into the fantacies of the unconscious. For example, writers would cut up the pages of a dictionary and paste words on a sheet of paper, then would read the nonsense poem or essay to an audience. An artist would place his brush on a canvas and let his hand and arm move all over the board with no particular direction or outline in mind. The emotion created by the effect of the painting was complete emptiness. One might conclude that Surrealism, as an escape from brokenness, was in many respects a manifestation of man's brokenness.

Our own culture during the decades of the fifties and sixties escaped into its technology. The way of life for the housewife, for example, has been revolutionized in the past forty years. The effects of technology have created an illusion that science and engineering can build for man the "good life." The "good life" often is the dream house located on a street shaded by elm trees, a lovely wife, two beautiful children; all the luxuries of life like a refrigerator, range, car, etc.; self-respect as a husband, citizen, and employee.

Yet the illusive dream of the "good life" with its security, peace, and happiness becomes a nightmare for many people. The happy home is threatened by the shadow of the divorce court. The pay check month after month fails to balance the family budget and still we want what we cannot afford to buy. The peaceful home on the shaded street is filled with fear of the unknown. The twentieth century escape from brokenness fails even before it gets started.

Were we to stop at this point in our thinking, then Peggy Lee's song, "Is That All?" would be very appealing, for she sings, "Is that all there is to life? . . . then bring out the booze and let's go on dancing." Another song also comes to mind made popular by Ed Ames about two years ago. This song raises a question similar to the one presently in our minds. The song, "Who Will Answer?" describes the assassination of a political leader and then asks the question, "Who will answer?" Again it describes a figure high upon a structure about to jump off, and a crowd gathered below shouts, "Go, baby, go!" Then the question is again asked, "Who will answer?"

The answer to this question is not given. Could it be that society is responsible for the type of environment that produces Lee Harvey Oswells and Sirhan Sirhans? Ultimately the question is asked, "Isn't there someone or something that can give life meaning?"

At this point in life we enter into the quest that leads to healing the brokenness of life. The key to the healing of our lives is that spirit of life which compelled Christ to choose the way of the Cross. This spirit is a self-negating, self-sacrificing love. Specifically, if we are to save our lives, to heal our lives, we must give our lives—our very selves—away, away to others as persons. That which broke and divided the Jews and the Gentiles then, breaks us now; and that which united them then can unite us now. Listen to the words of the un-

(continued on page eight)



SUNDAY, DECEMBER 28

PLAYING WITH HANDLES

Scripture Reading—Psalm 32:1

A little girl, aged four, fell out of a taxi on the way home from a party. She was taken to the hospital, and when she was dying, she said: "I have been a naughty girl. I was playing with the door. I won't do it any more." She must have been a very honest little soul to own up bravely that the shocking business was all her own fault. "I won't do it any more." It was too true. It was her last party. We are all trying the handles of doors in these days, especially the doors marked "liberty" and "happiness." And it sometimes happens that doors fly suddenly open, landing us in the gutter, in disaster and wretchedness.—*British Weekly, Knight's Master Book.*

PRAYER THOUGHT

When you are trying to turn the handles of doors, make sure you turn the handle to the door of heaven.

MONDAY, DECEMBER 29

THE BACKSLIDER'S HIT PARADE

Scripture Reading—Jeremiah 17:13

"Tell Me the Old, Old Story," if it doesn't last too long.

"Take My Life and Let It Be," yes, please let it be, dear Lord.

"Sweet Hour of Prayer" is indeed wonderful, but I'm too busy for prayer today.

"Have Thine Own Way, Lord," with Mrs. Jones and Mrs. Gray.

"I Love to Tell the Story," but only in church on Sunday.

"Lead Me to Some Soul Today," but wait until a convenient time.

"All I Have Is Thine Own," but I hope you don't mind if I use it all now for something I want.

"If Jesus Goes With Me," it may be embarrassing for both of us.—*Copied,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

A lot of us need to take more time with the Lord and take less time doing things that are not necessary.

TUESDAY, DECEMBER 30

I AM THE NEW YEAR

Scripture Reading—Proverbs 16:7

I am the New Year; and I come to you pure and unstained, fresh from the hand of God. Each day, a precious pearl to you is given that you may string it upon the silver thread of life. Once strung it can never be unthreaded, but stays an undying record of your faith and skill. Each golden, minute link you then must thread into the chain of hours that is no stronger than its weakest link. Into your hands is given all the wealth and power to make your life just what you will. I give you free and unstainted, twelve glorious months of soothing rain and sunshine golden; the days for work and rest, the nights for peaceful slumber. All that I have I give with love unspoken. All that I ask—you keep the faith unbroken!—*J. D. Templeton,* 1010 *Illustrations, Poems and Quotes.*

PRAYER THOUGHT

God has given us so much to live for! What have we given Him in return?

WEDNESDAY, DECEMBER 31

A PROSPEROUS NEW YEAR!

Scripture Reading—Psalm 9:9

The New Year lies before me,
A spotless, shining thing,
Bright as the promises of God,
Fresh as the breath of spring.

A year to fill with lovely thoughts,
And kindly, helpful deeds,
Losing all consciousness of self,
In prayer for others' needs.

—*Sybil Leonard Armes,*
W. B. Knight's Master Book.

PRAYER THOUGHT

As this new year begins, see if you can't center your attention around things that can be helpful toward other people.

THURSDAY, JANUARY 1

HOW TO HAVE PEACE

Scripture Reading—1 Peter 3:11

The Chinese have a good proverb, and it is corroborated by James 4:1. "If there is righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there be harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world."—*Power, W. B. Knight's Master Book.*

PRAYER THOUGHT

Today we need peace among our people and our nations.

FRIDAY, JANUARY 2

MADE NEW!

Scripture Reading—Hebrews 9:14

God does not deal in secondhand goods. It is "new" or nothing with Him. So when we bring Him our worthless secondha lives—our sin-defeated, wrecked, worthl lives—for Him to make whatever impro ments He is able to, He has a glad surp for us. He does not offer to repair or form; but He offers to create, "to make things new." It has been well said t "the only way to mend wicked things is end them."—*Sunday School Times, Knig Master Book.*

PRAYER THOUGHT

If any man can believe in Christ a accept Him, he is a new person.

SATURDAY, JANUARY 3

MISSING CHOCOLATE!

Scripture Reading—Proverbs 28:13

During the early years of my mothe married life she had a young girl, Ic helping with the housework and baby s ting. One day Mother left the girl wi my four-year-old brother for the afternoo When Mother returned she noticed that box of chocolates on the library table h disappeared—only an empty box remaine

She questioned Ida, who said that r brother had eaten them all while she w upstairs cleaning. Mother accepted th explanation, gave small Bill a lecture, ar dismissed the matter from her mind.

Eighteen years later, and 1500 mil away, we were surprised (there were no three children) to receive in the mail a bo of candy from a Mrs. William Brow Mother puzzled over it until the next da when a letter came, explaining that Mr Brown was once Ida, the hired girl of lon ago. She went on to say she had lied tha day about the candy as she had eaten th chocolates herself. She had recently ac cepted Christ as Saviour, joined a church and wanted to make restitution and see forgiveness, where possible, for wrongs o her old life. Eighteen years had passe but she still remembered the box of choco lates.—*Power, W. B. Knight's Master Book*

PRAYER THOUGHT

Do we try to seek forgiveness for th wrongs we have done in our life?

(Note: "The Free Will Baptist" will no be published next week; therefore, you may select Scripture readings and devotiona thoughts on your own—but keep it up!)

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THE HEALING OF BROKENNESS

(continued from page seven)

known writer of **Ephesians,** "And he came and preached peace to you who were afar off and peace to those who were near: for through him we both have access in one spirit to the Father."

THE CHRISTMAS OF THE BIG SNOW

MARION F. ASH

"MAYBE you're going to get your wish," said Mr. McClane as the family were eating breakfast the day before Christmas. "The temperature is falling fast, and the sky looks as if it's full of something."

Steve wished for some snow for his little brother's sake, but not so much that it would ruin the senior party, which was scheduled for the day after Christmas.

"Let's turn on the radio and see what the forecast is," suggested Mother.

The announcer said that a big snow was on the way.

Paul, Steve's little brother, kept running back and forth to the window. Right after breakfast, Mother began humming "Jingle Bells" and "White Christmas."

By noon the snow was falling heavily. Steve helped Paul get his sled down from the garage attic, and then he pulled him around the barn a few times.

"Better help me get the cows into the shed," called Mr. McClane. Steve left the sled with Paul and ran to help his dad.

As the day passed, the storm grew more intense. Huge drifts began to pile across the road, and all the trees and fences looked like a part of a fairyland.

That evening Mr. McClane came stamping into the house.

"It's going to be a white Christmas for sure this year," he said. "It'll be deep by morning. I pity anyone who has to be out on the roads tonight."

"You mean we're snow-bound?" asked Steve.

Mr. McClane nodded. "That's about the sum of it."

"Goody for everybody!" exclaimed Paul. "Goody! Goody!"

"I don't know about everybody," said Mother. "We're snug and warm here. But what about people who might be caught out in this storm?"

Soon the family were seated around the table, enjoying the delicious hot food Mother had prepared. Even Steve's fretfulness that he might not get to go to the senior party did not keep him from eating heartily. By the time the meal was over, darkness was closing in.

"I see a car," Paul suddenly yelled as he stood looking out the window.

"Where?" asked Mr. McClane, getting up from the table and grabbing his heavy coat.

"Coming down the road."

The lights of the slow-moving vehicle were almost hidden by the blinding snow and the drifts along the road.

"I wonder where he thinks he's going," snapped Mr. McClane. Then he turned to Steve. "Get on your coat. We'll have to go stop him or turn him back."

Steve put on his coat and overshoes, but by the time he reached the front yard, Mr. McClane was directing an elderly man and woman toward the front door.

"Martha, could you give these folks something to eat?" Mr. McClane said, introducing Mr. and Mrs. Wilson. They had been on their way to Huttonville to spend Christmas with their children.

"We are so grateful to you. But what will we do?" asked Mrs. Wilson, looking worried.

"You'll have to stay with us until the snow is over and the snowplows clear the road," said Mr. McClane.

"We can't barge in on you at Christmas time!" Mr. Wilson exclaimed.

"No better time to visit than at Christmas," Mother replied. "Besides . . ."

Just then they heard the honk of a car horn in front of the house. Everyone crowded to the front door to see a young man emerge from the darkness, carrying something or someone in his arms.

Mr. McClane ran forward to help him with his burden.

"It's my wife," said the young man as they entered the house. "She's going to have a baby," he explained, as he put her down on the sofa. "You're going to be all right, honey," he comforted her as she moaned. She looked so little and young when he and Mrs. McClane took off her coat.

"I'm Tom Patterson, and this is Kathy. We were on the way to Huttonville Hospital and we would have made it in time if it hadn't been for this snow. Do you think a doctor could get here? Kathy's got to have a doctor."

"I doubt it, but we'll try to get one on the phone," said Mr. McClane.

Dr. Jones was at the hospital attending another case. Tom looked as if he might burst out in tears. He was so tired and worried. Mrs. McClane put her arm around him. "Don't you worry. I have delivered nearly as many babies as a doctor. You see, I used to be a nurse. I helped Dr. Jones in the Huttonville Hospital. We'll take care of Kathy. She'll be all right."

Mother took complete charge at that moment, and everyone was given orders to do this or that.

Steve watched them take the young lady into the spare bedroom. Then he reminded Paul that it was time to go upstairs to bed.

Without an argument, the little boy bounded upstairs.

No one else seemed sleepy. Steve's father and Mr. Wilson sat at the kitchen table as a kettle sang and whistled on the stove. The young man moved about the room and now and then tapped at the door to the room where Mrs. McClane and Mrs. Wilson kept vigil. Nobody seemed to remember that it was Christmas Eve. Nobody spoke much of the snow. Mr. Wilson told of a hunting trip he had made to Canada one winter, and Mr. McClane tried to top it with a fishing story. The old clock on the mantel ticked loudly, with the reassuring regularity of a dependable friend. Now and then Mr. McClane checked the kettle. At times he would try to draw the young man into conversation, but with little success.

Steve got up and walked over to the window. The glass was cold against his face, and he could almost feel the snow blowing against it.

As the hours passed, the bits of conversation became less and less. Finally the only noises left in the room were those of the clock, the kettle, and the steps of the young man.

"Let's pray," said Mr. Wilson. It was just a simple, old-fashioned prayer, but the kitchen seemed to be a special place when he had finished.

Then Mr. McClane got up and went into the living room. When he came back, he was carrying the family Bible.

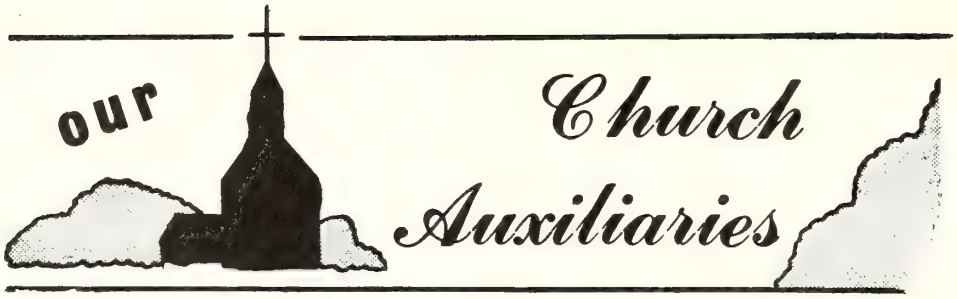
"I'll read the Christmas story," he said, and he read from Matthew and then from Luke.

Steve went back to the table and sat down. Those beautiful passages had never meant so much to him as they did this night.

The old clock on the mantel slowly chimed midnight. Those at the table stretched their arms and legs while Tom walked endlessly back and forth across the kitchen.

Mother came from the bedroom. The young man ran to her, asking with his eyes the question he might have spoken.

(continued from page ten)



Attention Youth Leaders and Pastors!

by the REV. BOBBY G. BAZEN

On February 7, 1970, the Shady Grove Free Will Baptist Church, Route 5, Dunn, North Carolina, will be host to the Cape Fear Youth Fellowship. As a means of increasing interest, the program sponsored by the church, will be a "Miss Cape-Fear Sweetheart" contest in keeping with the traditional Valentine theme of February. Included in this article is a set of guide lines for you to use in selecting a young girl to represent your church at the meeting.

As you know, for a program such as this to work successfully, we must have a representative from each church. Let me urge you to use your influence as a youth leader or pastor to see that your youth participate in this program.

If I can answer any questions relative to the contest, please feel free to contact me at the address of the church. I shall look forward to seeing you at the meetings.

The "Miss Cape Fear Sweetheart" rules are as follows:

1. Each church select a young girl to represent her church at the February Cape Fear Fellowship meeting at the Shady Grove church. (Some type of local contest may be used to select the contestant.)

Note: It is suggested that this be a teen-age girl. However, some of the smaller churches have requested that some of the older AFC members be allowed to participate in order to give them a better contest in the local church. This may be done, but you must remember the competition will be much greater at the February meeting.

2. A resume must be submitted by January 17, 1970, to the Rev. Bobby G. Bazen of the contestant's accomplishments and contributions to her local church, school, and community. (This may be written by anyone in the local church familiar with the girl's experiences.)

3. Judging will be by an impartial panel of judges on the basis of the information submitted, the appearance, and the poise of the contestant at the February meeting. Each girl will be asked a question before the panel of judges relative to the Christian life.

4. Trophies will be presented to the top three winners.

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THE CHRISTMAS OF THE BIG SNOW

(continued from page nine)

But Mother shook her head and walked over to the table.

"We can't forget it's Christmas. We'll have to do something. We hid Paul's gifts in the attic room."

That brought everybody back to reality. Steve found a suitable place to hang the stockings while Mr. McClane went to the attic room after the toys.

After the presents had been arranged, the kitchen became silent again. Steve walked back to the window. Already the drifts had piled high against the house, and much of the glass was coated.

As the clock was striking the hour of four, the sound they had been waiting for came from the bedroom. Just then it was the most wonderful sound in all the world—the shrill, indignant shriek of a newborn baby. Chairs fell over as the men jumped to their feet, and the young man who had paced the floor all night ran to the bedroom door, where Mrs. Wilson met him. "You have a little daughter, Tom," she said, and kissed him gently on the cheek. "Wait a few more minutes, and then you may go in."

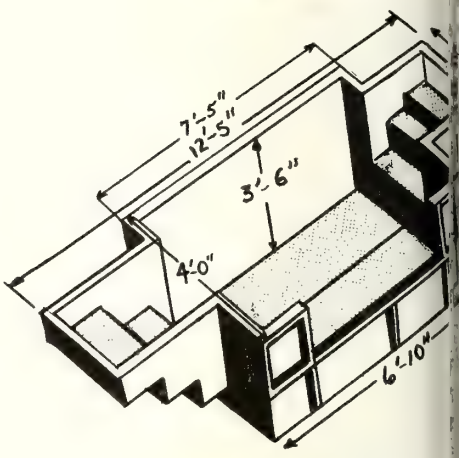
For a moment Tom put his head on her shoulder and sobbed. Then, becoming like a schoolboy on Christmas morning when he sees his toys, he ran around the room, shouting, "A girl! A girl! I have a baby girl!"

Steve felt tears running down his cheeks, and for a moment he felt ashamed. But when he saw tears on his father's cheeks, he was strangely move This was the most wonderful Christm he had ever had.—"Gospel Herald."

= = = =

Life has its disappointments, but the is no reason for you to be one of the —Joseph M. Shaw Jr. in Cherokee He ald.

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BIBLE Questions & Answers

Conducted by J. P. BARROW

Question: What is the difference between the Lord Jesus Christ and God?—M., New Albany, Indiana.

Answer: Some of the theologians of the Reformation said that our Triune God consists of three persons that are one or the same in substance. This fact, I think, is well taken in all orthodox circles. Dr. A. U. Michelson's magazine, "Jewish Hope," describes it in the following words: "In many respects they are one and the same, for both are eternal and together with the Holy Spirit form the Godhead, three in one. God is a Spirit and as such is invisible, but the Lord Jesus Christ is the brightness of God's glory and the express image of His Person (see Hebrews 1:3). This means He is the visible part of the Godhead."

God is not completely understood by man, neither can He be fully described or explained by the finite; but we do have Him set forth in the Scriptures as a Triune Being in the persons of the Father, the Son, and a Spirit that requires of all persons that they worship Him in spirit and in truth. God manifested Himself as Creator and sustainer of all things; the One who cares for, loves, and exercises watch care over every created thing, having a program to be carried out in every detail that makes sure the destiny and end of all. The end of the obedient and righteous is eternal peace and comfort in a blissful home of happiness and joy with Him. He also has prepared a place of unrest and eternal suffering for all the disobedient that retain this attitude in disobedience all their lives spent here on earth. This place was prepared for the devil and disobedient angels and all who become disobedient with them. He sent Jesus Christ, His only begotten Son, to this earth as the Redeemer of all who turn to Him to God. He is set forth in Scriptures as the second Person of the Godhead or Trinity. Both God and Christ are said in the Scriptures to have sent the Holy Spirit, the third Person of the Godhead or Trinity. Even though God is Spirit, those who worship Him must worship Him in Spirit and truth. The Son came to earth having a form, having been fashioned or set forth in the form of a man. Jesus of Nazareth that was born of a virgin, worked with men, was condemned and crucified as a man. The Holy Spirit, even though He came as a Spirit, He came to earth when He was given of the Son and of the Father. He was observed as a rushing mighty wind and sat upon Jesus' disciples as cloven tongues of fire; that is, He sat upon or was beheld in visible form on the disciples. The Bible teaches that He was given to the church to be with it and enable its members to manifest and serve Christ, being present with Him forever. Jesus indicated that the Father was with Him and in Him while He worked here, and that both He and the Father and the Holy Spirit would continue with us in all that we obey Him in doing.

The Word also teaches that at the end of this—the Church age—both the Holy Spirit and each member of the Church will be raptured or taken up to be visibly present with the Lord. So what you and I need most is to study the Bible, pray, and obey its precepts, and await that glorious day which is not too far hence, when with bodies like Christ's glorified body, we shall stand in His glorious presence to see Him as He is, being like Him, enjoying Him and all that is His throughout all eternity. This is required to fulfill the purpose God has always had for the creation of man; and to fully satisfy that, all people created in the image and after the likeness of God have an inward longing, or inclination toward, for no sinner shall ever be satisfied apart from that perfection we may gain in union with Him in Christ.

= = = =

Christ came from heaven to earth, that we might go from earth to heaven.

NO VACANCY

(continued from page three)

cause he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country . . .' (Luke 2:1-8)."

"How come?" Steve interrupted.

"How come what?" I asked.

"How come the innkeeper wouldn't let them in?"

"Because there wasn't any room," I answered.

"Not even for Jesus?" he asked incredulously.

"No, not for anybody. It says that there was no room."

I continued reading; but suddenly I knew that I had forgotten something. Thinking for a moment, I remembered what it was. Excusing myself, I got up, went out to the desk, and flipped the switch. The NO VACANCY sign turned off. When I came back, I continued reading.

"And there were in the same country . . ."

"We'd let Jesus into our motel even if it was full, wouldn't we, Dad?" Steve asked. He was really concerned.

"Sure, son," I answered, "we'd make some room."

For the rest of the day, though, I wondered if I really would. Had I had my chance that night to make room for the Lord—but failed to do it?—"Gospel Herald."

Bookstore Hours

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* Monday-Friday—8 a.m. to 5 p.m.
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STORIES

for our youth



TONY MAKES ROOM

MATILDA NORDTVEDT

TONY knew he wasn't smart. He was usually the last one to catch on and was always getting things mixed up. At school the other children laughed at him. But nobody laughed at him at the mission. That was one reason he liked to go there.

Tony dug into the pocket of his threadbare coat and pulled out a piece of hard candy. Quickly he popped it into his mouth.

Yes, Tony was glad he had started going to the mission a few weeks ago. Kind Miss Bates told the children things Tony had never heard before. "God loves each one of you," she said. "He wants to be your Heavenly Father."

Tony liked that. His own father had run away and left him and his mother. He envied other children who had fathers.

The piece of candy became smaller and thinner. Stealthily he reached for another one. It was nice of Miss Bates to give all the children candy on Christmas Eve.

And the slides she showed! That cute little Baby with His mother in the barn. Tony had never seen a barn, having lived all his life in the big city.

Tony frowned thoughtfully. He remembered the picture of the man at the inn, turning the mother and her husband away.

"There was no room for Jesus, God's Son," the teacher had said several times. "He was born in a barn. His cradle was a manger filled with hay."

Tony slowly began to climb the long flight of stairs of the rickety tenement house where he lived. Halfway up he had an idea. He and his mother had only one room to live in, but it was better than a barn! Taking the last steps two at a time, Tony pushed open the door of their tiny apartment. He threw his cap on a rickety chair.

"Ma," he called, looking around the room.

"Aw, she's not here," he said, disappointment edging his voice. "I forgot. She has to work at the restaurant tonight since it's Christmas Eve. I thought I could have asked her—" his voice trailed off. Suddenly he brightened. "But she won't care. I know she won't care. The lady looked so nice, and the Baby was so sweet."

Tony picked up his cap and jumped down the stairs two at a time and sometimes three. He would have to hurry, or else Miss Bates might be gone.

Dodging between late Christmas shoppers, the boy ran back to the mission. Hopefully he opened the door, then breathed a sigh of relief. Miss Bates was still there, gathering up her slides and songbooks. Now that he was alone with the teacher, Tony suddenly felt shy. Maybe his room wouldn't be good enough. Maybe—but it was no use offering. He'd better go out quickly, before she saw him.

But Miss Bates was coming tow him. "Hi, Tony," she said. "Do want something?"

Tony looked up at the lady's k face, and his shyness vanished. " just that lady and Baby we saw in pictures," he said earnestly. "It does seem quite right for them to be liv in that barn. I know Ma wouldn't m if they wanted to come and stay w us—"

Miss Bates smiled and drew T gently to a bench. "I don't think quite understood, Tony. Jesus does need your apartment. He wants to l in you!"

Tony lifted baffled eyes to the tea er.

"You see, Tony, Jesus was born that barn long, long ago. He grew to be a Man. Then He died on the cr to pay for all the bad things we've do But He didn't stay dead. He's living heaven and in the hearts of all who v receive Him."

Tony's eyes still had question ma in them, so the teacher went on.

"Many people won't let Jesus co into their hearts. They have no ro for Him. But He would be very hap if you would open your heart to H on this night of His birthday."

"Yes, yes, I will!" cried Tony eag ly. "Tell me how, Miss Bates."

Miss Bates helped Tony pray and a Jesus to come into his heart, forgive sins, and stay with him forever. To felt happy inside when they had fini ed.

"I'm going home to tell Ma rig away," he said eagerly. Then his fa fell. "Oh, I forgot. It's Christmas E tonight. Ma's working."

"Then why don't you come home wi me to celebrate Christmas?" suggest the teacher softly. "I'll take you ho later."

Tony sat beside Miss Bates in t front seat of her car and looked amazement at the twinkling Christm lights in a part of the city he had nev seen before. And as he looked, thought. He always got things mix up at school, and he had been a lit mixed up today, too.

It wasn't that Jesus and His moth and the man needed an apartment no Miss Bates had said. Jesus wanted live in him, Tony Durante. And he had said, "No room" to Him, as the inn-kee er and the other people did.

Tony leaned back in the seat and ga a happy sigh. What a glorious Chri mas Eve!—"My Pleasure."

No 'Baptist' December 31

In order to maintain our schedule of not printing but 50 issues of "The Free Will Baptist" per year, there will not be an issue on December 31. This will be the last issue you will receive this year. The next "Baptist" you will receive will be the issue of January 7, 1970.

WE BELIEVE:

1. That there is only one God who is finitely perfect, the Creator, Preserver, d Righteous Governor of the Universe; t His eternal existence is in three persis: Father, Son, and Holy Spirit; that three are equal, but distinct persons. ey are the divine Trinity.

2. That Jesus Christ is the only begotn Son of God; that He was born of the rgin Mary; that He died for man's remption; that He ascended to heaven d is today at the right hand of the ther as our intercessor.

3. That both, the Scriptures of the d and New Testaments, were given by spiration of God, and that they only nstitute the infallible rule of faith and actice.

4. That man was created innocent, but disobedience fell into a state of sin d condemnation and stands guilty bere God and separate from Him.

5. That it is the privilege of all men be saved; that God desires the salvan of all; that the gospel invites everye; that the Holy Spirit strives with all, d whosoever will may come and take the water of life freely.

6. That the human will is free and lf-controlled; that it is possible for a rson who has been saved by divine ace to make shipwreck of his faith and come lost. The person (believer) who rough grace perseveres unto the end life has promise of eternal salvation.

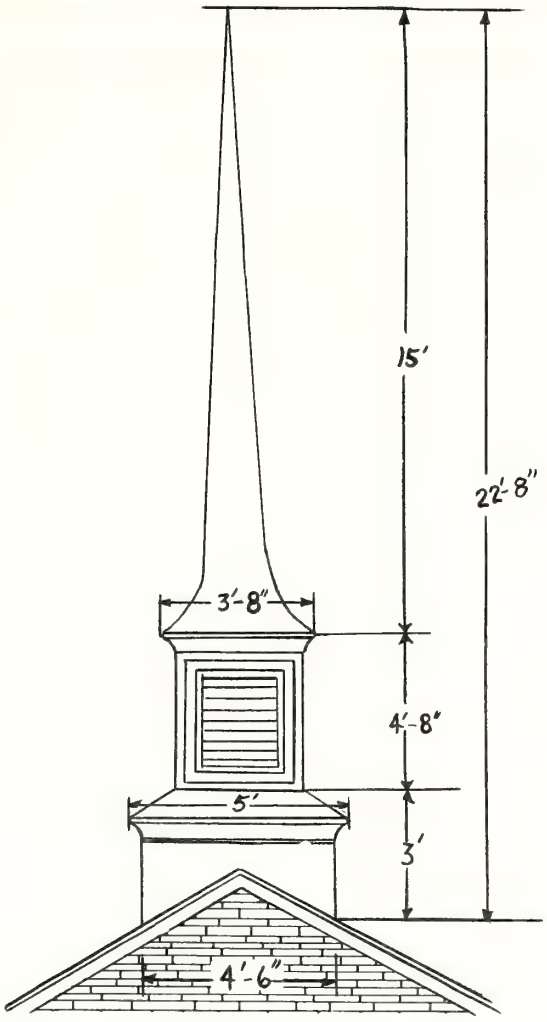
7. That sanctification is initial at reneration and continues progressively rough the Christian experience, becomg final and complete in heaven.

8. That there are three gospel ordinces to be perpetuated under the gosl teaching: baptism by immersion, the rd's Supper, and washing of the saints' et.

9. That tithing is God's financial plan r supporting the work of the church re on earth.

10. That our Lord and Saviour, Jesus rist, who ascended on high, and sits the right hand of God, will come again; at there will be a resurrection of all en, each in its own order; that they hich are saved will come forth to the surrection of life, and they which are t unto the resurrection of damnation; at the wicked will "go away into ernal punishment, but the righteous o eternal life." This is the final judgent.

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ST. CLAIRE BIBLE CLASS

THE SUNDAY SCHOOL LESSON

FOR JANUARY 4



God's Beloved Son

Lesson Text: Matthew 3:13-17; John 1: 32-36

Memory Verse: 2 Corinthians 1:22

I. INTRODUCTION

Last July we began a full year's course on "The Story of God and His People." The first part ran through September and dealt with God's original plans for man, the falling of man into sin, and beginning the story up to Solomon. The second part of the story ran through the last of December and dealt with God's dealing with His people from the dividing of the kingdom of Israel following Solomon's death to the beginning of the New Testament times.

We begin today Part III under the subtitle "God Revealing Himself Through Jesus Christ." This subtitle for January, February, and March has four units in which the theme is developed: "God Preparing Jesus for the Ministry"; "God Working Through Jesus"; "God Establishing a New People Through Jesus"; and "God Conquering Sin and Death Through Jesus."

As we begin the first unit, "God Preparing Jesus for the Ministry," we hope to come into a better understanding of Jesus' baptism and temptation; thereby, learning the significance of these things for our own experiences with Him.

You should learn many great truths this quarter, but if you learn nothing more than that Jesus Christ was indeed God's Son, beloved of Him, and given to die on Calvary's Cross for our sins, your time will be well spent.—Advanced Quarterly (F.W.B.).

II. HINTS THAT HELP

A. Introduction

Show how John the Baptist was the link between the Old and New Testaments. He did not fit in altogether with the concept of the Old Testament prophets, nor did he fit in with the disciples. He comes nearer being the link between the two Testaments than any other man.

B. Jesus Comes to John the Baptist (Matthew 3:13-15)

1. Jesus came from Galilee to John at the Jordan River.
2. Jesus came for the purpose of being baptized.
3. John protested it, but Jesus insisted for a reason.

C. John Baptizes Jesus (Matthew 3:16, 17)

1. Jesus was baptized by John in the Jordan.
2. The Spirit descended like a dove.
3. The Father spoke out from heaven, "This is my beloved Son."

D. John Bare Record (John 1:32-36)

1. John saw the Spirit descending and heard the voice of the Father.
2. John pointed Jesus out to the disciples.
3. John bare record of Jesus in seven ways. (See lesson explanation.)

E. Conclusion

1. If Jesus were baptized, we must be baptized to be like Jesus.
2. John bore witness to Jesus as the Son of God. What kind of witness do we bear?

—Bible Teacher (F.W.B.).

III. ADDITIONAL TRUTHS

1. Insignia such as badges, medals, and chevrons, which are signs of identification, achievement, or authority, are worn with pride.

A boy scout proudly wears his achievement badges. They represent his accomplishments and show the approval of his scoutmaster.

A policeman wears his badge of authority with confidence and pride. Because he has passed all the tests, he has been commissioned to maintain law and order. He has the approval of his commanding officer.

A soldier who serves his country in time of war, and who, in gallant action, is wounded, wears the Purple Heart to signify his devotion to duty and his c[ommendations by his captain.

A four-star general wears his insig[nia] of office with pride. His country [and] the chief executive have shown their [ap]proval of him and confidence in his a[bil]ity to hold that position of leadership.

God placed His seal of identificat[ion] and approval on His only begotten [Son] when He sent the Holy Spirit upon H[im] at the time of His baptism. Furth[er] more, He spoke from heaven, sayi[ng] "This is my beloved Son, in whom I [am] well pleased" (Matthew 3:17).

Boy scouts, policemen, soldiers, g[en]erals—"all have sinned, and come sh[ort] of the glory of God." But this co[uld] never be said of our Lord, who was w[ell] pleasing to God.—Standard Commenta[ry]

2. "We were once privileged to kn[ow] a saint. He was eighty, when we r[an] him, and almost completely paraly[zed] with arthritis, yet he was perhaps t[he] finest Christian we ever knew. Wh[en] he spoke, we listened; he had authori[ty].

"He asked everybody one favor[ite] question: 'How many baptisms have y[ou] had?' It was disconcerting, especia[lly] when we answered, 'One, of course,' a[nd] he would reply, 'Not enough, I've h[ad] four, and I need more.' He explain[ed] that he was baptized with water, as [a] baby; then came baptisms of fire wh[en] his wife was killed in an automob[ile] crash, when his son died on the Mar[ne] when arthritis crippled him. And [to] keep his faith strong, he felt he cou[ld] use another. . . .

"Our water baptisms are good, b[ut] not enough; the real baptism com[es] when we face trouble, opposition, ma[y] be persecution, as the Baptist fac[ed] them, as as Jesus faced them. . . .

"Have you ever been baptized in a w[il]derness of doubt?

"The Good News began with baptis[m] in the Jordan, and ended in another ba[p]tism on Calvary. . . ."—Tarbell's Teac[h]er's Guide, 1969.

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FOR JANUARY 11

How Jesus Met Temptation

Lesson Text: Matthew 4:1-11; Hebrew[s] 4:14-16

Memory Verse: Hebrews 2:18

I. INTRODUCTION

Being aware of the fact that Jesu[s]

(continued on page fifteen)

St. Claire Bible Class

(continued from page fourteen)

s God and that God cannot be tempted likely to lead us into the false belief t the temptation of Jesus was noth- more than a procedure in formality. thing could be further from the truth. e temptation, if it was to have any nificance at all, had to be genuine. is well for us to remember as we dy the ministry of Jesus that, though is true that He was God, He was also n, and by being man He was in all nts tempted as men are tempted. The t that He did not yield to this tempta- n in no way takes away from the lity of the temptation, but should ve to demonstrate unto the sons of n the fact that we also have available us, if we would only make use of em, the means of meeting and over- ming all of the temptations to which tan can subject us.—Senior Quarterly W.B.).

HINTS THAT HELP

1. The baptism of Jesus was divinely pointed, timed, and executed. We y be assured that God does nothing chance (Matthew 3:13; cf. Ephesians 11).

2. There is nothing wrong with hesi- tion if it is precipitated by a heart led with honest humility (Matthew 3: ; cf. John 1:30).

3. As Christ's baptism identified Him ith His Messianic office, so Christian ptism should be important to all be- vers as a testimony of their faith (Mat- ew 3:15).

4. Because God looks on His Son with vor, He also is pleased with those in s Son (vv. 16, 17).

5. God lets men of faith see wonder- l things (John 1:32).

6. God reveals Himself in His Son to e seeking believer (vv. 33, 34).

7. A person who keeps on witnessing bound to win disciples (v. 35).

8. The heart of the Christian gospel ntinues to be the truth that Jesus was od's sacrificial Lamb who died in our ace (v. 36).

—Bible Expositor.

I. ADDITIONAL TRUTHS

1. How to overcome temptation? Pray" is not enough. "Watch" is not nough. The two must be coupled. The yes must be joined with the knees, and een-trained, practiced eyes they must e, too. The "watch" is for the enemy. the "pray" for God. We must look out as well as look up.—S. D. Gordon. Sometimes it takes us too long to learn this truth. If we learn it early in our Christian experience Satan's business suffers. —Advanced Quarterly (F.W.B.).

2. Jesus met Satan in mortal combat and was decidedly victorious. Prominent in Jesus' victory over Satan was the Word of God, for each temptation was met by Jesus with a quotation from Scripture. It is abundantly evident that every Christian must also face Satan in mortal combat. But God has provided spiritual armor for our protection as we engage in the battle. In Ephesians 6: 11-17, the apostle Paul mentions the various pieces of the Christian's armor. Among these is "the shield of faith" with which we are able to "quench all the fiery darts of the evil one" (v. 16, American Standard Version). In Verse 17, Paul calls our attention to the Christian's sword—"the sword of the Spirit, which is the word of God."

Putting on our spiritual armor, we are prepared to confront Satan. Some of his "fiery darts" are fear, dishonesty, envy, and anxiety. All people are attacked by Satan's "fiery darts," but the good soldier who uses his spiritual armor can withstand the attacks of the evil one and put him to rout.

Jesus confronted the devil and was victorious! He has promised that our honest efforts to resist the devil will meet with success as well.—Standard Commentary.

Churches and Ministers Available

(NOTE: This column is provided, when needed, for any church that is seeking a pastor and for any minister who is seeking a church to serve and would like to give such notice. Please send the necessary information to the editor of "The Free Will Baptist." Each notice will run for two issues only.)

U. S. Army Chaplain Captain William F. Cox Jr. of 20 Castle Drive, Fort Bragg, North Carolina, would like to announce that he will be available for full-time pastoral work as of January 1, 1970, at which time his tour of duty with the armed forces will be completed. Mr. Cox is a native of the Washington, North Carolina, area, and has served in Vietnam. He is a member of the Baptist faith and will expect to unite with the conference to which he is called. He can be contacted by writing to the above address or by telephoning 497-1710. He is also interested in evangelistic work.

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NOTICE

Any person interested in making application for Manager of Cragmont Assembly, Inc., please notify the secretary, Mrs. C. F. Bowen, 1731 Hillcrest Drive, Wilson, North Carolina 27893, before January 5, 1970.

NOTICE TO ALL MEMBERS OF THE CHURCH FINANCE ASSOCIATION, INC.

The thirtieth annual meeting of the Church Finance Association, Inc., will be held at the First Free Will Baptist Church, Smithfield, North Carolina, on January 13, 1970, at 10:30 a. m.

Each member is requested to be present. If you are unable to be present, please sign proxy below and return to me, Box 158, Ayden, North Carolina. The proxy will be used only if you are unable to be present.

Yours in Christian service,
Hubert Burress, Secretary-Treasurer
Church Finance Association, Inc.

We hereby appoint Walter Reynolds, president; Hubert Burress, secretary-treasurer; or _____ as our proxy for the annual meeting of the Church Finance Association, Inc., January 13, 1970, at 10:30 a. m., at the First Free Will Baptist Church, Smithfield, North Carolina.

Date_____ Signed_____

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LET THE JOY AND HOPE REVIVE AS YOU CELEBRATE THE ENFLESHING OF GOD IN JESUS CHRIST! MAY IT BRING YOU AND THE REST OF OUR WORLD PEACE AND GOODWILL!

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